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THE ENGLISH REVIEW.

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ART. I.—*The Life of John Duke of Marlborough, with some account of his Contemporaries, and of the War of the Succession.* By ARCHIBALD ALISON, LL.D., Author of "*The History of Europe.*" Second Edition, greatly enlarged. Blackwood: Edinburgh and London. 1852.

THE high reputation already acquired by Archibald Alison, as the historian of a later period of history, and his well-known skill displayed in describing the campaigns of the revolutionary war, attract the reader at once to these volumes, and afford a presumption that his time will not be thrown away in perusing them. That attraction is not illusory—that presumption is borne out by fact. In undertaking and accomplishing the task, the results of which are before us, the distinguished and justly admired author has added another wreath to the laurels which already adorn his brow—has raised another monument to his country's honour in the temple of fame—and has produced a work well worthy the attention of the politician, the diplomatist, the soldier—the philosopher, the man of letters, and the man of taste. Even the gay and the thoughtless may turn from the cloying unreality of works of mere fiction, softened and sweetened, and seasoned and heightened, *usque ad nauseam*, to the intense and healthy interest of the stirring realities of peace and war which these pages display. Nay, the lover of romance will find traits of personal adventure, and individual heroism; and examples of sincere and undivided affection; and unlooked-for humaneness and generosity, which have never been surpassed in the visions of the most popular romance writers of the hour.

The work before us has, however, far higher merits than these. It is no mere digest of annals, no mere collection of isolated facts, but a highly artistic narrative of the life of a great man—the greatest man of his day, illustrated by contemporary events. It is, in fact, a sort of prose epic, of which the victor of Blenheim, Ramillies, Oudenarde, and Malplaquet, is the hero: and, combining the vast compass of European history with the undivided interest attaching to a private memoir, may be most fitly designated as "*an Historical Biography.*"

Slowly and carefully worked out, the interest gradually rises to a climax, collecting round and centreing in one, "who never fought a battle which he did not gain, or sat down before a town which he did not take" (vol. i. p. 91). The portraits of Louis

XIV., of James II., of Charles XII., are all drawn with delicacy and power, yet all made subordinate to the principal figure on the canvas. The masterly sieges, the brilliant victories are brought with careful accuracy, yet with startling reality, before the eye, whilst the mind is relieved in the interim by colouring of a more subdued tone; reposes after its past excitement, and prepares for fresh exertion and increased rapture; yet even in these calmer scenes, never for an instant loses the consciousness of the power, the influence, the all-pervading presence of JOHN DUKE OF MARLBOROUGH.

But we must pause ere we enter on the subject matter of these volumes, and find a few faults with our able and agreeable author: for faults he has in company with his fellow-mortals.

And, first, we must object to certain peculiarities of expression, especially to the use of the word *AWANTING*, which we have counted some nine or ten times in the first volume. We know, indeed, of one, and but one authority, for the use of this word; and we will give Mr. Alison the benefit of our knowledge, and adduce the testimony in question. There is, then, an ancient Scottish game—a game of forfeits, in which the party assume different nicknames, the most common being *White Cap*, *Red Cap*, *Green Cap*, *Yellow Cap*, *Blatter at the Barn Door*, and *Ruff-rum-ly totty cap*; the players being arranged in a circle, one who stands in the centre commences thus; “*Parson's Mare's AWANTING!* Who has her? Some say one thing, and some say another. But I say, But I say, But I say, *RUFF-RUM-LY TOTTY CAP,*” or any other name of those present.

Now, although we have ourselves spent many a happy hour in the game alluded to, we scarcely deem it as furnishing *alone* a sufficient evidence in favour of the classical character of the word in question; and we assure our readers, that it is the only instance on record where the word is introduced into the standard literature of our language.

Another fault of Mr. Alison is, the practice in which he indulges of constantly repeating the same remarks, and reproducing the same ideas, frequently attended by the same phraseology. It seems, indeed, as if when he had once possessed himself of a moral sentiment, or a philosophical induction, or an historical decision, or a peculiar notion, he deems that he cannot too often bring it before the eyes of his readers. And this is the more strange, because there is no lack of sterling matter or sound sense in the book; and yet we are pestered, actually pestered, with the recurrence of certain trains of thought and modes of expression, whenever they suggest themselves to the author's mind.

For example, we are told in the outset that both Marlborough and Berwick derived their military talents from Sir Francis Drake; which suggests the very just observation, that military talents, as well as all other moral and mental faculties, are transmissible through females. Well, the fact is interesting, the deduction just, the principle important. But we own to considerable restlessness, when we find the same fact, deduction, and principle, repeated over and over again, at least six, and perhaps a dozen times in the course of the two volumes.

He also very much encumbers his periods, at times, by the introduction of certain historical characters of other ages (amongst which Cæsar, Alexander, Napoleon, and Wellington stand pre-eminent), by way of illustration or comparison. And in some instances devotes whole paragraphs, unnecessarily, and, it must be added, wearisomely, to such comparisons or remarks.

Again, a total absence, and, as it appears, an entire ignorance, of Church principles, leads our author into some strange blunders.

"In truth," says he, "the Romish is essentially, and of necessity, a persecuting and intolerant establishment."—Vol. i. p. 61.

So far, so good. We cordially agree in this statement, though the word "establishment" is decidedly infelicitous. But what does the reader suppose to be the cause assigned by Mr. Alison for this persecuting character?

"As it acknowledges only one faith, and regards all others as heresies, it *must* consider it as the first of sacred duties to extinguish them. Looking upon heresy and schism as crimes equal in dye to murder and robbery, and far more dangerous in their effects, it of necessity holds it equally a political and social obligation to crush them by the arm of the civil power, and by all the terrors of the most inhuman punishments."—Vol. i. p. 61.

We had an idea that there existed a passage in a writer, whom Mr. Alison would acknowledge as an authority in such matters, which speaks of ONE FAITH in juxta-position with ONE GOD, as being of equal importance to the Christian life. We imagined, too, that a still higher AUTHORITY had laid down the law, "*He that believeth not shall be damned*;" and yet, to the best of our recollection, the early professors of that ONE FAITH had been taught, and acted too upon the lesson, "*Be not overcome of evil, but overcome evil with good*."

This striking defect in Mr. Alison's education accounts—yet scarcely accounts—for such passages as the following:—

"The onset of the Church of Rome against that of Luther, com-

menced in both countries (*i. e.* France and Great Britain) about the same time. In 1685, the Edict of Nantes was revoked by Louis XIV. In 1687, the persecution of the Protestants, and measures evidently designed for the re-establishment of the Romish faith, commenced in Great Britain."—Vol. i. p. 35.

We need scarcely remind our readers, that neither of the parties against whom persecution was either practised or intended were *Lutherans* at all.

In a similar spirit, Popery is called "the ancient faith," and James II. designated as "a devout and daring Catholic." We need not, therefore, wonder at the inadequate portraiture of our "good Queen Anne," which these volumes display; but we own to a certain degree of astonishment, when we find Austria described as actuated by zeal for the Protestant faith; and Eugene and his soldiers, as animated by religious enthusiasm in the same cause. Thus we read:—

"Europe was permanently divided by these great events. The wrongs committed, the injuries suffered on both sides, were too great to be forgiven. On the one was a throne overturned, a race of sovereigns in exile; on the other, were half a million of persecuted human beings wandering in foreign lands. Temporal wrongs of the deepest dye had come to be superadded to religious divisions. Alliances on both parts followed, and revealed the vehement passions which were felt. The league of Augsburg, first signed on 9th July, 1686, united Austria, Spain, Holland, Saxony, Swabia; to which, after the Revolution of 1688, was added England, against France: . . . and but for the desertion of the alliance by England, at the peace of Utrecht, the allies might have given law in the palace of the Grand Monarque, bridled the tyranny of Bossuet and Tellier, and permanently established the Protestant faith in nearly the half of Europe."—Vol. i. pp. 36, 37, 66.

There is, moreover, another point upon which our highly-talented author exhibits a lamentable confusion of ideas—he considers honourable love and illicit passion as identical in their nature, and only distinguished by their subjects and objects:—

"It is in love," says he, "that the real disposition appears. The master-passion does not alter, it only *brings out*, the human heart. It presents with greater force, and exhibits in clearer light, the ruling dispositions; but it alters none of them. Hence the extraordinary difference in the effects it produces; and hence it is that one set of writers exhibit it as the most elevating and ennobling, another as the most dangerous and self-magnifying, passion which can impel the human soul. Both are right; the difference lies, and that is immense, in the souls which are impelled. Love only magnifies their ruling qualities as they existed before it was felt. It renders the noble more noble, the brave more brave, the generous more generous, the self-denying more

self-denying; but it also renders not less certainly the base more base, the cowardly more cowardly, the selfish more selfish, the rapacious more rapacious. It leads one to sacrifice himself for his beloved, it causes another to sacrifice his beloved to himself: it induces in one the death of a hero, in another the life of a seducer."—Vol. i. pp. 63, 64.

On another occasion, after quoting a very interesting and touching passage from one of Marlborough's letters to his countess, he observes:—

"It is of the nature of heroic and noble characters to be secretly influenced, often through the whole of life, by the romantic and impassioned sentiments of this description. We see this in Cæsar, in Pompey, in Henry IV., in Nelson, in Marquis Wellesley, in Mark Anthony; but how seldom are they united, with the strictest attention, to domestic duties, and exhale not in passionate addresses to an adored mistress, but, as with Marlborough and Edward I. of England, in tender and affectionate effusions to a beloved wife!"—Vol. i. p. 91, note.

Mr. Alison might with equal justice say, that it was quite wrong to suppose that the religion of St. John the Divine differed intrinsically from that of the Hebrew apostates, who offered their children unto Moloch; or the Canaanites, who practised unto their idols every abomination that the Lord hateth; he might argue that Bishop Ken, when feeding the Puritan rebels who had defaced his cathedral, was actuated by the same motive which induced Louis XIV. to break the Huguenots on the wheel; nay, he might go further, and solemnly aver his conviction, that there was no real difference between angels of light and darkness, except that by the merest possible chance, the one class were located in Heaven, and the other in Hell. But enough of this.

And now having pointed out the principal faults of this masterly production, we will delay no longer on the threshold of our theme, but plunge at once *in medias res*, and reserve our farther strictures, as well as commendations, for the occasions which elicit them.

"John Churchill," says his biographer, "afterwards Duke of Marlborough, was born on the 5th July, 1650 (new style), at Ash, in the county of Devon. His father was Sir Winston Churchill, a gallant cavalier, who had drawn his sword in behalf of Charles I., and had in consequence been deprived of his fortune, and driven into exile by Cromwell. His paternal family was very ancient, and boasted its descent from the *Courcils* de Poitou, who came into England with the Conqueror."—Vol. i. p. 1.

On his mother's side, as we have already remarked, he was descended from Sir Francis Drake. His earlier career, however, though distinguished by those brilliant talents which were in

later years the instruments by which Providence conferred solid benefits on his country, and undying glory on himself, was disgraced by too much of that meanness and profligacy, which more or less characterize almost every public man, who figured on the political stage during the contest of the great Revolution, and the periods immediately preceding and following that celebrated convulsion. His introduction to court was the result of his sister's shame, as well as his father's services—his steady patron was that sister's seducer, James, successively Duke of York and King of England; and from an intrigue with a paramour of that prince's brother, he obtained the sum of 5000*l.*, by the prudent investment of which, he laid the foundation of his fortunes!

We are tempted at the first thought of these things to throw aside the subject in disgust—we feel convinced, ere we enter on the investigation, that such a man must deserve all the invectives so unsparingly heaped upon his head by Miss Strickland and Mr. Macaulay, not to mention earlier writers—we are ready to offer the strongest asseverations, that such a wretch shall never excite our admiration, much less enlist our sympathy: and when, as we advance in our examination, we find him, after a course of brilliant success and unruffled prosperity, turn upon his benefactor in his hour of need, sting the hand that had fed him, and dethrone the monarch to whose profligate partiality he owed his entrance into life, and whose constant kindness had raised him to rank and power, we feel our anger kindle, our disgust heighten, till both reach a climax when the triumphant traitor enters into treasonable correspondence with the enemies of his country, and wavers in double-minded treason between the old master whom he had deserted, and the new master he is willing to betray.

And yet this is the great Duke of Marlborough! and, stranger still, he forces, he seizes, he obtains, he holds, and he *deserves*, not only our ardent admiration, but also our sincere esteem.

The reader will ask how this is possible. We will endeavour to answer him.

There are periods in the history of nations, and the era of the English Revolution is one of them, when all that is base, and vile, and mean, and foul, riots in unbounded luxuriance, and when all that is noble, and honourable, and lofty, and pure, droops and withers. It is not too much to say, that, with the exception of the seraphic Ken and his brethren in persecution—in double persecution from an iron tyranny and a despotic rebellion—there was not one solitary man engaged with public affairs, whose conduct, either private or public, merits exemption from the stern censure of the moralist. It is a period which it actually disgusts one to contemplate; like some vast flat deserted by the receding

ocean, and disclosing to our view the corrupting carcasses of shipwrecked mariners, sad trophies of the fury of the storm.

There are circumstances too, associations, and necessities, which try and taint the noblest; and it is well for those who have not been submitted to their influence to be cautious, as well as candid, in their sentence upon the victims of such contingencies.

“He knew the human heart well, who commanded us in our daily prayers to supplicate not to be led into temptation, even before asking for deliverance from evil¹.”

Our opinion then of Marlborough's conduct is this: endowed by nature with a commanding form, a handsome countenance, and a resistless address—gifted with talents suited alike for the highest commands in peace or war, and calculated to achieve the greatest exploits in either the court, the council, the senate, or the field—imbued from his earliest years with a deep and sincere devotion to the Church and the Faith of his fathers—a strong attachment to his sovereign, and an entire love of his country—and adding to all these high excellencies and great advantages a warm heart and a kindly disposition, JOHN CHURCHILL was reared in an atmosphere of pollution—and subjected from youth till manhood to every association which could debase, to every temptation which could mislead, to every force which could impair or destroy his noble nature—but his nature was noble; and, after rising through the sewer of pollution into the fetid atmosphere of a corrupt court, and slowly disengaging himself from the foul vapours into which he had emerged—with glancing eye and wing that never tired, he sped his course of glory through his native sky, leaving the filthy harpies and other obscene birds of his early association to marvel at and revile his eagle flight.

In the matter of deserting James, we are fully persuaded that, however basely he acted, his conduct was the result of fidelity to his Church and his country; we believe that he felt it his duty, after having vainly warned his infatuated master, to prefer the triumph of public principles to the suggestions of personal feeling or the calls of private obligation.

After the downfall of James, he became disgusted with the sternness of William; and, partly from this natural revulsion of feeling, partly from a relenting tenderness towards his former patron, was guilty of that weak vacillation and those treasonable acts which cast a shadow over his dawning glory.

The hour, however, of doubt was but of short duration, and from that time forth he devoted all the energies of his mighty

¹ Vol. i. p. 18.

mind,—all the graces of his attractive person,—all that he had, or could, or was,—to the single-hearted, self-devoted advancement of his country's good and his country's glory.

Before, however, considering that high course of undying renown, we must summon to the platform some of those distinguished personages whose character and conduct had an influence upon the fame and fortunes of the Duke of Marlborough.

And, first, we summon to the bar his great antagonist, the mightiest monarch, and, if we except his conqueror, the greatest man, of the age—the able statesman—the consummate courtier—the graceful host—the gallant soldier—the devout debauchee—the pitiless persecutor—Louis XIV. of France. Never has the Church of Rome, prolific though she be in sanguinary saints and pious profligates,—never has his native land, fruitful alike in folly and in vice, in grace and gallantry,—never has the race of Bourbon, distinguished for its continuous and intense realization, its constant and multiform development of “the lust of the flesh, and the lust of the eyes, and the pride of life,”—produced such a transcendent example of accursed glory as in the case of him, whom succeeding ages as well as his own time dignified with the title of “*Le Grand Monarque*.”

We summon this exalted culprit first, because he was the *primum mobile*, as it were, of the whole course of events which, moved onwards by his boundless ambition and vast abilities, his bigotry, his cruelty, his wilfulness, and his falsehood, at length culminated in the war of the Spanish succession.

“That he was a great man, as well as a successful sovereign, is decisively demonstrated by the mighty changes which he effected in his own realm, as well as in the neighbouring states of Europe. When he ascended the throne, France, though it contained the elements of greatness, had not yet become great. It had been alternately wasted by the ravages of the English, and torn by the fury of the religious wars. The insurrection of the Fronde had shortly before involved the capital in all the horrors of a civil conflict: barricades had been erected in the streets, alternate victory and defeat had by turns elevated and depressed the rival factions. . . . Never had the monarchy been depressed to a greater pitch of weakness than during the reign of Louis XIII. and the minority of Louis XIV. But from the time that the latter ascended the throne, order seemed to arise out of chaos. The ascendancy of a great mind—as in India, when Marquis Wellesley assumed the government—soon made itself felt in every department. Civil war ceased; rival factions disappeared; even the bitterness of religious hatred seemed for a time to be stilled by the influence of patriotic feeling. The energies of France drawn forth during the agonies of civil conflict were turned to public objects and the career of national aggrandizement. . . . From a pitiable state of anarchy that glorious realm at once appeared on the

theatre of Europe great, powerful, and united. It is no common capacity which can thus seize the helm and right the ship when it is reeling most violently, and the fury of contending elements has all but torn it in pieces. It is the highest proof of political capacity to discern the bent of the public mind when most strongly excited, and, by falling in with the prevailing desire of the majority, to convert the desolating vehemence of social conflict into the steady passion for national advancement. . . . It was because his character and turn of mind coincided with the national desires, at the moment of his ascending the throne, that this great monarch was enabled to achieve this marvellous transformation. . . . The feudal spirit, modified but not destroyed by the changes of time, appeared to be concentrated with its highest lustre in his person. He was still the head of the Franks: the lustre of the historic families yet surrounded his throne; but he was the head of the Franks only,—that is, of a hundred and fifty thousand conquering warriors. Twenty millions of conquered Gauls were no further considered in his administration than in so far as they augmented the national strength or added to the national resources. But this distinction was then neither perceived nor regarded. Worn out with civil dissension, torn to pieces by religious passions, the fervent minds and restless ambition of the French longed for a *national* field for exertion, an arena in which social dissensions might be forgotten. Louis XIV. gave them this field: he opened this arena; he ascended the throne at the time when this desire had become so strong and general as in a manner to concentrate on its objects the national will. His character, equally in all its parts, was adapted to the general want. He took the lead alike in the greatness and the foibles of his subjects. Were they ambitious?—so was he; were they desirous of renown?—so was he; were they desirous of protection to industry?—so was he; were they prone to gallantry?—so was he. His figure stately, and countenance majestic; his manner lofty and commanding; his conversation dignified, but enlightened; his spirit ardent, but patriotic: he was thus qualified to take the lead and preserve his ascendancy among a proud body of ancient nobles whom the disasters of preceding reigns and the astute policy of Cardinal Richelieu had driven into the ante-chambers of Paris, but who preserved in their ideas and habits the pride and recollections of the conquerors who followed the banners of Clovis. And the great body of the people—proud of their sovereign, proud of his victories, proud of his magnificence, proud of his fame, proud of his national spirit, proud of the literary glory which environed his throne, in secret proud of his gallantries,—joyfully followed their nobles in the brilliant career which his ambition opened, and submitted to his government with as much docility as they had once ranged themselves round the banners of their respective chiefs on the day of battle.”—Vol. i. pp. 51—54.

We need not dwell upon the clearness of conception and the propriety of expression which characterize these pages. Mr. Ali-

son has seized upon all the prominent characteristics of the portrait, and delineated with equal accuracy and skill the minor portions of his picture. The great feature, however, of Louis's character,—that which put the seal upon his greatness,—that which enabled him to raise and to leave behind him a monument of lasting renown,—whilst at the same time it engaged him in that fatal crime which sealed his doom,—is thus ably depicted by our author.

“Louis XIV. was essentially monarchical. That was the secret of his success; it was because he first gave the powers of *unity* to the monarchy, that he rendered France so brilliant and powerful. All his changes, and they were many, from the dress of soldiers to the instructions to ambassadors, were characterized by the same spirit. He first introduced a *uniform* in the army. Before his time the soldiers merely wore a *banderole* over their steel breastplates, and ordinary dresses. That was a great and symptomatic improvement; it at once induced an *esprit de corps*, and a sense of responsibility. He first made the troops march with a measured step, and caused large bodies of men to move with the precision of a single company. The artillery and engineer service, under his auspices, made astonishing progress. Never was a man who more thoroughly possessed that quality, invaluable in a sovereign, which discerns, and at once selects, ability in the public service. Here no prejudice misled, no jealousy arrested, no partiality blinded him. His discriminating eye selected the genius of Vauban, which invented, as it were, the modern system of fortification, and well nigh brought it to its greatest elevation, and raised to the highest command that of Turenne, which carried the military art to the most consummate perfection. Skilfully turning the martial and enterprising genius of the Franks into the career of conquest, he multiplied tenfold their power, by conferring on them the inestimable advantages of skilled discipline and unity of action. He gathered the feudal array around his banner; he roused the ancient barons from their chateaux, the old retainers from their villages. But he arranged them in disciplined battalions of regular troops, who received the pay and obeyed the orders of government, and never left their colours. His regular army was all enrolled by voluntary enlistment, and served for pay. The militia alone was raised by conscription. . . . The same unity which the genius of Louis and his minister communicated to the military power of France, he gave also to its naval forces and internal strength. To such a pitch of greatness did he raise the marine of the monarchy, that it all but outnumbered that of England: and the battle of La Hogue, in 1692, alone determined, as Trafalgar did a century after, to which of these rival powers the dominion of the seas was to belong. His ordinances of the marine, promulgated in 1681, form the best code of maritime law yet known, and one which is still referred to . . . as a ruling authority in all commercial states. He introduced astonishing reforms into the courts of law; and to his efforts the great perfection of

the French law, as it now appears in the admirable works of Pothier, is in a great degree to be ascribed. He reduced the government of the interior to that regular and methodical system of governors of provinces, mayors of cities, and other subordinate authorities, all receiving their instructions from the Tuileries, which under no subsequent change of government, imperial or royal, has been abandoned, and which has in every succeeding age formed the main source of its strength. "He arrayed the scholars, philosophers, and poets of his dominions, like soldiers and sailors; almost all the academies of France, which have since become so famous, were of his institution: he sought to give discipline to thought as he had done to his fleets and armies, and rewarded successive literary efforts not less than warlike achievements. No monarch ever knew better the magical influence of intellectual strength on general opinion, or felt more strongly the expedience of enlisting it on the side of authority; he aimed at drawing not over his own country alone, but over the whole of Europe, the meshes of regulated and centralized thought. The religious persecution, which constitutes the great blot on his reign, and caused its brilliant career to close in mourning, was the result of the same desire. He longed to give the same unity to the Church which he had done to the army, navy, and civil strength of the monarchy. He saw no reason why the Huguenots should not, at the royal command, face about like one of Turenne's battalions. Schism in the Church was viewed by him in exactly the same light as rebellion in the state. No efforts were spared by inducements, good deeds, and fair promises, to make proselytes; but when 1,200,000 Protestants resisted his seductions, the sword, the faggot, and the wheel were resorted to without mercy for their destruction."—Vol. i. pp. 55—58.

Yes, the despot knew right well that civil and religious liberty must live and die together. The life of the one involves that of the other: no nation is really free, even in a civil point of view, whose *thoughts* are subject to the control of the civil power; no nation will long continue in a state of absolute slavery which does possess freedom of thought. For thoughts naturally lead to their own expression in words, their own expansion in deeds; and liberty of conscience prepares the mind for liberty of action.

It was not then from a single-hearted devotion to the errors and claims of his false creed and faithless Church, that this amiable Nero devoted men to torture and women to infamy, outdoing in extent as well as atrocity the foulest and fiercest persecutions of Pagan Rome. No! though lawless lust and gloomy idolatry struggled in his heart for dominion, SELF was the Jove of his Ida, the Lord of his soul; his rule, his standard, his motive, his end, his god. By a fearful accumulation, and, as it were, amalgamation of evils, he combined the most unrelenting fanaticism with the most intense selfishness; and thus, when

men were burned, and children butchered, and women violated *by his orders*, it is difficult to say whether the sacrifice were offered by Louis the sovereign or Louis the saint.

Mr. Alison speaks with a criminal mildness of the licentiousness of this man, and even, we regret to say, attempts to gloss over his heartless profligacy by a pitiable sentimentalism. Nay, he is so far dazzled by the halo of glory which surrounds the *Grand Monarque*, that he is far too lenient to his many faults; in fact, he views in him a hero, and, like the generality of the world, is tempted to kneel down and worship him.

The following remarks, however, are worthy of all consideration: they are written in the spirit in which an Englishman ought to write, and in which he will write, unless he be a Romanist or a Romanizer.

"The expulsion of 400,000 innocent human beings from their country, for no other cause but difference of religious opinion; the destruction of nearly 100,000, of whom, it is said, a tenth perished by the frightful tortures of the wheel and the stake; the wholesale desolation of provinces and destruction of cities, for conscience sake, never will, and never should be forgotten. It is the eternal disgrace of the Roman Catholic religion—a disgrace to which the 'execrations of ages have not yet affixed an adequate censure'—that all these infamous State crimes took their origin in the bigoted zeal, or sanguinary ambition of the Church of Rome."—Vol. i. p. 61.

With a candour, the more generous because it is not the result of any mawkish sentimentalism or spurious liberality, or hidden hankering after either the creed, or the principles of the exiled prince, Mr. Alison has done justice to the high qualities and great abilities of one, whom succeeding generations have heaped with that cowardly abuse which is generally allotted to the last of a fallen dynasty.

"James II.," says he, "was not destitute of abilities, and he was actuated by that sincerity of intention and earnestness of purpose, which is so important an element in every elevated character. . . . James was not without his personal frailties as well as Charles, but they did not form a ruling part of his character. Cast in a ruder mould, moved by more serious feelings, he was actuated in every period of life by lofty and respectable, because generous and disinterested, passions. Patriotism at first was his ruling motive—England had not a more gallant admiral; and in his combats with De Ruyter and Van Tromp, he exhibited a degree of nautical skill rarely witnessed in those who have been bred in palaces. Nelson or Collingwood did not more gallantly steer into the midst of the enemy's fleet, or engage with more dogged resolution, yard-arm to yard-arm, with a powerful and redoubtable foe. Nor was he without capacity in the direction of such com-

bats ; and the system of naval tactics which he introduced was followed for above a hundred years in the British navy, till, in the confidence of superior prowess in combating an inferior foe, it was superseded by the breaking of the line introduced by Rodney in 1784. In one of these great battles with the Dutch, under De Ruyter, he fought with forty ships of the line against seventy ; and so desperate was the fight, that though the English were in the end victorious, James was obliged three times to change his ship, and hoist his flag on another, from the former having become disabled in the fight. But this spirit of gallantry, which led to such glorious deeds when he was lord high admiral, only precipitated his ruin. He thought he could direct the nation as he had done his ships of the line. When he ascended the throne, this daring and obstinate disposition was entirely directed towards religion. The interest of James in the navy, and his efforts for augmenting its strength and increasing its efficiency, were not terminated with his accession to the throne. He was a thorough man of business, and frugal in his habits ; and the permanent revenue of the crown was five times what it had been in the time of Charles I., so that he was enabled, without incurring debt, or having recourse to arbitrary or illegal exactions, to replenish the dockyards, and put the navy into the most respectable condition. He was indefatigable in his efforts to attain these objects ; and such was the practical acquaintance with ship-building and nautical details of which he was possessed, that he was enabled to detect all the abuses in the dockyards which had hitherto eluded observation or defied reformation, and direct all the public funds set apart for that service to the real purposes of the state. Mr. Macaulay, no partial panegyrist of James, has told us that he effected these reforms because 'he was the only honest man in his dockyards.' Several hours of personal and close attention were devoted every day to this important branch of the public service, and the effects which attended his exertions were immense. It was mainly owing to his efforts and patriotic perseverance that the navy of England was put on a footing commensurate with the commercial necessities and political importance of the state, and the fleet equipped, which, four years after he had been expelled from the throne, broke the naval power of France at La Hogue, and determined for above a century the maritime contest between France and England."—Vol. i. pp. 71—74.

Such were some of the high qualities of one whom history has hardly dealt with, such the benefits which he conferred upon that country which has unceasingly and almost unmixedly vituperated his memory. His high qualities and capacities were the gifts with which God had graciously furnished him, that he might be enabled to do his duty in that state of life to which it had pleased Him to call him. His faults and his fall were owing to his having deserted the English Church for the Roman schism, and turned the truth of God into a lie.

We have already mentioned the early obligations of Marlbo-

rough to this unfortunate prince: his course under his successor was also with some alternations one of prosperity and renown:—

“If ever,” says Mr. Alison, “the characters of two important actors on the theatre of human affairs stood forth in striking and emphatic contrast to each other, they were those of Louis XIV. and William III. The result of their contest proved the prodigious difference in the resources of the parties, and affords the clearest illustration of the persevering and indomitable character of William. Sunk in obscure marshes, cooped up in a narrow territory, driven into a corner of Europe, the forces at his command appeared as nothing before the stupendous array of his adversary. Down went town and tower before the apparition of Louis in his strength. The iron barriers of Flanders yielded almost without a struggle to his arms. The genius of Turenne and Vauban, the presence of Louis, proved for the time irresistible. The Rhine was crossed; fifty thousand men appeared before the gates of Amsterdam. Dissension had paralysed its strength, terror all but mastered its resolution. England, influenced by French mistresses, bought by French gold, in secret won over to the French faith, held back, and ere long openly joined the oppressor, alike of its liberties and its religion. All seemed lost for the liberties of Europe and the Protestant faith. But William was not dismayed. He had a certain resource against subjugation left. In his own words, ‘he could die in the last ditch.’ He communicated his unconquerable spirit to his fainting fellow-citizens; he inspired them with the noble resolution to abandon their own country, rather than submit to the invaders, and ‘seek in a new hemisphere that liberty of which Europe had become unworthy.’ The generous effort was not made in vain. The Dutch rallied round a leader who was not wanting to himself in such a crisis. The dikes were cut; the labour of centuries was lost; the ocean resumed its sway over the fields left from its domain. But the cause of freedom, of religion was gained.

“Like many other men who are called on to play an important part in the affairs of the world, William seemed formed by nature for the duties he was destined to perform. Had his mind been stamped by a different die, his character cast in a different mould, he would have failed in his mission. He was not a monarch of the most brilliant, or a general of the most daring kind. Had he been either the one or the other, he would have been shattered against the colossal strength of Louis XIV., and crushed in the very outset of his career. But he possessed in the highest perfection that great quality without which, in the hour of trial, all others prove of no avail—moral courage and invincible determination He was perseverance itself. Nothing could shake his resolution, nothing divert his purpose. With equal energy he laboured in the cabinet to construct and keep together the vast alliance necessary to restrain the ambition of the French monarch, and toiled in the field to baffle the enterprises of his able generals.”—Vol. i. pp. 65

We will not pause to recount the many heroic achievements, or point out the many faults, *and they are many*, in the public as well as the private character of this able statesman and gallant soldier. Rather let us pass on to a more pleasing portrait, that of his gentle sister-in-law, our own Queen Anne.

Is it want of penetration or of patriotism, of gallantry or of Churchmanship, that has arrayed such a vast and motley host of assailants against the last of the Stuarts, and prevented a single champion of note or of name from entering the lists in her favour? We know not; but we are sorely perplexed and distressed that such should be the present state of affairs; and, albeit against the heavy arms and practised skill of warriors equal in prowess to either Front-de-Bœuf or Bois-Guilbert; nay, though a maiden cavalier like the fabled Clorinda have entered the lists upon the other side, will we attempt to do battle for the kindest and the truest heart that moulders amid the dust of England's sovereigns.

True, she had not the interesting weakness or fanatical bigotry (whichever way we like to view her character) of the first-born of Henry VIII., nor the consummate craft and glittering heartlessness of her younger sister: she did not persecute the Church with Mary, nor make it a mask for her own policy with Elizabeth.

True, that, unlike Mary of Orange, she was "every inch a queen," and that she was yet every inch a woman. True, that she had not that comfortable feeling of self-applauding self-righteousness which is so generally regarded as a proof of the highest moral rectitude; that she had more than once grave scruples of conscience; and, that, instead of believing herself to be either infallible or impeccable, she felt and acknowledged too that she was one of a race born in sin and the children of wrath, and claimed no exemption from that fault or infection of our nature which doth remain yea even in the regenerate. True, that she was wanting in that intense selfishness and transcendent ability which enabled George IV. to free himself, without a struggle or a pang, from the trammels of habit and affection, and, single-handed, conduct to a successful issue a contest with a banded world.

True, that, though deserting her father in the day of his distress, under the firm conviction that she was only heeding the solemn warnings—"Whoso loveth father or mother more than Me is not worthy of Me;" "*If any man come to Me and hate not his father and mother . . . he cannot be My disciple.*"—she still cherished a relenting tenderness towards him whom she had been in the habit of honouring next after her God; and, much as she loved her God and the people whom He had committed to her charge, felt a reluctance amounting to aversion against the thought

of disinheriting her only brother in favour of a stranger and an alien in blood and in religion. True, above all, that, whilst abhorring the cruelties, and loathing the corruptions, and denying the errors, and defying the claims, of Rome, she was "a sincere and devout Catholic," in the true sense of that much profaned phrase, loving the doctrine and discipline, the liturgy, articles, and homilies of her own pure Church, and meekly studying and striving to shape her life and conversation in accordance with, and obedience to, the Word of God.

But all these charges—and they have been all urged against her with keen acrimony, and earnest-hearted malice, and eloquent virulence—are, in our opinion, matters of commendation. A loving wife, a devoted mother, a zealous friend, a faithful child of the Church, a single-hearted defender of the Faith, a consistent professor of the Gospel, a sincere lover of her Saviour, a humble-minded servant of her God,—such was our own Queen Anne. Nor should we forget, whilst summing up her long list of almost unexampled excellencies, that she was, in the highest, and truest, and noblest senses of those *holy* words—a woman, an English woman, and a patriot Queen.

But let us return to our hero:—

"One of the most interesting and instructive lessons," remarks Mr. Alison, "to be learned from biography, is derived from observing the long steps, the vast amount of previous preparation, the numerous changes—some prosperous, others adverse—by which the powers of a great man are formed, and he is prepared for playing the important part which it is intended he should perform on the theatre of the world. Providence does nothing in vain; and when it has selected a particular mind for a great achievement, the events which happen to it all seem to conspire in a mysterious way for its development. Were any one omitted, some essential quality in the character of the future hero, statesman, or philosopher, would be found wanting."—Vol. i. p. 7.

Thus was it that the expedition to Tangier, in 1666, gave him an introduction to actual warfare at the early age of sixteen. Thus, by a singular coincidence, it was in the Flemish campaigns of Louis XIV., under Turenne, Condè, and Vauban, that the future conqueror of the Bourbons first learnt the strategic art. During the five years in which he served with the auxiliary force furnished by England to the French king, Churchill gained knowledge and experience, as well as universal good will and high renown. In 1677 he returned to England. In 1678 he married the celebrated Sarah Jennings, so famous in after history as the violent, rapacious, and overbearing Duchess of Marlborough. His sincere, intense, and unvarying attachment to this highly-

talented and very beautiful woman, is one of the many private traits of character which at once relieve and augment the splendour of his public renown. Shortly after his marriage he obtained a regiment.

“ This alliance increased his influence, already great with the Duke of York, and laid the foundation of the future grandeur of his fortunes. Shortly after his marriage, he was sent on a mission of peculiar delicacy to William, Stadtholder of Holland, who had recently before married Mary, daughter of that prince. He was afterwards employed on various diplomatic missions, for which his elegant manners and great address peculiarly qualified him. Some years after he accompanied the Duke of York to Holland, where he remained for some time. On their return to London, in 1682, Churchill was presented by his patron to the king, who made him colonel of the third regiment of Guards. When the Duke of York ascended the throne in 1685, on the demise of his brother, Churchill kept his place as one of the gentlemen of the bedchamber, and was raised to the rank of brigadier-general. He was sent to Paris, to notify his sovereign's accession to Louis XIV.; and on his return he was created a peer, by the title of Baron Churchill of Landbridge, in the county of Hertford—a title which he took from an estate there which he had acquired in right of his wife.”—Vol. i. pp. 10, 11.

Churchill's fame and prosperity received a further accession from the military ability which he manifested, and the essential services which he rendered to the throne during Monmouth's invasion. Of his conduct at the period of the Revolution we have already spoken, and must refer our readers for further particulars connected with that transaction, and the events that followed, to the lucid pages of Mr. Alison's work. During the reign of William, the constant and faithful service rendered by him and his wife to the Princess Anne, gave them both a strong claim on her gratitude, and a strong hold on her affections; and on her accession to the throne, in 1702, their influence was proportionably felt both at home and abroad.

The vast and various abilities of Churchill were now employed in forming, cementing, preserving, and conducting the Grand Alliance against France—the avowed object of which was to dispossess the Bourbons of the vast dominions devised by Charles II. of Spain to the Duke of Anjou—and to place an Austrian prince on the Spanish throne. His difficulties were as many as the talents by which he surmounted them. At home was a Tory cabal desirous of peace with France; and a Whig faction ravening for the undivided enjoyment of place, pelf, and power. Abroad were the various selfish and discordant interests of the allies, each ready to sacrifice the common cause to their own individual advantage; each

jealous of the achievements and the intentions and the influence of the rest. Yet Marlborough, as we shall call him by anticipation, united these jarring elements, controlled these rival impulses, moulded this heterogeneous mass to his will; and in spite of all that the selfishness of unprincipled factions could do at home, or the perverseness of refractory cabinets could effect abroad—in spite of the sordid selfishness of his Whig co-adjutors, the unprincipled baseness of his Tory supplanters—the vacillation of the Northern courts—the distraction of the emperor—the unutterable meanness of the Dutch councils—and the execrable cowardice of the Dutch deputies—succeeded in saving Europe from the arms of France; humbling in the dust the ablest and proudest monarch that the house of Capet has ever given to her throne; exalting his native land to a high place amongst the kingdoms of the earth, and establishing her freedom and her power upon a basis which has never since been shaken.

“Marlborough's first mission to the Continent, after the accession of Anne, was of a diplomatic character; and it was by his unwearied efforts, suavity of manner, and singular talents for negotiation, that the difficulties which attend the formation of all such extensive confederacies were overcome. . . . He arrived at the Hague on the 28th of March, and left it to attend the obsequies of William on the 5th of April; but during that short period all obstacles were adjusted, and the conditions of the alliance finally arranged.”—Vol. i. p. 83.

“But it was not in foreign negotiations alone that the great civil and political talents of Marlborough proved at this juncture of the most essential service to Europe. Queen Anne, at her accession to the throne, was deeply imbued with the prejudices, in ordinary circumstances not unreasonable, of the Tories against foreign connexions. Her cabinet was composed almost entirely of men of that party, inasmuch that Marlborough, when urging his friend Godolphin to accept the important situation of lord-treasurer—corresponding to our first lord of the treasury—on the formation of the cabinet, used as his main argument, that ‘unless he took that office he could not hold the command of the armies, as he could rely on no one else to provide the requisite supplies.’ But although the obvious danger to the independence of the country, from the union of the strength of France and Spain in the person of so able and ambitious a monarch as Louis XIV., rendered it a matter of necessity for the Tory majority in the cabinet to go into measures for the defence of Europe, yet they were inclined to do so in the most economical manner, and on the smallest possible scale, a policy which would have proved altogether fatal to the common cause, and rendered the war productive only of expense, defeat, and disaster. Marlborough, who clearly discerned that England was the soul of the Grand Alliance, and that, unless she came forward in a manner worthy of her strength and renown, all their efforts would prove ineffectual,

exerted himself to the utmost, after his return from the Hague, to combat these ruinous views. He represented that to desert the alliance concluded by the late king would be to dishonour the nation; that nothing but the whole power of England, joined to that of the allied states on the Continent, could promise it a successful issue; and that the slightest appearance of vacillation in executing the engagements he had recently come under with the States of Holland, would alienate the powers with whom we were united, and lead to the dissolution of the Grand Alliance. These arguments, recommended alike by their intrinsic weight, the eloquence and address of Marlborough, and his known influence with the queen, proved successful. A majority of the cabinet came over to his views; war was proclaimed against France, on the 4th of May, at London, the Hague, and Vienna; and the British cabinet took the most energetic steps to prosecute it with vigour, and execute its engagements with exemplary fidelity."—Vol. i. pp. 84—86.

Another difficulty and dispute arose regarding the choice of a commander-in-chief. The King of Prussia, the Archduke Charles, the Elector of Hanover, and the Duke of Zell, were all equally desirous of obtaining this important post; and, to add to confusion of interests and inclinations, the Queen of England peremptorily required that the office in question should be conferred upon her husband, Prince George of Denmark. The States-general, however—partly from a just estimate of Marlborough's abilities, partly from an apprehension that the Prince-Consort would resist the control of the field-deputies whom they always sent to headquarters to control the commander-in-chief—made a determinate and successful stand for the destined deliverer of Europe.

At the commencement of the contest between the two conflicting parties, on the side of Louis were France, which, with its population of 20,000,000, could maintain 200,000 in arms; and Spain, with its possessions in Flanders; and Italy, besides the islands of Sicily and Sardinia, containing at least 30,000,000: there were also the Spanish colonies beyond sea bringing in a revenue of 5,000,000*l*. Bavaria formed a valuable ally to France. Its geographical position rendered it an important outwork against the confederates; whilst the courage of its inhabitants, their jealousy of the power of Austria, and their firm adhesion to the French interest, gave it an additional value.

The allies possessed the troops of Hanover, Hesse-Cassel, and the lesser states of Germany, Holland, Austria, and England, with slight succour from Prussia and Denmark. The forces on either side were nearly equal, but the French monarch possessed an immense advantage in the unity and secrecy of undivided councils, and in the homogeneous character of the troops commanded by his various generals.

We may not pause to describe the successful campaign of 1702, the siege and fall of Kaiserwörth, Venloo, and Liege, nor enlarge on the moral results of these achievements so ably brought out by Mr. Alison. Nor can we dwell upon the campaign of 1703, in the course of which the mischievous interference of the Dutch deputies twice prevented Marlborough from gaining a decisive and important victory over the enemy.

"But while a certain degree of success had attended the operations of the allies in Flanders, where the English contingent acted and Marlborough had the command, affairs had assumed a very different aspect in Germany and Italy, where the principal efforts of Louis had been made."—Vol. i. p. 138.

And the year 1704 opened with gloomy prospects:—

"The state of affairs in Germany was melancholy in the extreme. The accession of Portugal and Savoy to the alliance had suspended, not averted, the peril. The advantages of the last campaign had not only made the French masters of the passage of the Rhine, but it had opened to them a passage into the heart of Germany. By the acquisition of Landau and New Brisach, they had secured the means of passing the former; by the alliance with Bavaria they became masters of the most important fortresses in the latter. The Elector of Bavaria had the command of the Danube from its source to the Austrian frontier: he had in his hands Ulm, with a strong garrison, Ratisbon, Augsburg, and he had recently taken Passau and Lintz, the keys of Upper Austria. The French armies only required to force the defiles of the Black Forest, occupied by some thousands of undisciplined peasants, to reach the Elector of Bavaria, who had fixed his head-quarters in the neighbourhood of Ulm, where he was at the head of 45,000 men, whom recent victory had rendered doubly formidable. Louis XIV. had not been slow to take advantage of this auspicious state of affairs; and his generals were prepared, in the very outset of the campaign, to act with the utmost vigour. Besides the army in the Netherlands opposed to Marlborough, Marshal Tallard, with 45,000 men, was posted on the Upper Rhine, ready to co-operate with the advanced body, of equal amount, resting on the Bavarian fortresses, and pour with their united force 90,000 strong down the valley of the Danube, where the Imperialists had neither fortresses nor any adequate force in the field to oppose them. For so entirely was the strength of Austria prostrated by the expenses of the contest, and the formidable nature of the Hungarian insurrection—which had acquired such strength that its leader, Prince Ragotski, was levying contributions to the very gates of Vienna, and had driven his opponent, Schliek, back to Presburg—that they could not collect 20,000 men to cover the western frontier of the Hereditary States, or save the monarchy from ruin.

"The measures of Marlborough, who had concerted the whole plan

of the campaign with Eugene, were calculated to meet these most appalling dangers. He had influence enough with the British cabinet to obtain an addition of 10,000 men to the English contingent, which raised the British native troops in the Low Countries to 30,000 men, and the force under his immediate command to 50,000. He communicated the same impulse to the confederates, having persuaded the Dutch to take 4000 Wirtemberg troops into their pay, and grant a subsidy of 200,000 crowns to the Elector of Baden and the circle of Swabia, to enable their forces to take the field. More difficulty was experienced in getting the States to consent to the proposed measures for the liberation of Germany, as they involved a temporary abandonment of their own frontier; but at length his great influence and engaging manners, joined to the evident peril of the empire, procured a tardy acquiescence in all his proposals. It was agreed that the English general was to advance vigorously against Villeroy in the Low Countries, and force him either to accept battle or retire to the Moselle or the Rhine. In either case, as success was not doubted, he was to cross over into Germany by the Electorate of Cologne, advance as rapidly as possible into Bavaria, and either form a junction with Prince Eugene, who commanded the Imperial army in that quarter, or, by threatening the communications of the French army in Swabia, compel it to fall back to the Rhine. The great object was to save Vienna, and prevent the advance of the French into Hungary, where a few of their regiments might fan the insurrection, already so formidable, into an inextinguishable flame. This plan, by weakening the allies in the Low Countries, might expose them, and especially the Dutch, to disadvantage in that quarter; but that was of little consequence. The vital point was in the valley of the Danube: it was there that the decisive blows were to be struck. Marlborough, in resisting the French invasion, proceeded on exactly the same principles, and showed the same decision of mind, as Napoleon in 1796, when he raised the siege of Mantua to meet the Austrian armies under Wurmser descending from the Tyrol; or Suwarroff in 1799, when he raised that of Turin to march against Macdonald, advancing from Southern Italy towards the fatal field of the Trebbia. In all these measures he received the cordial support of his illustrious colleague, Prince Eugene, who was so far from envying his rival, or joining the clamour raised against him for the unsatisfactory issue of the last campaign, that he said, when the subject was mentioned, 'I suspect, if Alexander the Great had been obliged to await the approbation of the Dutch deputies before he executed his projects, his conquests would not have been quite so rapid as they were.'"—Vol. i. pp. 144—147.

Again we must hurry forward, nor do more than allude to Marlborough's cross march into Germany, his first interview with Eugene, his successful attack on the Schellenberg, and the various marches and counter-marches, difficulties and dangers, arrangements and achievements, which preceded and ushered in the day on which the English hero was to win the first of those four

mighty battles which have made his name the pride of his countrymen, and the terror of his country's foes.

"By the rapidity of his march, which had altogether outstripped the slower movements of Marshal Villeroi, who was still in the neighbourhood of the Moselle, Marlborough had defeated one important part of the combinations of the French king. But if Vendôme, with the Italian army, had succeeded in penetrating through the Tyrol, and joining the French and Bavarian armies to the north of the Alps, their united forces would have greatly preponderated over those of Marlborough and Eugene. On this occasion, however, as subsequently in the wars of 1805 and 1809, the courage and loyalty of the Tyrolese proved the salvation of the Austrian monarchy. These sturdy mountaineers flew to arms; every defile was disputed—every castle required a separate siege. Thus Marshal Tallard and the Elector of Bavaria, were left to make head alone against Prince Eugene and the Duke of Marlborough."—Vol. i. pp. 158, 159.

The numbers, however, of the French and Bavarians were still superior to those of the allies; as the former had sixty-five thousand men, of whom forty-five thousand were French troops, the very best which the monarchy could produce, besides ninety guns; whereas the latter had about fifty-six thousand men, and only fifty-one guns. A further advantage on the French side was, that four-fifths of their army were national troops, speaking the same language, animated by the same feelings, and accustomed to serve together; whereas the troops under Marlborough's command were a motley assemblage of English, Prussians, Danes, Wirtemburghers, Dutch, Hanoverians, and Hessians. The allied army was divided into two *corps d'armée*; the first, commanded by Marlborough in person, which was destined to bear the weight of the contest, and carry the enemy's position in front, being by far the strongest; the second, commanded by Eugene, consisting chiefly of cavalry, and being far smaller in numbers, was intended for a subordinate attack, to distract the enemy's attention from the principal onset.

And here we may observe, as Mr. Alison does, not only here but in many other places, the noble absence of jealousy or rivalry which characterized the intercourse, and cemented the friendship of these two great men. In fact, they were both of them too great, as well as too generous, to be jealous of each other. The loftiest genius alone feels secure in its own high eminence; alone can fully perceive—alone dare fully acknowledge, the lofty genius of another. So is it with wit; so is it with beauty; so is it with every other human endowment. And no higher proof has either left behind of their exceeding greatness, than this their truly noble friendship. But let us return to Mr. Alison, and describe

the battle in his own graphic language. By so doing, we shall, indeed, debar ourselves from that full analysis which we had hoped to give to these volumes: yet we feel that it is due to him, as well as to our readers, to allow him to speak at full length on the subject which is, of all others, nearest and dearest to his heart,—the glory of his country, and the martial prowess of her children.

“ The French position was in places strong, and their disposition for resistance in each point where they were threatened by attack from the allied forces, judicious; but there was a fatal defect in the general conception of their plan. Marshal Tallard was upon the right, resting on the Danube, which secured him from being turned in that quarter, having the village of **BLenheim** in his front, which was strongly garrisoned by twenty-six battalions, and twelve squadrons, all native French troops; and Marsin's flank on the left was secured by a range of rugged steepes, impassable for guns or cavalry, and which therefore rendered any serious attack impossible in that quarter. In the centre was the village of **Oberglau**, which was occupied by fourteen battalions, among whom were three Irish corps of celebrated veterans. The rivulets which run along their whole front, and the marshy ground, traversed only by a few roads, all of which were strongly occupied, rendered an attack in front dangerous to the assailants, and certain to be extremely fatal to them. But the weakness lay in the connecting line between the villages, which was kept up only by horse. The communication between **Blenheim** and **Oberglau** was formed of a screen consisting of eighty squadrons, in two lines, having two brigades of foot, consisting of seven battalions, in its centre; and it might have been foreseen that, if the enemy got through the marshes they would not be able to keep their ground. The left opposite **Prince Eugene**, was under the orders of **Marshal Marsin**, and consisted of thirty-eight battalions of infantry and fifty-five squadrons, consisting for the most part of **Bavarians** and **Marshal Marsin's** men, posted in front of the village of **Lutzingen**. Thus the French consisted of eighty-four battalions and a hundred and forty-seven squadrons, with ninety guns; and they mustered sixty thousand combatants,—about five thousand more than the allies, and with a great superiority of artillery. They were posted in a line, strongly supported at each extremity, but weak in the centre, and with the wings where the great body of infantry was placed, at such a distance from each other, that if the centre was broken through, each ran the risk of being enveloped by the enemy, without the other being able to render any assistance. This danger as to the troops in **Blenheim**, the flower of their army, was much augmented by the circumstance, that if their centre was forced when it was formed of cavalry only, and the victors turned sharp round upon **Blenheim**, the horse would be driven headlong into the **Danube**, and the foot in that village would run the hazard of being surrounded or pushed into the river, which was not fordable even for horse at any part. . . . Yet the position

was strong in itself. . . . Both the villages at the extremity of their line had been strengthened, not only with entrenchments hastily thrown up round them, thickly mounted with heavy cannon, but with barricades erected at all their principal entrances, formed of overturned carts, and all the furniture of the houses. . . . The army stood upon a hill or gentle eminence, the guns from which commanded the whole plain by which alone it could be approached. This plain was low, and intersected by a rivulet, which flows down by a gentle descent to the Danube, and near Oberglau unites with two other rivulets, whose united streams flow down past Blenheim into that river. These rivulets had bridges over them at the points where they flowed through the villages; but they were difficult of passage at other points for cavalry and artillery; and with the ditches cut in the swampy meadows through which they flowed, proved no small impediment to the advance of the allied army."—Vol. i. pp. 162—165.

Such was the position occupied by the gallant and highly disciplined army with which the French monarch had determined to assail Austria in her stronghold; to give law to the Empire at the gates of Vienna; and, by the utter humiliation of his great rival, to dissolve the Grand Alliance, lay the whole of continental Europe at his feet, and place once more a vassal king on that island throne which now stood foremost to bear the brunt of his assault, and reply to his threatened invasion by assailing him on his own element.

Fearful was the stake at issue: the importance of the result of that day was known and felt on both sides. The French generals, however, felt certain of victory, whilst the allies were far from sanguine, and many of the officers urged Marlborough to desist. That great man, however, was not to be daunted or damped; victory was necessary to his country,—necessary to that great cause of European freedom which he championed and personified. Delay was dangerous; for succours might soon arrive and increase the numerical superiority of the enemy, or successes might attend the French arms in other quarters, and damage the cause or diminish the courage of the allies.

We proceed in Mr. Alison's words:—

"The Duke of Marlborough, before the action began, visited in person each important battery, in order to ascertain the range of the guns. The troops under his command were drawn up in four lines, the infantry being in front, and the cavalry behind, in each line. This arrangement was adopted in order that the foot soldiers, who would get easiest through the streams, might form on the other side, and cover the formation of the horse, who might be more impeded. The fire of cannon soon became very animated on both sides, and the infantry advanced to the edge of the rivulets with that cheerful air and confident

step which is so often the forerunner of success. On Prince Eugene's side, however, the impediments proved serious : the beds of the rivulets were so broad that they required to be filled up with fascines before they could be passed by the guns ; and when they did get across, though they replied, it was without much effect ; while the French cannon thundered from the heights, which commanded the whole field. Two thousand men were struck down in all by the French cannon . . . before the allies got over the marshes. At half-past twelve, nevertheless, these difficulties were, by great efforts on the part of Prince Eugene and his wing, overcome, and he sent word to Marlborough that he was ready."—Vol. i. pp. 165, 166.

And how had this breathing time been occupied by the English warrior?—

"During this interval divine service had been performed at the head of every regiment and squadron in the allied army ; Marlborough himself had received the sacrament with great solemnity at midnight on the preceding day. So impressed was that great man with religious feelings at that momentous crisis, that after the battle was over he said, he had prayed to God more frequently, during its continuance, than all the chaplains of both armies put together which served under his orders."—Vol. i. p. 166.

It is a solemn, a strange, an awful picture, which these few words suggest. That midnight communion on the eve of battle,—on the brink of the grave,—on the threshold of eternity ; that dauntless hero at the dead of night amid the sleeping host, many of whom would sleep a deeper sleep on the morrow, receiving in humble faith and fervent love the sacred symbols of His passion, for the sake of Whose Church and Gospel he had broken every tie of early youth, and with the armies of Whose deadliest foe and cruellest persecutor he was about to engage.

Then, too, that multitudinous host, ere rushing to the deadly conflict, listening with subdued mien, in stillness and in silence, to the solemn prayer slowly, mournfully ascending from earth to heaven ! May we not justly entertain the hope that such a service at such a time would reach the hearts of some with whom the Spirit had hitherto vainly striven ?

And then that deep consciousness of the omniscience, the omnipresence, the omnipotence of Him who is the Disposer of all things, which pervaded the breast of the great commander as in the midst of the boldest fight he raised the constant prayer to the Lord, the Lord of Hosts, the God of the armies of Israel, and fully realized the truth of that text—"The Lord is a man of war ; the Lord is His name."

"He was seated on the ground, in the midst of his staff, eating a slender meal, when Eugene's aide-de-camp arrived. 'Now, gentlemen, to your posts!' said he, with the cheerful voice which betokened the confidence of victory, as he mounted his horse; and his aides-de-camp galloped off in every direction to warn the troops to be ready. Instantly the soldiers every where stood to their arms, and the signal was given to advance. As Marlborough rode along the line, a cannon-ball struck the ground near him, and covered him with earth. All around trembled for the safety of their beloved chief; but he calmly continued his survey as if nothing had happened. The rivulets and marshy ground in front of Blenheim and Unteylau were passed by the first line without much difficulty, though the men were exposed to a heavy fire of artillery from the French batteries; and, the firm ground on the slope being reached, they advanced in the finest order to the attack, the cavalry in front having now defiled to a side, so as to let the English infantry take the lead.

"The French did not expect, and were in a great measure unprepared for an attack, when the heads of the allied columns were seen advancing against them. Their generals had taken up the idea that the enemy were about to retire to Nordlingen, and, as the morning was hazy, the skirmishers of Eugene were close upon them before they were perceived. Alarm-guns were then immediately fired, officers galloped off in every direction, and Tallard and Marsin, hastily mounting their horses, did their utmost to put their troops in proper order. But no plan of defence had been previously arranged; and the troops were hastily thrown into the nearest villages, or such as seemed destined to be first the object of attack. Seven-and-twenty battalions in all were crowded into Blenheim, against which the English column of grenadiers were seen to be steadily advancing. Thirty battalions were posted in and about Oberglau; and Lutzingen was also strongly occupied, while eighteen French and Bavarian battalions were drawn up in an oblique line in the woods in its vicinity, on the extreme left of the cavalry. The guns were judiciously posted along the front of the line, in situations the best calculated to impede the enemy's advance; and, as they were greatly superior to the artillery of the allies, they played upon their advancing lines with very great effect."—Vol. i. pp. 165—167.

We wish that we could transfer the whole account of the battle to our pages. Its martial spirit, its graphic power, its lucid narration, are beyond all praise. Suffice it however briefly to say, that the attack gallantly made against the village of Blenheim was repulsed in the first instance with severe loss; that the English general resolved thereupon to bring his whole cavalry across the Nebel, and make a general attack upon the weak part of the enemy's line between Blenheim and Oberglau. Marshal Tallard, with inconceivable infatuation, allowed the whole first line to be

got over the Nebel before he gave orders to his cavalry to charge them, thus losing the immense advantage which he possessed in the great difficulties attending its passage.

“As it was, a considerable number of the allied horse were driven in disorder across the Nebel. By constantly bringing fresh troops across, however, and judiciously mingling some foot regiments with his horse, Marlborough gradually gained ground; and at length his whole horse, between Blenheim and Oberglau, were got across, and formed in two lines on the opposite side. But meanwhile a serious disaster had occurred on the British right, where Prince Holstein, with his Hanoverians, was directing the attack on Oberglau . . . The Prince's men were utterly routed, he himself taken prisoner, and the centre of the allies entirely broken through . . . But Marlborough was at hand to repair the disaster, and he not only did so, but converted it into an advantage to his own side, which proved decisive . . . By this well-timed vigour affairs were re-established in the centre, and the communication with Prince Eugene was completely recovered.” He then “returned to his cavalry between Oberglau and Blenheim, and found it all firmly established on solid ground on the other side of the Nebel. Meanwhile Eugene had been actively engaged on the extreme right, where he too had crossed the Nebel . . . The admirable steadiness of the Prussians, who on this occasion gave tokens of what they were to become under the great Frederick, prevented a total defeat in that quarter. Immovable they stood their ground amidst the thundering charges of horse, the front rank kneeling, and the rear maintaining a ceaseless rolling fire, till at length the enemy, wearied with fruitless efforts, drew off, leaving the ground covered with their wounded and dying.”—Vol. i. pp. 171—174.

And now the decisive moment arrived when Marlborough, having gained a firm footing with both his cavalry and infantry beyond the Nebel, commenced a general attack between Blenheim and Oberglau.

“Indescribably grand was the spectacle which ensued. In compact order and the finest array the allied, mustering eight thousand sabres, moved up the gentle slope in two lines; at first slowly, as on a field-day, but gradually more quickly, as they drew nearer, and the fire of the artillery became more violent. The French horse, ten thousand strong, stood their ground at first firmly: the choicest and bravest of their chivalry was there: the banderoles of almost all the nobles of France floated over their squadrons. So hot was the fire of musquetry and cannon when the assailants drew near that their advance was checked: they retired sixty paces, and the battle was kept up for a few minutes only by a fire of artillery. Gradually, however, the fire of the enemy slackened; and Marlborough, taking advantage of the pause, led his cavalry again to the charge. With irresistible vehemence the line dashed forward at full speed, and soon the crest of the ridge was pas-
d.

The French horsemen discharged their carbines at a considerable distance with little effect, and immediately wheeled about and fled. The battle was gained: the allied horse rapidly inundated the open space between the two villages; the nine battalions in the middle were surrounded, cut to pieces, or taken. They made a noble resistance, and the men were found lying on their backs in their ranks as they had stood in the field.

"The consequences of this great disaster on the right were speedily felt along the whole French line. Marsin's cavalry, now entirely uncovered on their flanks, rapidly fell back to avoid being turned, and rendered the position of the infantry in front of Eugene no longer tenable. That skilful general, perceiving the rout of the enemy on his left, and correctly judging that they could no longer maintain their ground, prepared his troops for a fourth charge, and soon issued forth at their head. The impulse of victory was now communicated to the whole line. After an arduous struggle in the plain, the enemy fell back at all points towards Oberglau and Lutzingen. Soon the flames, which burst forth from their buildings, announced that they were to be evacuated. At this sight, loud cheers arose from the whole right, and the Danes and Prussians rushed forward with irresistible vigour against the burning villages. After an obstinate conflict Lutzingen was carried, and the Bavarians were driven to a fresh position in rear, behind the streamlet of the same name. They still preserved their ranks, however, and faced about fiercely on their pursuers; but Marsin, having lost the pivot of his left, and seeing his flank entirely uncovered by Marlborough's advance, and the centre driven back in disorder, gave orders for the general retreat of his wing.

"Meanwhile Tallard, whose personal intrepidity was as conspicuous as his foresight was defective, was bravely exerting himself, but in vain, to arrest the disorder in the right and centre. He drew up the remains of his cavalry in battle array, behind the tents of his camp, in a single line stretching towards Blenheim, in order, if possible, to extricate the infantry posted in that village, which were now well nigh cut off. At the same time he sent pressing requests to Marsin for assistance. But ere succour could arrive, or time had even been gained for the delivery of his messages, the hand of fate was upon him. Marlborough, observing that the line was unsupported in rear, and uncovered on its right, gave orders for a general charge of all his cavalry. When the trumpet sounded, eight thousand horsemen, flushed with victory, bore down *in two lines*, with irresistible force, on the now dispirited and attenuated line of the enemy. The immense body of the French force, who were discouraged by having no support in rear, broke without awaiting the shock; and the allied cavalry rapidly piercing their centre, they were divided into two parts, one of which fled in wild disorder towards the Danube, and the other towards Hochstedt; Marlborough in person followed the first with fifty squadrons, while Hompesch with thirty pressed upon the second. Both pursuits proved entirely successful. Marlborough drove the broken mass before him headlong to the Danube,

where great numbers were drowned in attempting to cross, and the remainder were made prisoners on the brink. Marshal Tallard himself, with a small body of horse, which still kept their ranks, threw himself into the village of Sonderheim, on the margin of the river; but, being speedily surrounded by the victorious squadrons of the enemy, he was obliged to surrender, and delivered his sword to the Prince of Hesse. Hompesch, at the same time, vigorously pressed on the broken fugitives who had fled towards Hochstedt, and on the way surrounded three battalions of infantry, who were striving to escape, and made them prisoners. Upon seeing this, the cavalry entirely broke their ranks, and fled as fast as their horses could carry them towards Morselingen, without attempting any further resistance.

"When Tallard was taken, Marlborough immediately sent his own carriage to accommodate him, and dispatched a pencil note, written on the parapet of a bridge, to the Duchess, to say the battle was gained."—Vol. i. pp. 174—178.

The battle was gained! But the conqueror did not relax in his endeavours to obtain the advantages and secure the fruits of victory. He first directed his attention to the left wing of the enemy, which was falling back, closely followed by Eugene's horse, in the direction of Morselingen. He was about to attack them in person, when the charge was countermanded, under a mistaken impression, arising from the smoke and darkness, that they were Eugene's men; and they thus escaped without serious loss. The fate of the troops, however, stationed in Blenheim was very different; surrounded and assailed on all sides, after a gallant resistance, having vainly endeavoured to obtain a capitulation, they were compelled to surrender at discretion.

"In this battle, Marlborough's wing lost 5000 men, and Eugene's 6000—in all 11,000. The French lost 13,000 private men made prisoners, and 1200 officers, almost all taken by Marlborough's wing, besides thirty-four pieces of cannon, twenty-five standards, and ninety colours: Eugene took thirty pieces more. The killed alone were no less than 12,000; and this is admitted by the French historians themselves. The total loss of the French and Bavarians, including those who deserted during their calamitous retreat through the Black Forest, was not less than 40,000 men—a number greater than any which France sustained till the still more disastrous day of Waterloo."—Vol. i. pp. 180, 181.

The results of this brilliant victory were vast and momentous. Bavaria crushed, Austria saved, Germany delivered, bore ample witness to the victor's prowess. The dazzling and terrible *prestige* of the *Grand Monarque* was gone—destroyed for ever; his bravest generals, his finest troops, had been checked, routed, annihilated in the midst of their career of universal conquest;

and the remnants of the host which had threatened Vienna were driven in terror and confusion to take refuge beyond the Rhine.

"Honours and emoluments of every description were showered on the English hero for this glorious success. He was created a prince of the Holy Roman Empire, and a tract of land in Germany, at Mindelsheim, erected into a principality in his favour. . . . His reception at the courts of Berlin and Hanover resembled that of a sovereign prince; the acclamations of the people in all the towns through which he passed rent the air; at the Hague his influence was such, that he was regarded as the real Stadtholder. More substantial rewards awaited him in his own country. The munificence of the Queen and the gratitude of Parliament conferred upon him the extensive honour and manor of Woodstock, long a royal palace. . . . By order of the Queen not only was this noble estate settled on the duke and his heirs, but the royal comptroller commenced a magnificent palace for the duke on a scale worthy of his services and England's gratitude."—Vol. i. pp. 187—189.

We ought not to omit, that Marlborough's humanity to the wounded, whether friends or foes, after the victory, equalled his skill and bravery during the action.

"Among the prisoners was a common soldier, whose gallantry during the action had particularly attracted the notice of the English general. 'Your master,' said he to him, 'would be invincible if he had many soldiers such as you.' 'My king,' answered the soldier, 'does not want soldiers such as me, but a general such as you.'"—Vol. i. p. 188.

For the campaigns of 1705 and 1706, the battle of Ramillies, and the conquest of Flanders, we must refer our readers to Mr. Alison's pages, where every siege has its charm, every encounter its interest, every march and countermarch its attraction. This indeed is one of the marvellous excellencies of the book, that the most precise, accurate, and technical details are made both intelligible and delightful to the general reader. We cannot, however, avoid remarking on the tact and patience which Marlborough evinced at this period in stilling the jealousies, and arousing the energies of the various allied powers; on the repeated interference of the Dutch deputies to check him on the very eve of triumph; on the humanity and courtesy which he evinced after every conflict; and the wise and generous policy by which he conciliated and attached the Flemings.

We can do no more than allude to Eugene's brilliant campaign in Italy, and the changing fortunes of the war in Spain.

Far different was the progress of the allied cause in the year 1707 from what it had previously been. Great alarm was caused in its commencement by the appearance in Germany of Charles XII. of Sweden; and all Marlborough's skill was required to prevent

the most disastrous consequences. The portrait of the northern warrior is nobly drawn, and his interview with the English hero graphically described. After, however, the Duke had apparently mastered every difficulty, and was about to crush the French forces on their own frontier, the base and traitorous selfishness of the Dutch prevented his being able to accomplish any thing. In other quarters the Bourbon cause prospered more decidedly. The French were successful on the Rhine, Eugene failed in an attack upon Toulon, and the battle of Almanza decided the Spanish war in favour of Philip V.

More serious dangers however threatened the cause of European freedom from the decline of Marlborough in his sovereign's favour. And we must occupy a few lines with a brief résumé of the causes of this decline, which eventually led to his fall.

Devoted himself to his queen's interest, and his country's prosperity, Marlborough identified himself with none of the parties who were contending for place and power. It was his wish—a wish shared by his friend Godolphin—to govern the country for the country's good, without the trammels or the support of faction. Whig and Tory had brought about the Revolution, were interested in the maintenance of the constitution, in the independence, prosperity, and glory of their common country; and this great man therefore conceived that without any compromise of principle, they might combine both to rule and to serve the state. Marlborough was apparently ignorant of the very important truth, that though men denounce in theory a compromise of principle, what they recoil from in practice is a compromise of interest. It is possible indeed, that had Marlborough remained in England, he might, by his influence with the queen, his ability and vigour, his policy and address, have carried on the government in conjunction with his friend Godolphin during the whole of the queen's reign. His absence on the Continent however rendered the scheme impossible. Whilst the best and bravest of Britain's sons was spending his energies and risking his life in her service, his enemies had ample time to organize their forces, arrange their campaigns, and insure their final triumph—a victory as complete, though not quite as glorious, either to themselves or their country, as Blenheim, Ramillies, Oudenarde, or Malplaquet.

The conduct of Harley and St. John was mean, base, treacherous, and ungrateful in the extreme. They systematically employed every energy and every art to undermine the ministry with which they were acting, and to alienate the queen from her most faithful and zealous friends.

The conduct of the Whig party was characterized by selfishness, rapacity, and tyrannous insolence; they distrusted and

misused Marlborough, because he was unwilling to encourage their monopoly; they incensed the whole Tory party, and disgusted the nation, by their exclusive appropriation of place, and their ravenous appetite for pelf and power; and they at once outraged the queen's feelings, by forcing upon her ministers justly and personally obnoxious; whilst they arrayed her conscience against their cause, by presuming to interfere with her distribution of Church patronage.

The conduct of the Duchess of Marlborough was even more pernicious to her husband's interests, than that of his selfish friends or subtle foes. Besides personally affronting the queen by her violent and overbearing conduct, she identified herself with the most outrageous demands of the Whig ministry, and thus paved the way for the rise of her *protégée*—her rival, her supplanter, the celebrated Mrs. Masham.

Add to all this, that although, from the details and documents now before the public, we are enabled entirely to acquit the great commander of any desire to prolong the war, either for the sake of his own interest, or his own power, or his own renown, the British parliament and the British public were not in possession of those data; and to them, ignorant of the vacillation of the Germans and the baseness of the Dutch, it naturally appeared unaccountable, that victory after victory left the war still unfinished, the work undone; little dreaming, as how should they! that had Marlborough had his own way, he would, ere the conclusion of 1705, have dictated terms to Louis in the palace of Versailles.

We must remember, also, that there was more than one section of the politicians of that day who were inclined to favour, even if not determined to effect, the restoration of the exiled family, not merely the party called *Jacobites*, but others, who thought that justice and expediency were equally interested in the recall of the Chevalier, upon carefully guarded conditions. Such persons viewed with regret the humiliation of France, with distrust the alliance of Holland, and laboured according to their characters, by fair or by foul means, to overthrow him who was the living soul as well as the mighty warrior, the heart and head, as well as the right hand, of the Grand Alliance.

And the Queen of England herself was indignant as a sovereign, and rightly so, at the invasion of her prerogative; was incensed, as a private individual, at the personal insults heaped upon her; was aroused as a Churchwoman to a vivid, and not altogether groundless apprehension, that the Church was in danger!

Had she ascended the throne vacated by her father, merely to

sanction the reality of an oligarchical republic by the form of a limited monarchy? Had she shown favour, and generosity, and kindness, and confidence, to be subjected to insult, outrage, and rapacity? Had she sacrificed every tie, and every feeling of her heart and her conscience, for the sake of the Church, and was that Church now to be delivered, bound hand and foot, to the tender mercies of those greedy and arbitrary politicians who viewed her highest offices but as parts of a state machine, and grasped at her emoluments as they did at all other sources of wealth, like voracious sharks, or unclean vultures ravening for prey?

Truly Good Queen Anne had reason to look about her, to distrust her advisers, and dislike her position; nor must we judge too severely of her, if, in ridding herself of the very suspicious and decidedly unpleasant *ménage* which had grown up around her, she abandoned to his fate one whom the force of circumstances had identified with her persecutors.

We have thought it better to deal thus at some length with the causes of the decline and fall of Marlborough, and then to leave the matter, devoting our remaining space to brighter and gladder themes; for we would fain close our article in sunshine rather than in shadow, and conclude our notice of the victor's career with the shouts of victory, and the psalms of thanksgiving, undivided and undisturbed by the contests of faction or the clamours of envy.

Already had the campaign of 1708, which opened with the surprise of Ghent and Bruges by the French, witnessed their total defeat in another great pitched battle, that of Oudenarde, followed by the siege and capture of Lille, that masterpiece of French fortification, and the recovery of Ghent and Bruges. That battle is well worth studying; that siege is in every point of view one of the most wonderful achievements in the annals of war. But we may not pause, however loth to move on; for time, or rather space, presses. Proceed we then to the year 1709, when

"The pride of the French monarch was now so much reduced, that he sent the President Rouillé to Holland, with public instructions to offer terms to the allies, and with private directions to do every thing possible to sow dissension among them, and if possible to detach Holland from the alliance."—Vol. ii. p. 11.

The conference, however, ended in nothing, neither party being disposed to accept the terms of the other.

"The rigorous terms demanded, however, by the allied cabinets, and the resolute conduct of the King of France in rejecting them, had an important effect upon the war, and called for more vigorous efforts

on the part of the confederates than they had yet put forth, or were even now disposed to make. Louis made a touching appeal to the patriotic spirit of his people, in an eloquent circular, which he addressed to the prelates and nobles of his realm. . . . The appeal was not made in vain to the spirit of a gallant nobility, and the patriotism of a brave people. It kindled a flame of general enthusiasm and loyalty. All ranks and parties vied with each other in contributing their property and personal service for the maintenance of the war. . . . The stoppage of commerce, and shock to credit, threw numbers out of employment; and starving multitudes crowded to the frontier, to find that subsistence amidst the dangers of war which they could no longer find in the occupations of peace. . . . They found the means . . . to pay the troops and retain them in the bonds of discipline. They regularly paid the soldier his dues—the officer alone was kept in arrear. It was presumed that he would act from a spirit of patriotism and honour, and the expectation was not disappointed. . . .

“Skilfully availing themselves of this burst of patriotic fervour, the ministers of Louis were enabled to open the campaign with greater forces than they had ever collected since the beginning of the war. The principal effort was made in Flanders, where the chief danger was to be apprehended, and the enemy’s most powerful army and greatest general were to be faced. Fifty-one battalions and forty-nine squadrons were drawn from the Rhine to Flanders; and this large reinforcement, joined to the crowd of recruits which the public distress impelled to his standard, enabled the renowned Marshal Villars, who had received the command of the French, to take the field at the head of 112,000 men. With this imposing force he took a position, strong both by nature and art, extending from Douai to the Lys; the right resting on the canal of Douai, the centre covered by the village of La Bassée, the left supported by Bethune and its circumjacent marshes. The whole line was strengthened by redoubts and partial inundations, and traversed in front by a ditch fifteen feet wide, covered by exterior works. The banks of the canal, as far as Douai, were lined with troops. Never at any former period had France sent such an army into the field; never had she one animated with so enthusiastic and gallant a spirit. The soldiers equally with the nobles, were aware that this was the last effort for the independence of France. . . . The *ban* and *arrière ban* of France was in the field.”—Vol. ii. pp. 21—25.

The position of the French army was absolutely impregnable. Seeing such to be the case, Marlborough and Eugene determined on laying siege to Tournay; and having deceived Villars by a threatened attack, they succeeded in investing that important fortress on the morning of the 28th of June, whilst half of its garrison were still absent in the French lines. On the 29th of July the town surrendered, and the governor retired with the remains of the garrison, still 4000 strong, into the citadel.

"The garrison, though inadequate to the defence of Tournay, was quite adequate to that of the citadel; and the vast mines with which the whole outworks and glacis were perforated, rendered the approaches in the highest degree perilous and difficult. . . . The dangers of this species of service, at all times great, were here immensely aggravated by the extraordinary pains taken to make this subterranean warfare as formidable as possible. The miners frequently met, and fought with those of the enemy; and sometimes the troops, mistaking friend for foe, killed their fellow-soldiers: sometimes whole companies entered the mines at the very moment when they were ready primed for explosion. They were often inundated with water, suffocated with smoke, or buried alive in cavities, where they were left to perish. Sometimes numbers were blown into the air, and their limbs scattered to a distance, like burning stones from a volcano. . . . The first to mount a breach, to effect a lodgment in a hornwork, to penetrate into a mine, was sure to perish. First a hollow rumbling noise was heard, which froze the bravest hearts with horror; a violent rush, as of a subterraneous cataract, succeeded; and immediately the earth heaved, and whole companies, and even battalions, were scattered in a frightful explosion."—Vol. ii. pp. 32—34.

At length on the 3rd of September the citadel surrendered, and its brave garrison were allowed to march out with all the honours of war, as a tribute to the gallantry which they had shown in its defence, with the sole condition of not serving again till they were exchanged.

No sooner was Tournay taken than the allied generals turned their eyes towards Mons, which, with the exception of Valenciennes, constituted the only remaining stronghold which lay between them and Paris. By the exercise of consummate skill, daring energy, and almost incredible rapidity, the formidable lines, thirty leagues in length, upon which Marshal Villars had been labouring with the greatest assiduity during the two last months, were turned, Mons was passed, and invested on the side of France.

"Every thing announced a more sanguinary and important conflict between the renowned commanders and gallant armies now arrayed on the opposite sides than had yet taken place since the commencement of the war. . . . The allied army consisted of 139 battalions and 252 squadrons, with 105 guns, mustering 93,000 combatants. It was divided into two corps: the one, under the immediate direction of Marlborough, consisting of 104 battalions and 163 squadrons; the other, under that of Eugene, mustered 66 battalions and 108 squadrons. The detachments at the siege of Mons and at Tournay reduced the force in the field to the amount above stated. Eugene had the post of honour on the right; Marlborough on the left. The two armies, therefore, were as nearly as possible equal in point of military strength,

—a slight numerical superiority on the part of the French being compensated by a superiority of twenty-five guns on that of the allies. Among the French nobles present at the battle were no less than twelve who were afterwards marshals of France. The son of James II., under the name of the Chevalier de St. George, who combined the graces of youth with the hereditary valour of his race, was there; St. Hilaire and Folard, whose works afterwards threw such light on military science, were to be found in its ranks. The Garde-du-Corps, Mousquetaires Grés, Grenadiers-à-Cheval, French, Swiss, and Bavarian Guards, as well as the Irish Brigade, stood among the combatants. The Montmorencies were there, and the De Guiches, the De Grammonts, and De Coignys. The reverses of Louis had called forth the flower of the nobility, as well as the last reserves of the monarchy.”—Vol. ii. pp. 39—45.

Once more, however, the Dutch field deputies checked Marlborough's successful career; and the allied army, by delaying the attack until the arrival of reinforcements from Tournay, gave Villars time to entrench himself in what was considered an impregnable position. Whether it were so or no was to be decided by the result of the coming day.

“At three o'clock on the morning of the 11th, Divine Service was performed with the utmost decorum at the head of every regiment, and listened to by the soldiers, after the example of their chief, with the most devout attention. The utmost regularity pervaded their ranks as, with a slow but steady step, the troops marched from their bivouacs to the posts assigned them in the field. The awful nature of the occasion; the momentous interest at stake; the uncertainty who might survive to the close of the day; the protracted struggle soon to be brought to a decisive issue,—had banished all lighter feelings, and impressed a noble character on that impressive solemnity. A thick fog overspread the field, under cover of which the troops marched to their appointed stations; the guns were brought forward to the grand battery in the centre, which was protected on either side by an *épaulement*, to prevent an enfilade. No sooner did the French outposts give notice that the allies were preparing an attack, than the whole army stood to their arms, and all the working parties who were still toiling in the trenches laid aside their tools and joyfully resumed their places in the ranks. Never since the commencement of the war had the spirit of the French soldiers been so high, or had so enthusiastic a feeling been infused into every bosom. They looked forward with confidence to regaining, under their beloved Marshal Villars, the laurels which had been withered in eight successive campaigns, and arresting the flood of conquest which threatened to overwhelm their country. . . . On the allied side, enthusiasm was not so loudly expressed, but confidence was not less strongly felt. It was the anniversary of the glorious victory of the Zenta, gained on September 11, 1697, by Prince Eugene

over 150,000 Turks. The soldiers all knew this, and relied with reason on the tried and splendid abilities of their chiefs, on their own experienced constancy and success in the field. They had the confidence of veteran soldiers who had long fought and conquered together."—Vol. ii. pp. 49, 50.

We cannot, however, follow the combatants into the desperate battle of MALPLAQUET, the most bloody and obstinately contested which had yet occurred in the war, and in which the antagonists on both sides displayed equal valour and heroism. Suffice it to say that the allies in the end proved victorious, forced the enemy's position, drove them to a considerable distance from the field, and prevented them from raising the siege of Mons, which surrendered before the close of the campaign.

And now we must conclude with one short extract more, illustrating the piety and humanity of the great Duke of Marlborough:—

"The woods and intrenchments were filled with wounded French, above three thousand in number, the whole of whom fell into the hands of the allies; and those who survived, about fifteen hundred, augmented the number of the prisoners. These Marlborough, with characteristic humanity, proposed to Villars to remove to the French quarters, on condition of their being considered prisoners of war,—an offer which that general thankfully accepted. A solemn thanksgiving was read in all the regiments of the army two days after the battle; after which the soldiers of both armies joined in removing the wounded French, on two hundred waggons, to the French camp. Thus, after the conclusion of one of the bloodiest fights recorded in modern history, the first acts of the victors were in raising the voice of thanksgiving and doing deeds of mercy."

- ART. II.—1. *Arundines Cami, sive Musarum Cantabrigiensium Lusus Canori. Collegit atque Edidit* HENRICUS DRURY, A.M. *Fourth Edition.* 1851.
2. *Anthologia Oxoniensis. Decerpsit* GUL. LINWOOD. Longman. 1846.
3. *Sabrinæ Corolla. In hortulis Regiæ Scholæ Salopiensis contexuerunt tres viri floribus legendis.* G. Bell. 1850.
4. *Sacred History, in sense for Latin Verses. By the Rev. F. HODGSON, Archdeacon of Derby, &c. Third Edition.* Taylor and Walton. 1839.
5. *Excerpta è Testamento Veteri, &c. Key to the above.* J. Taylor. 1828.
6. *Mythology for Versification. By the Rev. F. HODGSON, Provost of Eton College. Fifth Edition.* Taylor, Walton, and Maberly. 1851.
7. *Mythologia Versibus Latinis Accommodata. Key to the above.* Taylor, Walton, and Maberly. 1850.
8. *Sacred Lyrics for Versification. By the Rev. F. HODGSON, Provost of Eton College.* Taylor and Walton. 1842.
9. *Lyricorum Sacrorum Clavis Metrica. Scriptore F. HODGSON, Coll. Regal., Eton. Præposito.* Taylor, Walton, and Maberly. 1850.

SOME forty years ago, the determined and brilliant onslaughts of our great Northern contemporaries produced a very general misgiving throughout the educated and educating portion of mankind in this country, that they had been proceeding upon erroneous principles in the important work of training the young for the coming battle of life. The system of education pursued in our public schools and universities was unsparingly attacked; it was urged that much was taught which it was useless to know, and much unknown which ought to be taught; that the amount of Latin and Greek there learnt was out of all proportion to the advantage to be derived by such learning; and that much time which might have been expended in acquiring a considerable knowledge of history, sciences, and the affairs of serious life, was wasted in obtaining a comparatively fruitless triumph in the arena

of what were termed frivolous and fanciful accomplishments. Upon no part of the despised "curriculum" of our youth were the inkhorns of the ridicule of the immortal Sidney Smith¹ more lavishly poured forth than upon the time-honoured discipline of "longs and shorts." The practice of them was trifling; perfection in them was imbecility; and the folly of training up youth to the attainment of such perfection, was the most glaring evil of our school and college education.

Now we are not about to deny that at the time of these denunciations great and manifest abuses existed; we are not so ungrateful for the vast improvements since introduced as to shut our eyes to the imperfections which they have displaced. On the contrary, we are convinced that our schools and colleges have since made, and are daily making, gigantic but steady strides in advance, and are daily approaching nearer and nearer towards the accomplishment of real *education* in the highest sense of that word. We moreover believe that these improvements are in a great measure owing to the very attacks to which we have alluded, and to the public attention thereby drawn to the subject; for we cannot deny that a spirit of antiquity haunts the chosen abodes of learning, somewhat too jealous of novelty and change to conform itself readily to the expansion of knowledge in the world without. Those therefore who on due occasion point out existing errors, and suggest timely alterations to meet the advanced requirements of society, do good service, and command our thanks. So also do those who, shaking off the predilections and prejudices of former times, and the partiality we are too apt to feel for those pursuits wherein we have ourselves excelled "when George the Third was King," have not scrupled to open wider the gates of knowledge, and, like the members of Eton College and King's College, Cambridge, have resolved to give to their successors opportunities of distinction in branches of knowledge in which they were never called upon or allowed to excel. More than all are we grateful to those who by their private munificence and public spirit have been led to throw down for competition at our *universities* and *schools* those prizes which are to lead our young men to bestow on other equally useful and perhaps more congenial studies those talents which have hitherto been spent upon classical and mathematical learning alone, and which are to induce our boys to construe their Dante and Sismondi as fluently as they now translate Thucydides and Virgil. All these things we accept with gladness; we fully believe them to be very good; and as the world increases in knowledge and

¹ Works, vol. i.

wisdom, more good things of a like kind will be required, and done.

But while these salutary changes have been in progress, it does undoubtedly happen that some parts of the old system, in spite of all attacks, remain but little altered, and, having borne the brunt of ridicule and grave hostility, still flourish in our colleges and schools. One of these standing features of English education is the practice which still prevails of teaching the art of writing Latin verses. We shall not discuss at length the arguments on both sides of the once much-vexed question, whether this be a custom "more honoured in the breach than the observance;" but shall assume for the present that a practice which has been so vigorously assailed, and so fully and ably discussed, and to excel in which is at least not *inconsistent* with excellence in all the most exalted qualities that can belong to man, still continues to exist, not owing to mere reverence for antiquity, but because it has been well tested, and found to be an useful process in the business of producing men for the highest purposes of life.

If we are right in making this assumption, it may be a not unprofitable task to call attention to the present condition of the science of Latin versification; to point out the changes for better or worse which have been introduced in the methods of acquiring and employing this kind of accomplishment; and to recommend that which seems the best mode of smoothing the access to a really sound and useful prosecution of this species of learning during the few years which, we venture to think, are not *now* too largely devoted to it.

The manifest tendency of modern methods of instruction lies in the direction of accuracy and precision. The influence of abstract science upon the less exact branches of education has been sensible, gradual, and steady. A few books of Euclid have entered into the course of instruction at almost all our larger schools; and even that little leaven has leavened the whole lump. The mathematics have, lately, been introduced at Eton, as a compulsory part of education. The same has been the case at Harrow, for a longer period. The ruthless edict said to have been issued at the commencement of his career of office by the excellent and amiable master of Eton against that convenient combination "*amplius haud*," is a type of the war which modern accuracy is waging against the unmeaning, the common-place, and the slipshod in education. In the practice of original composition in the dead languages which at one time prevailed, one evil undoubtedly existed in the diffuse and desultory style of writing and thinking which it encouraged. Extreme vigilance on the part of the teacher might

check this tendency to some extent, but this was more than could always be looked for; while the student himself was almost sure to mistake facility for merit and quantity for quality. This evil required to be checked and controlled, not by the rude method occasionally adopted of passing the pen abruptly through the superfluous half of the cherished composition, but by the constant presence of a model to which he was constrained to conform himself by an invisible pressure.

The substitution of translation to a great extent for original composition, has had, we believe, a most salutary effect in this respect. The very aptness for imitation natural to the boy tends, in the first instance, to confine him with the utmost closeness to the very words and measure that are placed before him. His first impulse in translation is to render line for line, if not word for word; and he feels from the first the pleasure "which poets only know" of overcoming difficulties; he lends himself unconsciously to the mysterious fascination which submission to rule exercises over the human mind, the same which gives a zest to the games of the school field and the discipline of the camp. While the power of imitation is all but universal in the young, that of invention is extremely rare; and nearly in the same proportion is the faculty of translation within the scope of the abilities of more, than that of original composition; and we conceive that it is much more agreeable to almost all. If the principal object of enforcing composition, whether in verse or prose, is to ensure close attention to the words and style of the authors studied for that collateral purpose, and to exercise tact in seizing the analogies of language, it is obvious that more students will secure this advantage by the practice of translation than by that of original composition. There is also much greater variety in the necessary requirements of the one than of the other; the ear will not be allowed to acquiesce in the recurrence of an uniform system of cadences, or the critical acumen be blunted by resort to conventional and trivial expedients. The matter and the form of a well-chosen passage from an English poet will demand, and at the same time suggest manifold experiments in language, in rhythm, and in thought; every fresh perusal of the model will bring out the perception of fresh beauties to be hit off, and of fresh difficulties to be overcome; the writer will not be allowed to rest satisfied with the perfection of his own performance, but will be constantly endeavouring to attain the unattainable in fidelity and elegance. Thus he will be trained to precision both of thought and language; he will be subjected to the discipline, most severe to the youthful poetaster, of setting clearly before himself the idea to be expressed, and the means by which his end is to be accom-

plished². The old comparison of rhetoric and logic to the extended palm and the closed fist, is at least equally applicable to the different characters of original composition and translation.

Such being our deliberate opinion, it will be an agreeable task to point, as we may with triumph, to some convincing proofs of the great excellence to which our young scholars attain in what we have ventured to consider not only as an elegant accomplishment, but as a sterling part of the education of men for the higher walks of useful life.

In the three works which we have placed first at the head of this article, Mr. Drury, Mr. Linwood, and Dr. Kennedy have collected, partly from the leaves of their own portfolios, partly from the contributions of their friends, a varied assortment of translations into Greek and Latin verse from some of the most elegant passages of English poetry. These compositions have, in many instances, been school and college exercises, often executed under stress of examination and the excitement of competition, and sometimes no doubt subsequently re-touched and revised at leisure. Some are the deliberate exertions of maturer scholars thrown off for their amusement, or as a trial of their powers, to balance the loss and the gain of advancing years. Mr. Drury's volume, the "*Arundines Cami*," has reached a fourth edition, and it would be beside our purpose to enter into any minute criticism of a work which has already had its thousands of readers, and which has evidently become a favourite with the cultivated public. The merits of the work and of its compiler, himself its principal and perhaps its most felicitous contributor, are proved not only by the admiration, but by the emulation which they have excited in other classical scholars, from whom, in this respect, at all events, Mr. Drury deserves to bear away the palm; that his is the original conception, that he has the credit (in these days a rare one) of having carved out what may be called a little *arrondissement* of his own in the department of classical literature. Mr. Linwood and Dr. Kennedy, who have given us similar volumes, have closely followed the original model, even in size, and shape, and type, and decoration; as far as they have deviated from it, in mixing original compositions with the translations, they have but

² It is difficult to say in *how* great a degree the mind of the boy must have been *educated* by the practice of Latin versification who, in the sixth form at Rugby produced the following exquisite version from Cibber's "*Blind Boy*,"—

"My day or night myself I make
Whene'er I sleep or play,
And, could I ever keep awake,
With me 't were always day :"

"Namque diem ludi faciunt mihi, somnia noctem,
Et, nisi dormire, nox mihi nulla foret."

marred, as it seems to us, the simplicity of the design; though they have given us some conclusive evidence that the system which we recommend by no means interferes with the attainment, by those who seek it, of at least the pristine perfection of our scholars in spirited original composition.

Among the most beautiful of the translations to be found in these works, none appears to us more truly classical than that from Tennyson's *Ænëid* by Lord Lyttleton, with its exquisite idyllic "refrain," "Ida meam genetrix, mors advenit, accipe vocem," "O mother Ida, hearken ere I die." But it would be almost invidious to select where so much variety of excellence exists. One word of censure we think Mr. Drury deserves. We own and reverence the maxim, "*Ridentem dicere verum Quid vetat?*" We even recognize the force of the observation, "*Good nonsense is an exquisite thing;*" but jests may be carried too far, and we must confess to our disapprobation of employing the grave and serious occupations, of composing the types and correcting the press upon the reproduction of our old friends "Humpty Dumpty" and "Little Boy Blue" in the grotesque costumes of "Humptius Dumptius" and "Cærule parve puer."

But it is now time to turn to another branch of our subject. Antecedent, and perhaps contributory, to the universal introduction of the system for which we have intimated our preference, have, as might have been anticipated, appeared from time to time works of a humble character in the commonwealth of letters, yet undoubtedly of higher practical utility than those we have been alluding to, works the aim of which has been to facilitate, and at the same time to place on a good foundation, the acquisition of that kind of scholarship which was gradually prevailing. A few of these we have selected for notice, as good specimens of their class. That it is desirable for youth to commence the study of any branch of learning with some assistance of helps and leading-strings prepared by those already eminent for the possession of the knowledge which is sought, few we conceive will be disposed to deny. Much time is thus saved, bad habits of composition are warded off, good taste and a high standard are more likely to have their due influence upon the scholar's mind. It is therefore of great importance that judicious and able assistance should be at hand, and we are fortunately well supplied in this respect.

The method adopted by the Provost of Eton in the three school-books whose titles we have extracted is well known and appreciated by our best instructors. Mr. Hodgson has the advantage of combining with considerable personal experience in tuition an extensive acquaintance with the best models of ancient poetry, and is himself a poet, both in Latin and English, elegant

in taste and graceful in execution. We believe that the idea of publishing "sense" for Latin verses, in which the pupil is led on gradually from imitating the easiest and fullest models to the use of mere skeletons of lines and hints for composition, was first executed by the late Mr. Bland, the proprietor of the translation from the Greek Anthology known by his name. Mr. Hodgson has expanded and improved upon the original suggestion, and by giving to his collections of models uniformity and connexion of subject, has produced the means of combining with the object of instruction in versification, that of imparting a knowledge of the particular subjects from which his "stories" for translation are selected. The "*Mythology for Versification, or a Brief Sketch of the Fables of the Ancients prepared to be rendered into Latin Verse,*" has lately reached its fifth edition, and has been extensively used among the younger boys in many of our best schools. The title explains the design, and the execution justifies the title. The Latin verses into which the Fables are to be rendered, are remarkable for their elegance and correctness; they are judiciously suggested by the English version, and we venture to assert that a boy of average abilities would gain a much more satisfactory insight into the popular parts of the Heathen Mythology by going through this book with his tutor than by resorting to his *Lempriere* from time to time, as a hero or demigod comes across his path in reading his *Ovid* or his *Virgil*.

But among the objections made to the study of Latin versification, one of the most common had been that founded on what was called the useless or even the mischievous familiarity with the Heathen Mythology required from its proficient. Mr. Hodgson accordingly, in order to obviate scruples in which he candidly confesses that he does not share, conceived the design of versifying such part of the Bible history as seemed adapted for the purpose, and publishing it, so to speak, for re-versification into Latin. In this very difficult task he has also succeeded, and has fully justified the assertion in his preface, "*The Bible confessedly abounds in subjects well adapted to poetry; and perhaps affords examples of such phraseology as may sometimes less unsuitably be imitated in Latin than in English versification.*"

The third of Mr. Hodgson's contributions to our educational literature is of later and far more difficult execution, and deserves, as we trust it will enjoy, similar popularity with its predecessors. It is the first attempt that has been made to smooth the path to the successful use of the lyric and iambic metres in Latin composition. A boy who is sufficiently advanced in his knowledge of the Latin language, and in the cultivation of his ear and taste, to be ready for introduction to the imitation of the beauties of *Horace*

or Catullus, will still require delicate and skilful guidance; and before he is allowed to luxuriate unrestrained in original odes, or versions of Gray or Collins, it will be wise, in a great majority of instances, to lead him gently through a similar process to that we have described in the case of elegiacs and hexameters. The models set before him must not be devoid of poetical merit; and to make these at the same time simple and plain both in diction and imagery, requires consummate tact, and an exquisite sense of the spirit of ancient poetry on the part of the instructor. Difficult as is the task of providing such models, Mr. Hodgson in the "Sacred Lyrics" has we think eminently succeeded in supplying every requisite. There is much real poetical excellence in most of the compositions, and they breathe throughout a classical and Horatian air which cannot fail to influence the mental texture of an intelligent and sensitive pupil, and mould him to the appreciation of the most exquisite of ancient models.

As it is possible that some of our readers may not be distinctly acquainted with the precise scheme upon which this description of exercise is constructed, a brief explanation of it may, perhaps, be desirable.

In the first place, then, it must be understood, that for some considerable time previously to the publication of the earliest of these little works, Mr. Hodgson had been in the habit of poetical composition in Latin verse, and in various metres, upon Mythological and upon Sacred subjects. These compositions he subsequently adapted to the purposes of school exercises in Latin verse, in the following manner, viz. his own composition was literally translated by himself from the Latin into English. This translation, together with certain interlineal suggestions, is, in each instance, laid before the young practitioner; whose business it is, with the help of those interlineal suggestions, to produce, from the translation, a Latin version of his own. This version is, lastly, to be compared with Mr. Hodgson's own composition, as the model; the models being published each in a separate volume, as the "Clavis Metrica." To this "Clavis" the student is to have no access, until his own *tentamen* is completed; and the comparison of this *tentamen* with the model furnishes the criterion of his success. A brief example from the "Sacred Lyrics," it is hoped, will render this explanation quite intelligible:—

From Isaiah liii. 1, &c.

The following is the "Exercise," viz. the literal translation into English, with suggestions interlined:—

For, "As the tender grass in the sight of Heaven,
As a small root growing (from) a dry soil,

Cogniti frustrâ, quid amara mecum
Jurgia tantâ

“ Mole miscetis ? Mihi siquid olim
Perperam factum fuit, anne vestrum
Agmen irasci decet ? ” &c.

How admirably do these lines express the heart-broken and impatient remonstrances of the stricken prophet ! How faithfully and yet not servilely do they follow the magnificent language of our English version !

We cannot resist the pleasure of transcribing one more specimen in another metre. It is a translation of the sublime 64th chapter of Isaiah, and is in parts wonderfully close to the original :—

“ O rupta cœli nubila dividas,
Jehova vindex ! O juga montium
Depressa descendant, ab omni
Parte, tuo liquefacta vultu.

“ Ut, cùm ferorum spiritus ignium
Increvit, undis fervor æstuat ;
Divina sic, grassans per orbem,
Vis agitet metuenda gentes.

“ Immo hâc nitescens, Summe, potentiâ
Olim intonabas terribili modo,
Sinæ in cacumen, cùm subacti
Voce Dei tremuere montes.

“ At, de vetusto limite temporum
Non aure quisquam non oculo decus
Accepit illud, quod paravit
Grande suis Pater Ipse natis.

“ Tu gestienti legibus in Tuis
Servare rectam Justitiæ viam
Tu, Numen, occurris ; piumque
Cingis iter clypeo salutis.

“ Sed nos probrosæ nequitiae genus,
Pannis tegentes pectora sordidis
Virtutis externæ, perimus,
Ceus fragiles rapit aura frondes,” &c.

It has been too much the fashion to depreciate all attempts to render into rhyme or metre the sacred poetry ; which can never be more poetically or beautifully expressed than in the transcendent prose of our English version of the Bible. Granted, that it is all but impossible to improve a single line of that magnificent model of language, we cannot therefore allow that other versions, prose and verse, are to be discouraged. In the study of languages and the cultivation of the taste, models must be studied

and revered; but the best mode of securing due reverence is by promoting attempts at imitation, and no attempts at imitation are so efficacious as those which are based upon the endeavour to express equally well in other languages that which is most near to perfection in our own. We think that Mr. Hodgson has often contrived so aptly to render some of the most beautiful passages in Scripture, that a school-boy following in his path, would feel that a new light had flashed across him, and be tempted to seek for further and deeper meaning in other passages hitherto but carelessly observed. This is surely a result the importance of which cannot be over-estimated, and it is one which, we rejoice to know, entered into the hopes of the amiable and accomplished scholar, when he undertook this arduous and enterprising task. In the preface to the "Select Portions of Sacred History," in which the "Sacred Lyrics" are announced as intended to follow, he says—

"If by these means any portion of additional knowledge of the Scriptures shall be conveyed to those of our youth who are engaged in the study of the Classics, the author will indeed have reason to rejoice in the time and attention that he has bestowed on such an undertaking."

We, too, heartily rejoice in this further proof, that those to whom education in these our days is intrusted, are alive to the vast importance of losing no opportunity of doing all to the glory of Him "who touched Isaiah's holy lips with fire," and whose word cannot be seriously pondered, without rendering the eloquent more eloquent, and yet more humble; the learned more learned, and yet more anxious to be taught.

We trust that works such as those we have referred to, and studies such as those we have recommended, may long continue to form a part of the education of our boys and young men. We believe the cultivation of a pure taste and classical style is most easily to be pursued by such means, and that the acquisition of a pure taste and classical style cannot be made without the acquisition of other advantages of the utmost value and importance, which it is our duty strenuously to attempt to ensure. We are, therefore, most grateful to those who pave the way for our youth first to imitate, and then to admire—as those alone *can* admire, who have *tried* to imitate—the beauties of thought, and language (models for all time to come), which teem in the pages of Lucretius and Virgil, of Ovid, of Horace, and of Catullus. Once impregnated with the choicest of those thoughts and masters of the flowers of that language, they will, in our opinion, infallibly become abler, wiser, and nobler men.

- ART. III.—1. *Lectures on the Present Position of Catholics in England.* By JOHN HENRY NEWMAN, D.D., Priest of the Congregation of St. Philip Neri. London: Burns and Lambert. 8vo. pp. 388.
2. *Newman and the Protestant Logic.* From the "Weekly Dispatch," September 28, 1851.
3. *Discourses to Mixed Congregations.* By JOHN HENRY NEWMAN. Second Edition. London: Longmans. 8vo. pp. 402.
4. *Letters to a Seceder from the Church of England to the Communion of Rome.* By W. E. SCUDAMORE, M.A., Rector of Ditchingham. London: Rivingtons. 8vo. pp. 326.
5. *A Letter to the Rev. Dr. Marshall, late a Clergyman of the Church of England, now a Roman Priest.* By the Rev. E. A. STOPFORD, Archdeacon of Meath, and Rector of Kells. Second Edition. London: Rivingtons. pp. 60.
6. *Report on the Law of Mortmain.* Ordered by the House of Commons to be printed, July 17, 1851. pp. 690.
7. *A Continuous Confutation of the Birmingham Lectures.* By PRESBYTER. London: Masters. pp. 63.

BEFORE entering upon the subject of this paper, we must apologize to our readers for placing at the head of it any extract from the columns of so disreputable a journal as the "Weekly Dispatch." Before it is finished, we trust to be able to show that we have good and sufficient reasons for so doing.

Our object in writing this paper is twofold. The main idea which pervades Dr. Newman's Birmingham Lectures, the work which has gained for its author, of all his productions, the largest share of notoriety, is this—that "Protestants" have such a very indistinct notion of the real merits or demerits of Romanism—their prejudices are so inveterate—their passions so strong—their "evidence" so entirely based on fraudulent misrepresentation, and cool deliberate "lying"—that they are utterly unqualified for coming to any thing like a correct judgment respecting it. We purpose then, first, to examine, somewhat in detail, the Lectures themselves, correcting as we go on, a few of the "errors" into

which Dr. Newman has fallen. We purpose, afterwards, to inquire whether, independently of historical testimony, irrespective of its own internal organization, there have not occurred a number of *facts*, within the last few years, which do altogether of themselves, justify "Protestants" in entertaining that deep-seated suspicion and mistrust of Romanism which, most undoubtedly, does exist among us—

"If," says Dr. Newman in his fourth lecture, "you would have some direct downright proof that Catholicism is what Protestants make it to be, something which will come up to the mark, you must lie; else you will not get beyond feeble suspicions, which may be right, but may be wrong. Hence Protestants are obliged to cut their ninth commandment out of their Decalogue. 'Thou shalt not bear false witness against thy neighbour' must go, must disappear; their position requires the sacrifice. The substance, the force, the edge of their Tradition is slander¹."

We say nothing of the elegance of the phraseology employed in this passage, nor of the rashness of the allusion to a mutilation of the Decalogue; we quote it as containing the real germ of the whole series of Lectures. We purpose then, to combat Dr. Newman's assertion; to show, if there be any "lying" in the matter, to which side of the question it may most properly be ascribed.

Before, however, we proceed to the main business of this paper, we purpose to take a cursory glance at the volume of "*Sermons to mixed Congregations*," of which the second edition, published in the last year, is now lying before us; prefacing that glance by a few brief remarks of a personal nature, as to the estimate we have been compelled to form, from his writings, and from them only, of the character of the author. We deeply regret to say that that estimate is most unfavourable to Dr. Newman. And, in stating this, we claim the right of being believed, when we declare that this opinion is not one of our own seeking, is not the result of prejudice, but is forced upon us by circumstances. We should be ashamed of ourselves if the mere fact of Dr. Newman's position should, in the smallest degree, cause us to judge him harshly or unfairly. We can respect an opponent while compelled to differ from him. We would most gladly, if we dared, join with the able writer of the "*Continuous Confutation*" in expressing "our sincere admiration for Dr. Newman personally, and our full persuasion of his conscious sincerity." But we dare not do so. We *cannot* entertain a "sincere admiration" of one who, as in his Birmingham Lectures, has descended from the high position he once held, to a level with the mountebank and the buffoon.

Our notice of the "Sermons" must be very brief. Eloquent they undoubtedly are, and earnest, but they afford very sad evidence of the transformation which the grave, thoughtful, unimpassioned vicar of St. Mary's has undergone since his perversion. Wonderful it is even to imagine that many passages of the volume before us could possibly have been delivered by him from the pulpit. We are not now speaking of doctrine, but simply of the difference of style. Let any of our readers take up a volume of the sermons preached at St. Mary's, and then read the following extract; and let him say whether it is not very difficult to believe in the personal identity of the writer.

"O what a moment for the poor soul, when it comes to itself, and finds itself suddenly before the judgment-seat of Christ. . . . And, oh! still more terrible, still more distracting, when the Judge speaks, and consigns it to the jailors, till it shall pay the endless debt which lies against it! 'Impossible, I a lost soul! I separated from hope and from peace for ever! It is not I of whom the Judge so spake! There is a mistake somewhere; Christ, Saviour, hold Thy hand,—one minute to explain it! My name is Demas: I am but Demas, not Judas, or Nicolas, or Alexander, or Philetus, or Diotrephes. What? eternal pain! for me! impossible, it shall not be.' And the poor soul struggles and wrestles in the grasp of the mighty demon which has hold of it, and whose every touch is torment. 'O, atrocious!' it shrieks in agony, and in anger too, as if the very keenness of the infliction were a proof of its injustice. 'A second! and a third! I can bear no more! stop, horrible fiend, give over; I am a man, and not such as thou! I am not food for thee, or sport for thee! I never was in hell as thou, I have not on me the smell of fire, nor the taint of the charnel-house²!'"

And again—

"You think it the sign of a gentleman to set yourselves above religion, to criticise the religious and professors of religion, to look at Catholic and Methodist with impartial contempt, to gain a smattering of knowledge on a number of subjects, to dip into a number of frivolous publications, if they are popular, to have read the latest novel, to have heard the singer and seen the actor of the day, *to be up to the news*, to know the names, and, if so be, the persons of public men, to be able to bow to them, to walk up and down the street with your heads on high, and to stare at whatever meets you;—and to say and do worse things, of which these outward extravagances are but the symbol³."

Side by side with this we would place the following passage from the Birmingham Lectures:—

² Pp. 40, 41.

³ Pp. 122, 123.

"The living Church is the test and the confutation of all false Churches; therefore get rid of her at all hazards; tread her down, gag her, dress her like a felon, starve her, bruise her features, if you would keep up your mumbo-jumbo in its place of pride ⁴."

Let our readers say, after this, whether one portion, at least, of our estimate of Dr. Newman be true or false.

But we must treat rather more at length of a passage respecting the Blessed Virgin, which occurs in the sermon entitled the "Glories of Mary." Our readers have not, we trust, forgotten Mr. Dodsworth's very ingenious attempt to silence the scruples of "Anglicans" respecting the "Immaculate Conception," by the assertion that that question was left completely "open" in the Church of Rome. If they wish to see how far Dr. Newman considers the question one of "opinion" only, they may do so by a perusal of this sermon, which it is difficult to suppose Mr. Dodsworth had not seen when his pamphlet was written.

"Mary," says Dr. Newman, "is a specimen, and more than a specimen, in the purity of her soul and body, of what man was before his fall, and would have been, had he risen to his perfection. It had been hard, it had been a victory for the evil one, had the whole race passed away, nor an instance occurred to show what the Creator had intended it in its original state ⁵."

And again—

"It was fitting, for His honour and glory, that she, who was the instrument of His bodily presence, should first be a miracle of His grace; it was fitting that she should triumph, where Eve had failed, and should 'bruise the serpent's head' by the spotlessness of her sanctity. In some respects, indeed, the curse was not reversed; Mary came into a fallen world, and resigned herself to its laws; she, as the Son she bore, was exposed to pain of soul and body, she was subjected to death, but she was not put under the power of sin. As grace was infused into Adam from the first moment of his creation, so that he never had experience of his natural poverty, till sin reduced him to it; so was grace given in still ampler measure to Mary, and she was a stranger to Adam's deprivation. She began where others end, whether in knowledge or in love. She was from the first clothed in sanctity, sealed for perseverance, luminous and glorious in God's sight, and incessantly employed in meritorious acts, which continued till her last breath ⁶."

But it is not to the question of the "Immaculate Conception," that we wish now to direct our readers' particular attention.

⁴ P. 9.

⁵ P. 373.

⁶ Pp. 373—375.

We leave Dr. Newman and Mr. Dodsworth to settle that point between them as they may. We wish simply to quote the following passage:—

“She who was chosen to supply flesh and blood to the Eternal Word, was first filled with grace in soul and body; still, she had a double blessedness, of office, and of qualification for it, and the latter was the greater. And it is on this account that the Angel calls her blessed: ‘*Full of grace,*’ he says, ‘blessed among women;’ and St. Elisabeth also, when she cries out, ‘Blessed thou that hast *believed.*’ Nay, she herself bears a like testimony, when the Angel announced to her the favour which was coming on her. Though all Jewish women in each successive age had been hoping to be Mother of the Christ, so that marriage was honourable among them, celibacy a reproach, *she alone had put aside the desire and the thought of so great a dignity. She alone, who was to bear the Christ, refused to bear Him; He stooped to her, she turned from Him; and why? because she had been inspired, the first of womankind, to dedicate her virginity to God, and she did not welcome a privilege which seemed to involve a forfeiture of her vow.* How shall this be, she asked, seeing I am separate from man? Nor, till the Angel told her that the conception would be miraculous and from the Holy Ghost, did she put aside her ‘trouble’ of mind, recognize him securely as God’s messenger, and bow her head in awe and thankfulness to God’s condescension⁷.”

Now just consider well the language of the sacred text on this subject. St. Matthew tells us, “*When as his mother Mary WAS ESPOUSED to Joseph, before they came together, she was found with child of the Holy Ghost*.” And St. Luke, speaking of the Annunciation, is equally plain. The angel Gabriel was sent “*to a virgin ESPOUSED to a man, whose name was Joseph*.” So that the Blessed Virgin, who, according to the written word of God, was actually “espoused” to her future husband, according to Dr. Newman, had, *at that very time*, “been inspired, the first of womankind, to dedicate her virginity to God!” We say nothing on Dr. Newman’s gloss about Mary’s “trouble” of mind. We simply ask, is it possible to *reconcile* these two statements? If the Scriptural account be true, what, on Dr. Newman’s hypothesis, *must* be the inference with respect to the Virgin? an inference far too blasphemous for us to draw. We submit, confidently, that, if Dr. Newman believed in the truth of his own words, “strong” indeed must have been the “delusion” to which he was “given over.” If he did not believe in them, then he

⁷ Pp. 372, 373.

⁸ μνηστευθείσης γὰρ τῆς μητρὸς—πρὶν ἢ συνελθεῖν αὐτούς.

⁹ I. 27. πρὸς παρθένον μεμνηστευμένην.

has deliberately falsified Holy Scripture for the sake of his own hypothesis.

But let us turn our attention from the Sermons to that production of Dr. Newman's, which it is the more especial object of this paper to discuss, we mean his "Lectures on the Present Position of Catholics in England,"—a production of which the whole "Catholic" world has sounded the praise; which is looked upon as a death-blow to "Protestantism," from which it is a moral impossibility that it should ever recover. We very much doubt if the time will not come, when the "Catholic" church will deeply regret the sanction it has given to this publication. It was shrewdly observed by Dr. Wordsworth, in his Letters to M. Gondon, that by the publication of his "Essay on Development," Dr. Newman had really committed a very grievous injury against the Church of Rome; that, so far from rejoicing over, she ought rather earnestly to deplore that publication. We firmly believe such to be the case now. As, in that instance, Dr. Newman has shut the door for ever against any appeal to Primitive antiquity, in support of the peculiar dogmas of the Romish Church; so, in the present case, he has cut the ground from under the feet of those persons who, like innocent Mr. Dodsworth, wish to exonerate their religion from the charge of "superstition;" he has, as we will show plainly enough ere this paper is finished, by his rash assertions respecting Romish miracles, done more than any man living to let in a flood of scepticism and infidelity. We honestly believe, spite of the *éclat* by which his slanders against the Church he has deserted have been hitherto received in the "Catholic" world, that Dr. Newman ought, if he had his real deserts, to be considered the evil genius of the Romish Communion.

Within the limits of a paper like this, it is obviously impossible that we can pretend to any thing like a critical and detailed examination of the whole of the Lectures; we can only touch upon a few of the most salient points; can only expose a few of the "errors" into which the writer has fallen.

And first, we would say a few words on the miserable sophistry by which Dr. Newman has endeavoured to throw dust in the eyes of the English people, to blind their judgments respecting the Jesuits.

"If," he says, "there is any set of men in the whole world who are railed against as the pattern of all that is evil, it is the Jesuit body. It is vain to ask their slanderers what they know of them; did they ever see a Jesuit? can they say whether they are many or few? what do they know of their teaching? 'Oh! it is quite notorious,' they reply;

'you might as well deny the sun in heaven; it is notorious that the Jesuits are a crafty, intriguing, unscrupulous, desperate, murderous, and exceedingly able body of men; a secret society, ever plotting against liberty, and government, and progress, and thought, and the prosperity of England. Nay, it is awful; they disguise themselves in a thousand shapes, as men of fashion, farmers, soldiers, labourers, butchers, and pedlers; they prowl about with handsome stocks, and stylish waistcoats, and gold chains about their persons, or in fustian jackets, as the case may be; and they do not hesitate to shed the blood of any one whatever, prince or peasant, who stands in their way.' Who can fathom the inanity of such statements? which are made, and therefore, I suppose, believed, not merely by the ignorant, but by educated men, who ought to know better, and will have to answer for their false witness. But all this is persisted in; and it is affirmed that they were found to be too bad for Catholic countries, the governments of which, it seems, in the course of the last century, forcibly obliged the Pope to put them down¹⁰."

By way of for ever clearing the Jesuit body of all the imputations against them, Dr. Newman has recourse to a notable expedient. He quotes a passage from Blanco White, exceedingly favourable to the Jesuit order, *as compared with the rest of the Spanish clergy*, in respect to morality, purity, the care of youth, &c. But now, nobody knows better than Dr. Newman, that the really grave part of the charge against the order has nothing whatever to do with the passage he quotes. No one, as far as we know, of any credit, has ever charged the Jesuits as a body with personal immorality. The charge made against them is not personal, but a charge against the principles of their order. The charge is twofold:—First, that their principles are utterly subversive of all ecclesiastical jurisdiction, and must end, if practically carried out, in the utter ruin of the Catholic Church of primitive times; and, secondly, not that they themselves are corrupt, but that, *if it suit their purpose*, they will connive at the grossest corruption, the most barefaced fraud, the most deceitful treachery, in those who are their instruments, in those by whom their designs may in anywise be advanced and forwarded. Dr. Newman knows perfectly well, that the damning facts on which these charges are based are matter of history; that they can no more be denied than the fact of his own existence. It has been well and truly observed, in a former number of this Review, that in reference to the first point,—

"The charges are not vague calumnies, or malignant rumours; but formal statements, founded on official documents; and substantiated by

¹⁰ Lectures, pp. 16, 17.

unimpeachable evidence before competent and impartial tribunals. And they are adduced here, not as the groundwork of an accusation against the system of Jesuitism (this must rest upon its internal *à priori* constitution), but as illustrations of its practical working—as a warning not to admit even in the hands of holy men, even with beginnings of harmlessness, a principle and an organization essentially and intrinsically at variance with the polity of the Church. Neither Ignatius in his theory, nor Xavier in his practice, are to be accused of deliberate rebellion against the ministers of the Church. Xavier himself, in his first missionary operations, conducted himself with exemplary deference to them. But the system itself was charged with the elements of faction. And the inevitable result was the laceration and almost destruction of the Church¹.”

And with regard to the second point, Mr. Scudamore, in his admirable “Letters to a Seceder,” has well observed that “the systems of morality by which they were directed in the confessional deliberately justified or palliated almost every crime of which man can be guilty².” Does Dr. Newman dispute this charge? We refer him to the description which one, who *used* to be somewhat regarded in the Church of Rome, before the “Essay on Development” was written, has left us of Jesuit principles; advising him, the next time he endeavours to defend the order, to apply himself to the real charges against them, not to those he invents himself for the purpose of chanting an *Io Pæan* over their fancied refutation.

“They have introduced,” says Fleury, “two methods, by which sin is permitted to reign: the one by excusing the majority of sins; the other, by facilitating absolution. It is taking away sin, at least in the opinion of men, to teach them that what they believed to be sin is not so; which is the thing that the modern doctors have undertaken to do by their distinctions and their scholastic subtleties, above all by the doctrine of probability.

“With respect to sins which it is impossible to excuse, the remedy is easy absolution, never refused, or even deferred, however frequent the relapses may be. The sinner thus finds himself well off, and does whatever he likes. By and by he is told that he is really sinning, but that the remedy is easy, and that he may sin every day, if he confess every day.

“This facility of absolution in some manner annihilates sin; inasmuch as it takes away the horror of it, and makes it looked upon as an ordinary and unavoidable evil. Would men fear the fever if, to cure it, nothing were needed but to swallow a glass of water? Would men fear to commit theft or murder, if they could get off by just washing their hands? Confession is a thing almost as easy, when there is nothing to be done but to say a word in a priest’s ear, without having to

¹ English Review, No. xviii. p. 424.

² P. 170.

fear either delay of absolution, or painful satisfaction, or being obliged to give up the occasion of it³."

But let us turn, next, to Dr. Newman's second lecture, "Tradition the sustaining power of the Protestant view." In this the writer chiefly spits his venom against the English Church, and to this therefore shall our special attention at once be directed. Let us, first, notice one very remarkable admission of Dr. Newman's. The "Catholic" religion, he tells us, is "ubiquitous, intellectual, energetic, efficient, and has remained one and the same for"—how long do our readers think? We know very well what date the old Doctors of the Romish Church would have assigned to the "Catholic" religion. They would have told us, without any hesitation, that, as it existed in their day, so was it in the primitive Church—that it was then as in the days of its Divine Founder and the holy Apostles. They would have said this, and said it falsely. But the author of the "Essay" does not venture to imitate the old Doctors. He knows perfectly well that he has "estopped" himself from taking this line; so he tells his hearers that the "Catholic" religion has remained "one and the same"—not from its foundation, but—"for centuries"⁴! We thank Dr. Newman for the admission. It is consolatory to know that even the "new" religion has existed "for centuries." The writer tells us indeed, lower down, that "Catholicism" has existed as "a fact" for *fifteen* centuries; but, even then, there is a small matter of some three hundred years to account for, before his description of the "old" religion will tally with that of Bellarmine, Baronius, and the ancient worthies of the Romish Church. But this by the way. Well, then, Dr. Newman rakes up again the old slander, which we really thought had been buried by this time, by all respectable writers, about Henry VIII. He tells us that "Henry began a new religion"⁵, and then, moreover, that this "new religion" was by no means "national," could not for a moment "stand" by itself, but began, continued—we had almost said ended, but it has not *quite* come to that yet—by royal authority! The nation, as a nation, had nothing whatever to do with it. The Church of England, as a Church, had no voice in the matter at all. Henry "began" it, "Elizabeth brought it into shape," and royal patronage, and the fostering care of royal authority, has hitherto sustained it! Now we do seriously ask, what *can* be said of *Dr. Newman*, as the writer of this farrago of absurdity, except that he states a falsehood, knowing it to be one? He knows perfectly well that Henry VIII. had no more to do with founding the faith of the Church of England than the

³ Scudamore. Appendix, p. 323.

⁴ P. 42.

⁵ P. 52.

Emperor Constantine had to do with founding the Christianity of the fourth century. He knows perfectly well, that, to use the striking language of Sir Edward Sandys, in 1599,—

“The alteration which hath been in England, was brought in with peaceable and orderly proceeding, by general consent of the Prince and whole Realm representatively assembled in solemn Parliament, a great part of their own clergy according and conforming themselves unto it; no Luther, no Calvin the square of their faith: what public discussing and long deliberation did persuade them to be faulty, that taken away; the succession of Bishops and vocation of Ministers continued; the dignity and state of the Clergy preserved; the honour and solemnity of the service of God not abated; the more ancient usages of the Church not cancelled; in sum, no humour of affecting contrariety, but a charitable endeavour rather of conformity with the Church of Rome, in whatsoever they thought not gainsaying to the express law of God, which is the only approvable way in all meet reformati^ons⁶.”

It would conduce very much more to the good fame and credit of Dr. Newman if he would condescend to imitate the noble candour of one of his co-religionists, who thus plainly contradicts his stale slander about Henry VIII. and the “new religion.”

“It is impossible,” says Mr. Pugin, “to peruse many of the most celebrated of the old authors of the English Church without being impressed with the fact that they never considered themselves as a newly-created body detached from the ancient Church, but as a strictly continuous succession of the ancient men, deprived of much of the ancient dignity of religion, differing in discipline and hampered by the state articles, but still the representatives of the old system. It is indeed remarkable that in no official act is the Church of England committed to the term ‘Protestant;’ it does not occur in the Liturgy, or any authoritative office, nor in the articles, or canons, and in the bidding-prayer she prays for the whole state of Christ’s Catholic Church, and especially for that part of it established in this dominion. Language which can admit of only one interpretation⁷.”

And let us see how far Dr. Newman is correct in describing the religion of England, the “Protestant” faith—we take his description, *valeat quantum valet*—as altogether dependent on royal patronage, and royal authority. He thus speaks on this point,—

“English Protestantism is the religion of the throne: it is represented, realized, taught, transmitted in the succession of monarchs and an hereditary aristocracy. It is religion grafted upon loyalty; and its strength is not in argument, not in fact, not in the unanswerable controversialist, not in an apostolical succession, not in sanction of Scripture, but in a royal road to faith, in backing up a King, whom

⁶ Scudamore, p. 227.

⁷ Ibid. p. 225.

men see, against a Pope they do not see. The devolution of its crown is the tradition of its creed; and to doubt its truth is to be disloyal towards its Sovereign⁶."

And again—

"The Sovereign is the source and the centre, as of civil, so of ecclesiastical arrangements; truth shall be synonymous with order and good government;—what can be simpler than such a teaching? Puritans may struggle against it, and temporarily prevail; sceptics may ridicule it, object, expose, and refute; readers of the Fathers may strive to soften and embellish it with the colours of antiquity; but strong in the constitution of the law, and congenial to the heart of the people, the royal tradition will be a match for all its rivals, and in the long run will extinguish the very hope of competition⁹."

Now we have charged Dr. Newman, in very plain terms, for we wish to speak plainly throughout this paper, with deliberately, not simply ignoring, but falsifying history for his own purposes. We repeat that charge now, and we will prove its truth.—"The devolution of its crown," he says, "is the tradition of its creed."—Let us see. Did Dr. Newman ever hear of a certain English Sovereign who *lost* his crown, not for being himself a Roman Catholic, but because he endeavoured to force Romanism on the English nation; because he thought proper to aim at the subversion of that Church of England, whose very existence, according to Dr. Newman, is dependent on the royal will and pleasure? JAMES THE SECOND "lost three kingdoms for a mass." James the Second thought fit to "back up" the Pope, and the consequence was that, so far from "backing up" the sovereign in his unrighteous attempt, the Protestant people of England drove him from his kingdom; ay, and more than that, they took very good care to secure themselves against being exposed, a second time, to a similar attempt, by securing the succession of the crown in a Protestant chancel; and if ever any sovereign of this country, which God forbid, should imitate the attempt of James the Second to "back up" the Pope, a similar fate to that of James would assuredly befall him. So much for Dr. Newman and English history!

But we must give one instance, from this Lecture, of the cunning with which Dr. Newman has made up his case; of the artful manner in which he has contrived to intermingle cause and effect. He is describing a "distinct vehicle of the Protestant tradition in England," viz. the diffusion of knowledge and the consequent foundation of English literature.

"So it was," he says, "that about the commencement of the six-

⁸ Pp. 59, 60.

⁹ P. 61.

teenth century learning revived; on the taking of Constantinople by the Turks, the men of letters of the imperial city, and, what was of more consequence, its libraries, became the property of the West. . . . The revival began in Catholic Italy; it advanced into Catholic France; at length it showed itself in Protestant England. A voice came forth from the grave of the old world, as articulate and keen as that of a living teacher; and it thrilled into the heart of the people to whom it came, and it taught them to respond to it in their own tongue,—and that teaching was coincident with the first preaching of Protestantism¹."

Now, in our ignorance, we had hitherto ventured to imagine, that this "voice from the old world," this "teaching," of which the writer speaks, was something more than "*coincident* with the first preaching of Protestantism." In a measure, indeed, Dr. Newman's assertion is true enough. Doubtless the expulsion of James the Second was "coincident" with his attempts against the Church of England. Doubtless the *coup d'état* of the 2nd December was "coincident" with the elevation of Louis Napoleon to the dictatorship of the French nation; but what would be thought of the historian, who should venture so to describe these events? We rather apprehend that the "taking of Constantinople by the Turks," and the consequent diffusion of classical literature throughout Europe, was, not simply "coincident with," but was one very direct and principal *cause* of the Reformation. So long as the Romish doctors could appeal to the Primitive Fathers in support of their peculiar dogmas, and so long as scarcely any body was able to ascertain the truth or falsehood of their appeal, they had it all their own way. But the case was altered when the revival of classical learning had unfolded new sources of information on this point. South has truly said,—

"Satan played his papal game, chiefly in the time of ignorance, and sowed his tares while the world was asleep; *cum Augustinus haberetur inexpugnabilis dialecticus, quod legisset categorias Aristotelis. Cum qui Græcè sciret, suspectus; qui autem Hebraicè, planè magicus putaretur*; so, on the other side, when this mist of ignorance began to clear up, and polite learning to recover, and get footing again in the world, by the great ability and industry of Erasmus, Melancthon, Politius, Budæus, Calvin, and several others, men generally then began to smell out the cheat; and after a long growing suspicion of the imposture they had been held under, came at length to a resolution quite to throw it off²."

We must give one more extract before we leave our consideration of this Lecture:

"Here is the tradition of the Court, and of the Law, and of Society, and of Literature, strong in themselves, and acting on each other, and

¹ Pp. 65, 66.

² Sermons, II. p. 331.

acting on a willing people, and the willing people acting on them, till the whole edifice stands self-supported, reminding one of some vast arch, (as at times may be seen,) from which the supports have crumbled away by age, but which endures still, and supports the huge mass of brickwork which lies above it, by the simple cohesion of parts which that same age has effected. My Brothers of the Oratory, you see what I meant when I spoke of the tradition of the Pharisees, and said that it might be powerful in influence, though it was argumentatively weak ; you see why it is that the fair form of Catholicism, as it exists in the east, west, and south, never crosses the retina of a Protestant's imagination ; it is the incubus of this tradition which cumbers the land, and opposes an impregnable barrier between us and each individual Protestant whom we happen to address. Whoever he is, he thinks he knows all about our religion, before speaking to us ; nay, perhaps he knows it much better than we know it ourselves³."

Now we quote this passage with a twofold object. First, to express our most unfeigned agreement with the truth of the first part of it ; and, in the next place, to express our unbounded astonishment at the audacity which could produce the second. Dr. Newman is perfectly right in his assertion that "Protestantism" does "endure still," and will "endure still ;" not, indeed, because its "supports have crumbled away by age," but because those "supports" are daily receiving renewed strength and renewed vigour ; ay, even from the puny attacks which he, and such as he, are continually making against it. It does, indeed, stand, "a huge mass of brickwork" if he will, and the keystone of the arch is the love and affection which the people of England feel, in their inmost hearts, for that CHURCH OF ENGLAND which, Catholic beyond all others in her descent, in her doctrines, in her ministry, is prepared ever to "protest" against the tyranny and corruptions of the Romish Communion. Let Dr. Newman assure himself that *he* has no more chance of displacing one solitary fragment of that "huge mass," than he has of removing, by his own unassisted efforts, the Druid monuments on Salisbury Plain.

But what can we think of the audacity which can venture to tell us that we oppose "the fair form of Catholicism" from ignorance of its true character ? Why it is just because we are *not* ignorant of its true character that we oppose it so strenuously. Where is it, we ask Dr. Newman, that the "fair form of Catholicism" is to be found ? Is it amidst the "Ribondism" of unhappy Ireland ? Is it in Spain, or Italy, among a people debased by ignorance, and grovelling in superstition ; kept, deliberately kept, by their spiritual rulers in a state of darkness, which may well nigh be "felt ;" deprived of the light of God's own

blessed Word, which they, who profess to be its divinely-appointed guardians, dare not disseminate among the laity, because they too well know the consequences of so doing? Is it in Naples, among the priestly adherents of a tyranny, against which all Europe, thanks to Mr. Gladstone, rings with execration? Is it in Tuscany, where, even now⁴, people are imprisoned by the civil power for the deadly crime of reading themselves, and encouraging others to read, that Word of God, which the primitive fathers every where diffused as His most gracious gift to a fallen world? Or is it in France, where we see her "fair form" crouching beneath the nod of a despot; ready to undergo any amount of humiliation; prepared to connive at the grossest perjury, the most barefaced robbery, ay, and what is worse, to share in the plunder⁵? No; let Dr. Newman thoroughly persuade himself, it is because we know Rome too well, that we will not trust her. It is because we know her to be, as he himself once described her, "a pitiless and unnatural relative;" an "enemy who will do us a mischief when she can;" because she is, "in truth, a Church beside herself—crafty, obstinate, wilful, malicious, cruel, unnatural;" because "she may be said to resemble a demoniac, ruled within by an inexorable spirit;" because she is "her real self only in name;" therefore is it, because of all these things, that "*till God vouchsafe to restore her, we must treat her as if she were that Evil One which governs her*."

There is one more passage which we will quote, as fully justifying an, apparently, harsh expression we lately used. We said that, in this second Lecture, Dr. Newman had more especially "spat his venom" against the Church of England. We simply quote the passage in question, without any comment, and then leave our readers to form their own opinion of the *animus* which pervades the whole course of Lectures.

"Protestantism is also the Tradition of the Anglican Clergy; and in speaking of them with reference to it, as I am going to speak, Brothers of the Oratory, do not suppose me to be forgetful either of their private worth, or their civil importance. As the other functions of the constitution subserve the temporal welfare of the community, so does the established clergy minister to it with a special fidelity. But I am all along speaking of Kings, Lords, Commons, Law, Literature, and so also of the Clergy, not simply as parts of the body politic, but as organs of Protestantism; and, as I have pointed out the office which other political ranks and departments fulfil in its propagation, so am I now to speak of the duties of the Religious Establishment. I say, then,

⁴ See English Review, for January, p. 475.

⁵ See Louis Napoleon's proposal to found a hospital for "decayed priests" from the Orleans property.

⁶ Newman's "Prophetic Office," pp. 103, 104.

that its especial duty as a religious body, is not to inculcate any particular theological system, but to watch over the anti-Catholic tradition, to preserve it from rust and decay, to keep it bright and keen, and ready for action on any emergency or peril. It is the way with human nature to start with vigour, and then to flag; years tell upon the toughest frames; time introduces changes; prejudices are worn away; asperities are softened; views open; errors are corrected; opponents are better understood; the mind wearies of warfare. The Protestant tradition, left to itself, would in the course of time languish and decline; laws would become obsolete, the etiquette and usages of society would alter, literature would be enlivened with new views, and the old Truth might return with the freshness of novelty. It is the special mission of the established clergy by word and writing to guard against this tendency of the public mind. In this mainly consists its teaching; I repeat, not in the shreds of Catholic doctrine which it professes, not in proofs of the divinity of any creed whatever, not in separating opinion from faith, not in instructing in the details of morals, but mainly in furbishing up the old-fashioned weapons of centuries back; in cataloguing and classing the texts which are to batter us, and the objections which are to explode among us, and the insinuations and the slanders which are to mow us down. The Establishment is the keeper in ordinary of those national types and blocks, from which Popery is ever to be printed off,—of the traditional view of every Catholic doctrine, the traditional account of every ecclesiastical event, the traditional lives of Popes and Bishops, abbots and monks, saints and confessors, the traditional fictions, sophisms, calumnies, mockeries, sarcasms, and invectives with which Catholics are to be assailed⁷."

We shall pass very briefly over Dr. Newman's third Lecture, "Fable the basis of the Protestant view;" one or two passages only require a slight examination. The writer tells us, as he is very fond of doing, that the existence of "Protestantism" among us depends entirely on the fact of its being the "*established* tradition."

"Fact and argument," he says, "are the tests of truth and error; Protestantism then has had an adventitious advantage in this country, in consequence of which it has not been tried (as in the course of years otherwise it would have been tried, and has been tried elsewhere) on its own merits. Instead then of concluding that it is true, because it has continued here during three centuries substantially the same, I should rather conclude that it is false, because it has not been able during that period to continue the same abroad. To the standing, compulsory Tradition existing here, I ascribe its continuance here; to fact and reason, operating freely elsewhere, I ascribe its disappearance elsewhere⁸."

Well now, there is one country, not quite unimportant among

⁷ Pp. 71, 72.

⁸ P. 81.

the nations, in which "fact and reason" have had full scope to "operate freely," and yet in which "Protestantism" has not quite "disappeared." If we may believe the accounts furnished by the Propagation Society, on the occasion of the recent Jubilee, "Protestantism" is not *quite* on its "last legs" on the American continent, and yet we have not yet heard that it is "established." For our own parts we pray God most earnestly, that the time may never come, when the connexion shall be severed, ay, even the *existing* connexion, with all its hardship, and all its one-sidedness, which has prevailed between "Church and State" in this country. Far better is it, because more consistent with her duty, that, if need be, the Church should "suffer in bonds," than, by any act on her part, do any thing by which the State shall be unchristianized. But, if the time should ever come, when *other hands than her own* shall sever this connexion, Dr. Newman may depend on it that the English Church will flourish none the less because not "established." With the glorious example of the American episcopate before us, we need have no fear that English "Protestantism" will "disappear," even though deprived of the fostering influence of state patronage and royal authority.

We pass over Dr. Newman's notable discovery that the "Times" newspaper is the great "Protestant" bulwark in England; but we must make a few remarks on the occasion of his saying so. The writer falls foul of the "Times" for stating that, in Romish countries, a table of crimes is set up with the price of their absolution over against them. He tries very hard to mystify the question by a cloud of words respecting "confusion between the *forgiveness of sins* and *admission to Church communion*." But does Dr. Newman mean to deny, in plain terms, that the practice to which the "Times" refers ever existed in the Church of Rome? He must be a bolder man, if he does, than even the veracious Milner. Let us see what Mr. Scudamore can tell us on this point. We quote from the valuable Appendix to his "Letters to a Seceder."

"II. Rate Books of the Papal Penitentiary :—

"An official list, which fixed the price of absolution for various crimes, and of dispensations by which those who had committed them were made capable of acquiring, or retaining, spiritual offices, was long in use in the Church of Rome, under the name of *Taxæ Sacræ Pœnitentiariæ Apostolicæ*. According to Polydore Vergil (lib. viii. c. ii. fol. m. 487), Benedict XII. (1334—1342) was the first Pope who drew, or caused them to be drawn up. The last *Papal* edition was issued by Leo X., in 1514; since which time it has been frequently reprinted⁹."

⁹ P. 300.

And again—

“To show the light in which these enormities were viewed by well-informed and earnest members of the Church of Rome, I subjoin an extract made by Mr. Mendham from the writings of Claude D’Espence, a zealous Roman Catholic in the sixteenth century, described by Dupin (see his *Eccl. Hist. Eng. Trans.* 1706, cent. xvi. B. V. pp. 100—106) as ‘one of the most learned and judicious doctors of his time;’ and by De Thou (lib. xvi. ad ann. 1555) as being too good to be made a cardinal, for which honour Paul IV. had once intended him :—

“‘It is wonderful that, at this time, in this schism, there has been no suppression of a book which is as an index of so many, so foul and fearful crimes, an index of a character so infamous, that I do not believe there is a work before the public that gives more scandal than this in Germany, Switzerland, and wherever they have revolted from the see of Rome: and so far is it from being suppressed by the favourers of the Church of Rome, that licences and impunities for crimes of such magnitude and character are, to a considerable extent, renewed and confirmed in the faculties of the legates who come thence hither, by which they are enabled to instate in privileges, in spite (God willing) of whatever fatal disqualification, and not only to absolve, but to give dispensations for orders, preferments, dignities, and all benefices whatever, in any number, of whatsoever kind, to illegitimate children, whatever the degree of the sin that gave them birth, (not forgetting those who have polluted themselves with adultery, that they may be able to marry,) to men guilty of perjury, of simony, of forgery likewise, of rape, of usury, of schism, of heresy, (provided they have come to their senses,) to men guilty of murder,—only casual or involuntary, for the former Tax-table did not except even wilful murder,—to priest-killers, to parricides, matricides, to slayers of brother, sister, wife, or infant, to witches, sorceresses, keepers of concubines, adulterers, &c. &c. Let Rome at length feel shame, and cease to expose to public infamy a catalogue, so impudent, of every species of crime.’—Comm. in Ep. ad Tit. c. i. v. 7, Paris, 1568, pp. 67, 68.—Opp. Lutet. Par. 1619, p. 479.

“Such a testimony as this makes it quite impossible to suppose, as the enormity of the case might incline us to hope, that a mistake has been made as to the meaning of these lists. It may be well to mention, however, that they formed the subject (understood as we understand them) of one of the ‘Hundred Grievances of the German Nation,’ presented to the Pope by the Diet of Nuremberg, in 1522, an assembly professing obedience to the Pope, and holding Roman Catholic doctrine. Will it be believed, then, *that more than one recent controversialist has had the front to insinuate doubt, and suggest deceitful explanation respecting the *Taxæ Pœnitentiariæ* in the following style?—*

“‘In case there was the least real groundwork for this vile book, *which I cannot find there was*, the money paid into the Papal Chancery (it should be *Penitentiary*) could be nothing else but the *fees of office* on restoring certain culprits to the *civil privileges* which they had

forfeited by their crimes.'—Milner's End of Controversy, Let. xli. note i. ed. 1824 ¹."

We pass on to consider Dr. Newman's fourth Lecture, "True testimony unequal to the Protestant view." The writer takes different ground here. He does not venture to deny the existence of evil within the "Catholic" Church, but he endeavours to show that, at all events, we "Protestants" have no right to "throw stones," because the material of our own houses is equally brittle. It is not quite a case of "lying," in the present instance, but merely of ill-natured slander, which Dr. Newman meets with a *tu quoque*. Let us see how far his answer is a good one.

"All this," he says, *i. e.* the existence of bad popes, bishops, priests, &c. &c., "all this may be granted, but before the admission can avail as an argument against the Catholic Church, one thing has to be examined, whether on the whole her influence and her action is on the side of what is wrong, or rather (as is the case) simply powerful on the side of good; one thing has to be proved, that the scandals within her pale have been caused by her principles, her teaching, her injunctions, or, which pretty nearly comes to the same thing, that they do not exist, and as grievously (Catholics would say, they exist far more grievously) external to her ²."

Now the particular instance in which Dr. Newman challenges his opponents to join issue with him, is the existence, or non-existence, of a *greater amount* of impurity from the vow of celibacy taken by the Romish clergy. He admits, in a degree, the existence of the impurity, but explains it by a twofold argument. First, he denies that there is any "special grace of purity" in married priests, and therefore argues that *we* have no right to declaim against the vow of celibacy. Secondly, he asserts that the evil referred to arises, not from the vow of celibacy in anywise, but from corrupt human nature, which will break out alike in "Catholics" and "Protestants." That we may not misstate him, we will give his own words.

"Purity is not a virtue which comes as a matter of course to the married any more than to the single, though of course there is great difference between man and man; and though it is impossible to bring the matter fairly to an issue, yet for that very reason I have as much a right to my opinion as another to his, when I state my deliberate conviction that there are, to say the least, as many offences against the marriage vow among Protestant ministers, as there are against the vow of celibacy among Catholic Priests. . . .

"But if matrimony does not prevent cases of immorality among Protestant ministers, it is not celibacy which causes them among Ca-

¹ Pp. 302—304.

² P. 126.

tholic Priests. It is not what the Catholic Church imposes, but what human nature prompts, which leads any portion of her ecclesiastics into sin. Human nature will break out, like some wild and raging element, under any system ; it bursts out under the Protestant system ; it bursts out under the Catholic ; passion will carry away the married clergyman as well as the unmarried priest. On the other hand there are numbers to whom there would be, not greater, but less trial in the vow of celibacy, than in the vow of marriage³."

And again—the writer is discussing Blanco White's account of Spanish nunneries :—

"*Here is little more than what happens every day in England*; for I suppose that here in England there are secret unbelievers, and men who are fair and smooth, but inwardly corrupt, and many a single female wasted by weariness and sadness, and *many a married woman cursing the day she ever took her vow* ; for these things must be, though they ought not to be, while the nature of man is the same⁴."

Now, it is scarcely possible to suppose that so acute a writer as Dr. Newman did not himself see the glaring fallacy on which his argument is based. Waiving, as beside our purpose, all question as to *comparative* "purity," we say, confidently, that there is a very material difference between the two cases. A married priest commits the sin of impurity, in its worst sense. Well, he does so through the influence of the evil spirit, acting on his own corrupt nature. But, in his case, there are no especial superinducements to sin. God Himself instituted the "holy estate of matrimony," and the Church of England dares not impose a yoke on her members which God has not imposed. She dares not impugn that Christian liberty, which the great Apostle of the Gentiles claimed permission to exercise, if he thought fit to do so. If, therefore, the married priest sins, the crime is altogether his own, and no responsibility attaches to the Church. *She* has never strained frail humanity beyond its powers of endurance. *She* has never, by any act of hers, exposed her priests to any temptations besides those which are *common to man*. But this is exactly what the Church of Rome has done. *She imposes* on her priesthood a yoke which God has not imposed. *She forces*, she runs directly counter to, the natural feelings of humanity ; and she thereby renders herself directly responsible, not, undoubtedly, for every instance of impurity in a priest, but, surely, for every *single* instance in which the vow of celibacy has been, in any wise, the *cause* of falling into temptation, of committing actual sin. If Dr. Newman means to deny altogether that the vow of celibacy ever has been the *especial cause* of the

³ Pp. 129, 130.

⁴ Pp. 151, 152.

sin of impurity, of course with him we cease to argue. We must simply refer to the melancholy facts which ecclesiastical history presents to us. We submit, on the other hand, confidently, that, supposing the vow of celibacy to have been in anywise such a cause, then is the Church which dares, in defiance of God's law, of Christian liberty, and of human nature, to impose that vow on her priesthood, directly responsible, in the sight of God and man, for every act of sin so committed. So strong, in truth, is our conviction on this point, that we should be inclined, reasoning *à priori*, to draw a marked distinction between a sin of this kind, committed by a Romish priest, and a similar act committed by a priest of the English Communion. We should feel, *primâ facie*, a certain amount of pity for the one, while condemning him. We should feel for the other nothing but unmitigated anger and disgust. In the case of the Romish priest, we should feel that, but for the accursed, unnatural yoke his Church had imposed on him, he might *possibly* have kept himself free from the dominion of sin; that his guilt *might*, therefore, admit of palliation; that it *might* have happened that, but for the imposition of that yoke, he *might* have lived and died without the stain of impurity attaching to his name. We submit, then, if our argument be good for any thing, that we have answered Dr. Newman's challenge.

"If," he says, "grievous sin is found in holy places, the Church cannot hinder it, while man is man: prove that she encourages it, prove that she does not repress it, prove that her action, be it greater or less, is not, as far as it goes, beneficial;—then, and not till then, will you have established a point against her⁵."

We submit confidently that, so far as the vow of celibacy is concerned, whether that vow apply to man or woman, we have "established a point" against the Church of Rome.

While on this subject, we cannot refrain from laying before our readers the admirable reply of Archdeacon Stopford to Dr. Marshall; a reply which, for acuteness, has rarely been excelled. Dr. Marshall, in his sermon at Kells, gave as one of his reasons for leaving the Church of England, that she had no "holy virginity." Let us hear the archdeacon's reply:—

"But we have no holy virginity. It was for this distinguished merit of virginity (you said) that St. John was specially exalted above all the other Apostles as 'the beloved disciple.' For this you gave no proof, and I know not where to find any. But suppose I take it on your statement, I must conclude that St. John only was a virgin. Surely you cannot mean to say that if all, or one-half of the twelve

⁵ P. 131.

Apostles had the *same* virginity as St. John, that our Saviour would have exalted him so highly above all the other virgins, solely on account of his virginity. Your story, therefore, proves that there was but one virgin among the twelve Apostles. That among twelve Apostles, Christ chose eleven married men; rather a strange way of recommending virginity among the clergy. Why should not we, as you said in your sermon, 'without a blush,' have married men among our clergy, after such a proof that virginity was so rare among the Apostles⁶?"

In his fifth Lecture, "Logical inconsistency of the Protestant view," Dr. Newman continues his *tu quoque* argument, and applies it to two particular instances, "image worship," and "persecution." Perhaps our readers are not aware that they have been living all their lives in direct and open violation of the second commandment! Yet so it is, according to Dr. Newman. They have actually been, all their lives through, practising idolatry, without knowing it! "A Protestant," says this learned and candid writer, "blames Catholics for showing honour to images; yet he does it himself⁷." He endeavours to prove this in two ways, first indirectly, and then directly. Protestants "dishonour" images, says Dr. Newman, and therefore they at once allow, by that very act of dishonour, that they may properly be "honoured," in the Romish sense of the word!

"Where," he says, "is the good sense of showing dishonour, if it is stupid and brutish to show honour? Approbation and criticism, praise and blame go together⁸."

But how do we "Protestants" *dishonour* images? Oh, we burn "bishops, or cardinals, or popes *in effigy*⁹." "After preaching against the Catholic, who crowns an image of the Madonna, the Protestant goes his way, and sets light to an image of Guy Fawkes!!" And how then, triumphantly asks this admirable logician, "is it *childish* to honour an image, if it is not *childish* to dishonour it?" One would really suppose, from the words of the writer, that the English clergy were as fond of "burning," as D. C. L. and the "Morning Chronicle" are of "badgering" a bishop! We doubt not, if these Birmingham Lectures are ever translated into Italian, the Italians will fully believe, that the Archbishop of Canterbury, after convening a solemn assembly of the clergy of his province, "preached" at St. Paul's against "Papal Aggression," and then, attended by his suffragans and a long train of applauding presbyters, to say nothing of the lord mayor, aldermen, and sheriffs of the city of London, went in grand procession to Clapham Common, and

⁶ Letter, &c. p. 16.⁷ P. 171.⁸ P. 172.⁹ Sic.

burnt "*in effigy*" Pio Nono and Cardinal Wiseman! Such, however, is one way by which we "Protestants" admit the principle of "showing honour to images!"

Oh, but we are not to get off so lightly as this. We are not only idolaters virtually, but really and actually, "But," gravely maintains Dr. Newman, "this is not all; Protestants *actually set up images to represent their heroes*¹, and they show them honour without any misgiving:" *argal*, we are quite as much idolaters as "Catholics." The statue of King William was set up on College-green, Dublin, and therefore we "Protestants" are "estopped" from saying one word against Romish *worship* of images! Now we really cannot insult our readers by seriously arguing the question of image-worship with Dr. Newman *on such grounds as these*. We content ourselves with one admission which, possibly, he may consider important. On certain days in the year the august assemblage to which we have just referred, and also her Majesty's judges, do attend at St. Paul's for solemn worship. Well now, whenever Dr. Newman shall inform the world, that *he has seen with his own eyes*, for on this point we will take no hearsay testimony, the archbishops, bishops, judges, lord mayor, aldermen, and sheriffs, deliberately *kneel down and worship* the images of Chatham, or Pitt, or Lord Nelson, or any other of the images to which we delight in "showing honour," as the pope, cardinals, bishops, and priests of Rome, *do kneel down and worship* the image of St. Peter; then, and not till then, will we allow that, *on Dr. Newman's grounds*, "Protestants" have no right whatever to object to the worship of images in the Romish Church. Meantime we leave our readers to say on which side, ours or Dr. Newman's, is the greater amount of "logical inconsistency."

And turn we now to the question of "persecution," respecting which Dr. Newman talks well nigh as much nonsense as about "image-worship," though not quite of such a barefaced character. We declare solemnly, that we earnestly deplore the necessity of speaking in this strain of one, who has heretofore acquired so high a reputation as the writer of these "Lectures." But we do say that, if his last "argument," save the mark! respecting "Protestant" image-worship be not a specimen of the most unadulterated nonsense, that ever emanated from the brain of mortal man, then we know not the meaning of terms. If "Catholics" of education and discernment can seriously eulogize it as likely to promote their cause in the estimation of thinking men, we can only say that we most sincerely wish them joy of their champion.

¹ The italics are our own.

Dr. Newman's argument with respect to "Protestant persecution" has a twofold relation, first, private, and then public; as it is practised by individuals, and by the state. He maintains, that we are quite as much amenable to the charge as they are, because if one of his children, or one of his servants, should be perverted to Romanism, a "Protestant" at once takes measures for the prevention of further mischief, by removing the offender from his family. But now any man with common sagacity will see at once that this is not "persecution," but self-preservation. It is a feeling dictated, not by a desire for punishment, but for prevention. Take an analogous case. A member of a household falls sick with an infectious fever. Well now, if he be wise, the head of that household will, if possible, remove the patient; at all events, he draws a cordon round his apartment, and debars him from all intercourse with the rest of the family. But does he thereby "persecute" the sick man? Surely not. He knows perfectly well that, if he does not take these precautions, *the fever will spread*, and probably destroy others, and he takes these measures in self-defence. Just so it is, and just so it ought to be, with "Protestants" in the circumstances Dr. Newman mentions. They know perfectly well, witness Mr. Gordon's atrocious conduct at Trinity College, Glenalmond, that "Catholics" will leave no means untried, right or wrong, fair or unfair, honourable or dishonourable, to spread their religion in a family; and therefore, surely, every conscientious "Protestant" parent or master is bound, on the common principles of human nature, to do precisely that which Dr. Newman ridicules him for doing. We say at once that, if "Catholics" under similar circumstances, did no more than this, we should, in this respect, find no fault whatever with them. But this is not all they do, as Dr. Newman perfectly well knows. How does the "fair form of Catholicism" treat those persons who venture to think for themselves, and abjure, or attempt to abjure, Romish errors? Let the dungeons of Spain and Italy—let the Dragonnades of Louis Quatorze—let the "Revocation of the Edict of Nantes," supply an answer to the question. Ay, and how do "Catholics" act in modern times? Let the civil process in the courts of Florence, to which we referred before, say whether domestic "persecution" is the only evil attendant, at the present day, on the exercise of the right of private judgment in "Catholic" Italy. It is, we submit, mere simple folly, for Dr. Newman to draw any analogy whatever between "Catholic" and "Protestant" persecution in the instances referred to.

And this is a favourable occasion to say a few words on a subject, at the present time, unhappily, of considerable import-

ance, viz. how ought those persons to be regarded and treated who have seceded from our communion? We are speaking, of course, generally, irrespective of local ties, or particular cases. Now we do not hesitate to say, that we have a very decided opinion on this point, and one with which, perchance, some of our readers may not agree at first sight. While we trust that it is our earnest desire to be "in charity with all men;" while, in opportunities of doing good, we would make no distinction of creed or party; we still must say that, in our judgment, *apart from these occasions*, any intercourse between ourselves and Romish "perverts" ought to be of the most distant character possible. It had better not exist at all; but, at all events, it ought to be, we think, simply of a formal nature. Our readers will remember a certain correspondence, to which we shall refer further presently, between Dr. Newman and the Bishop of Norwich. They will remember the friendly style in which that correspondence was commenced—"My dear Lord," and "My dear Newman." We recollect that the "Guardian," and we think the "Daily News," referred to this correspondence as "refreshing." They described it as a sort of "oasis" of amenity, amidst the "desert" of controversial asperity. We deeply regret that we cannot coincide in this opinion. Rather we did, at the time, lament exceedingly that any Bishop of the English Church could feel himself justified, in adopting such a tone, towards one who has so malignantly slandered the Church of which "God has made him an overseer," as Dr. Newman, since his perversion, has slandered the Church of England. But, apart from this particular case, what is the position towards the Church of England, of these "perverts," and especially those in Holy Orders? We apprehend that they are in the position of traitors, who have raised the banner of civil war against their lawful sovereign. Let us explain our meaning by a case somewhat parallel. We can easily understand that, during the Peninsular campaigns the English and French armies might soften the asperities of warfare, by a modified degree of intercourse during a temporary truce. But we could *not* understand the Spanish army taking such a course towards their enemies. The French were invading their country, and so long as one Frenchman remained on the Spanish territory, so long must there have been "war to the knife" between the Spanish people and their invaders. And so during the "Great Rebellion," we confess we could not appreciate the maudlin sentiment, which could allow a loyal-hearted Cavalier to fraternize, in any way or shape whatever, *save in offices of Christian charity*, with a traitor, fighting against his lawful sovereign. We submit that, *mutatis mutandis*, the case

of Romish "perverts" is exactly parallel to this. If Churchmanship be any thing but a name—if the Church of England be, really and truly, the *kingdom of God* visibly abiding amongst us—then they who have left her are traitors to her cause; then, *so long as they continue in arms against her*, so long must it be the duty of every true-hearted son of our spiritual Mother, to regard them as the loyal Cavalier would have regarded the traitorous Parliamentarian. Mark, we would draw a wide distinction between their case, and that of foreign Romanists, or even Anglo-Romanists by birth and descent. We are speaking simply and solely of Romish "perverts"—and we do think that, towards them, our conduct ought to be such as we have ventured to suggest. If that suggestion be deemed uncharitable, we are sorry for it; but we still do maintain that we owe, as English Churchmen, a paramount duty to our Mother, which no private or personal considerations ought for a moment to supersede.

We scarcely feel in the humour, after this digression, to return to the consideration of the "ribaldry," to use Lord Campbell's appropriate term, of the Birmingham Lectures. Let us, however, expose one more of the monstrous fallacies of Dr. Newman. He raises another *tu quoque* argument. He says,—

"If such is the conduct of Protestant society towards individuals, what is it not against the Priest? what against the Catholic Name itself? Do you think it is with the good will of Establishment, Wesleyan Connexion, and various other denominations of religion, that Catholics are in Birmingham at all? Do we worship,—have we a place of worship,—with or against the will of the bodies in question? Would they not close all our churches and chapels to-morrow, would they not cut the ground from under us, if they could? what hinders them turning us all out of the place, except that they can't! Attend to this, my Brothers, and observe its bearing. You know what an outcry is raised, because the Roman government does not sell or give ground to Protestants to build a Protestant Church in the centre of Rome: that government hinders them there, because it is able; Protestants do not hinder us here because they are not able. Can they, in the face of day, deny this?—they cannot. Why, then, do they find fault with others who do, because they can, what they themselves would do if they could? Do not tell me, then, that they are in earnest when they speak of the 'intolerance of Catholics' abroad: they ought to come into court with clean hands²."

Now the impudence of this assertion is equal to its falsehood. Dr. Newman knows perfectly well that the English people do not, for a moment, expect, reasoning *à priori*, that the Roman government should "give or sell" land for a "Protestant" Church. On

first principles they expect no *encouragement* of the kind. But they say this, "You come canting and whining to us; or, rather, you used to come, about 'Toleration.' Well, we give you that toleration. You issue a prospectus for a Roman cathedral on English ground; but if your principles of 'toleration' are good for any thing, we have as much right, in the nature of things, to build a 'Protestant' Church within the city of Rome, as you can have to build one here; and unless you allow the one, you have no right, on any principle of justice, to ask for the other." This is the "Protestant" argument, and it is a sound argument; ay, and we take the liberty of telling Dr. Newman, that he had better not say too much about what "Protestants can't" and "are not able" to do. If toleration is really to mean supremacy, if it is to be all on one side, if our forbearance is to be so despised, our sense of justice so requited, Dr. Newman may depend on it that, at the next election, the English people will send representatives to the Commons House of Parliament, pledged to a very different line of conduct. If the Emancipation Act of '29 be ever altered, if the Maynooth grant be ever rescinded, it will be attributable, not to the innate wish of the British nation, but to the arrogance and the impudence of Cardinal Wiseman, Dr. Newman, and their Romish followers.

One word with respect to the mention made in these Lectures of one whom the Romish organs absurdly call the "Protestant Champion,"—we allude to Dr. Achilli. Before these pages meet the eyes of our readers, in all probability the action, now pending against Dr. Newman at the suit of Achilli, will have been decided one way or the other. On that subject we have nothing whatever to say. But we wish to point out this, that, whichever way the cause be decided, the damage, not to Dr. Newman personally, but to the "fair form of Catholicism," must be equally great. For just consider,—if Dr. Newman's charges be true, the case, on his own showing, amounts to this, that Dr. Achilli lived, from 1826 to over 1840, in the habitual, open, manifest, practice of the grossest, the most horrible crimes, being *all that time an ordained Priest of the Romish Church*. Dr. Newman admits, over and over again, that the Romish authorities did their best to "conceal" these things from the eyes of the public. They did *not* expel the offender from their pale, they did *not* degrade him from the priesthood, but they actually, in practice, connived at those enormous crimes. Could the deadliest enemy of the Romish Church bring against her a more damning accusation? We trow not. Take Dr. Newman's own words: he says that Achilli, "so early as 1826, was deprived—for an offence which his superiors did their best to conceal"—of what? of his "faculty to lecture!" He

says that, in 1827, Achilli had "already earned the reputation of a scandalous friar." Then he recounts three more abominations, committed during the next seven years; adding, that the delinquent "was afterwards found guilty of sins, *similar or worse*, in other towns of the neighbourhood." Next he mentions three other distinct offences of the same horrible character, committed during the next six years. Why, who does not see that, granting these charges to be perfectly true, Dr. Newman proves too much. He irretrievably convicts the Church of Rome of allowing all these abominations—till what time? Till Dr. Achilli "began to speak against, not only the Catholic faith but the moral law, and perverted others by his teaching"³! Then it was, *and not till then*, that the Inquisition began its work. Why, is not the inference unavoidable, that Achilli, provided he had not begun to "speak against the Catholic faith," might have "heaped Ossa upon Olympus, and Pelion on Ossa;" might have steeped himself in crime of the blackest dye, "from the crown of his head to the sole of his foot," and his spiritual superiors have "made no sign?" If, therefore, Dr. Achilli be innocent, then has Dr. Newman committed a grievous "crime;" but, in any case, he has committed an atrocious "blunder," for which we suspect *his* superiors will not much thank him. Victory will, doubtless, be gratifying to himself personally, but, to the Romish Church, on his own showing, it will be scarcely less damaging than the most ignominious defeat. Achilli *may be* the "Cannæ" of Dr. Newman, but he must assuredly be, in any case, the "Capua" of the *Church of Rome*⁴.

But now let us see how Dr. Newman convicts "Protestantism" of the crime of "persecution;" though, by the way, "persecution" is, in his eyes, scarcely a crime: it is rather, to use his own words, "a principle which the Creator has put into our breasts," and which, therefore, is not to be altogether "ignored." The author of the "Continuous Confutation" has well argued on this admission.—

"Nor," he says, "does Dr. Newman himself hesitate to maintain the principle, as is implied in the following significant words: 'I say it boldly and decidedly, and do not flinch from the avowal, Protestants attempt too much, and they end in doing nothing. They go too far; they attempt what is against nature, and therefore impossible. . . . Their doctrine

³ P. 198.

⁴ Since writing the above we have carefully perused Dr. Wiseman's article on Achilli in the "Dublin Review." It fully and completely justifies our comments on Dr. Newman. Take one instance: In 1835, mark the date, Achilli, even then, "a man of known depravity," was "most unhappily appointed prior of a convent in Naples, *always in the hope of reclaiming him*." (Dublin Review, June 1850, p. 486.)

of private judgment, as they hold it, is extreme and unreal. . . . They are attempting to reverse nature, with no warrant for doing so. They altogether ignore a principle which the Creator has put into our breasts. . . . Far other is the wisdom of the Church. . . . She must head a movement which it is impossible to suppress.' Dr. Newman is here speaking, it will be remembered, of that principle in our *evil and unregenerate nature* which expresses itself in acts of persecution whenever the power to persecute is possessed. This evil principle is then, on his own admission, an integral part of the system of Rome. It has been expressed in her official acts; it is fostered by oaths; it is a part of herself; it is a feature engrained in her. The utmost that her vindicators can accomplish is to palliate the expression of it, by showing that there was in individuals the will to check its operation. The power to do this herself Rome has resigned. She claims to be unchangeable in creed and structure. She cannot, therefore, surrender any principle to which, as in this instance, she is formally committed, without forfeiting her high pretensions. She must 'head a movement which it is impossible to repress.' She must do evil that good may come. She must act on a principle which she cannot disavow. Instead of probing the wounds of her corruptions, she allows them to sink deeper, and to spread wider, till they become engrained in her. And what must the result of such a reckless course be but that, at the last 'from the sole of the foot even unto the head there will be found no soundness in her;' the once 'faithful city' will have become the 'Harlot' ⁵?"

But be this as it may, let us see how the writer substantiates his *tu quoque* in this case. He thus ventures to "whitewash" the reputation of the Romish See. "Such conduct," the exercise, that is, of mildness and mercy,

"Such conduct is but in accordance with the historical character of the Holy See, in all times and in all countries. Doubtless in the long course of eighteen hundred years, there are events which need explanation, or which the world might wish otherwise: but the general tenor and tendency of the traditions of the Papacy have been mercy and humanity. It has ever been less fierce than the nations, and in advance of the age: it has ever moderated, not only the ferocity of barbarians, but the fanaticism of Catholic populations. Let the accusations which can be made against it be put in form; let the formal charges be proved; let the proved offences be counted up; and then Protestants themselves will be able to determine what judgment is to be passed on the language in which they indulge themselves against it ⁶."

Now, thanks to the most valuable "Letter" of Archdeacon Stopford, we can give Dr. Newman a little information on this particular point:—

⁵ Continuous Confutation, pp. 36, 37.

⁶ Newman's Lectures on Catholicism in England, p. 203.

"Consider," he says, "the multitudes burned by the Inquisition in Spain: these were not Protestants. Most of them were 'Catholics,' suspected of thinking differently from what the Church of Rome thinks. Portugal, the Netherlands, and many other countries, tell the same tale. What of the 60,000 Protestants murdered together in Paris, on St. Bartholomew's Eve? What of those who perished under the Inquisition at Goa, in India? From East to West we track her steps in blood.

"One case I will give more fully, for a reason I will tell: the case of the Albigenses, a people widely spread over the south of France, in the thirteenth century, before the Reformation—where, mark, it was not the Reformation that introduced such scenes.

"It is calculated that of this people 100,000 persons suffered death by fire and sword. Whole countries were desolated, and, except in the recesses of the mountains, the whole people were exterminated. Who can estimate the fearful amount of human suffering on the one side, and human crime upon the other, that was caused by the authors of that massacre?"

"Oh, but," perhaps Dr. Newman will say, "this was all the act of the civil power, against the wish of the 'fair form of Catholicism.'"—Was it? Let us see.

"Mark, now," says the Archdeacon again, "by what authority and by whose command this deed was done.

"A pope and a general council had joined in passing this law:—

"We excommunicate and anathematize *every heresy* which exalts itself against this holy, orthodox, and catholic faith, which we have expounded above: condemning *all heretics*, by whatever names they may be censured. . . .

"3. Let the secular powers be admonished, and induced, and, if necessary, let them be compelled by ecclesiastical censures, whatever offices they fill, that as they desire to be reputed and counted faithful, they publicly take an oath for the defence of the faith; *that in sincerity, to the utmost of their strength, they will apply themselves to EXTERMINATE from the lands subject to their jurisdiction, all heretics denounced by the Church.* * * * But if the temporal lord required and admonished by the Church, shall have neglected to purge his land from this stain of heresy, let him be bound with the chain of excommunication by the metropolitan and the other provincial bishops; and if he shall have despised to make satisfaction, within a year, let this be signified to the supreme pontiff, that then he (the pope) *may pronounce* the vassals (or subjects) absolved from allegiance to him (the lord), *and may expose his lands to the Catholics*, who shall possess it, *THE HERETICS BEING EXTERMINATED*, without any contradiction, and preserve it in purity of faith; the right of the lord in chief being saved provided he offer no impediment, nor oppose any obstacle. * * *

⁷ Letter to Dr. Marshall, pp. 25, 26.

"4. But let the Catholics who, *the sign of the cross being taken, shall have girded themselves to exterminating the heretics*, enjoy those indulgences, and let them be fortified with that holy privilege which is conceded to those who go to the defence of the Holy Land. * * *

"The privileges thus given by *the pope and a general council*, consisted in the special protection of the Holy See for the goods and properties of the 'Catholics' while engaged in the massacre; and deliverance from purgatory and immediate admission to the glory of Heaven for all who might be killed in executing the vengeance of the Church upon the heretics.

"This law was passed in the year 1215, by Pope Innocent III., and the fourth Council of Lateran; a council acknowledged by Roman Catholics as a general council, and infallible.

"It was in pursuance of this law, and others of the same nature, that the Albigenes were 'exterminated' by a general massacre⁸."

Well may we say to Dr. Newman, as the Archdeacon eloquently said to Dr. Marshall:—

"I do not ask you, sir, whether this horrible doctrine—teaching and enforcing wholesale murder, as a duty of religion and of the Gospel of Christ—I do not ask you whether it be 'from heaven, or of men;' but I do ask you *whether this be any thing else than Hell itself let loose upon the earth in the name of the Church of Christ*."

Oh, but even then, *we* have no right to throw stones. "Protestants" are as bad, if not worse, than Romanists, in this respect. "Protestantism" has ever been a "persecuting power." "Calvin burnt a Socinian, Cranmer an Anabaptist." Luther did one thing—Knox did something else,—Romish priests were horribly tortured in the reign of James the First, &c. &c.; and, therefore, "one would think that with scandals such as these at their door, Protestants would find it safest to let history alone, and not meddle with the question of persecution at all, *from a lively consciousness of deeds identical with those which they impute to the Catholic Church.*" The answer is obvious. First, Dr. Newman's assertion as to "identity" is not true, and he knows it. Secondly, the particular acts to which he refers have been universally condemned and not justified; and, thirdly, "Protestantism," as such, is, in no way whatever, answerable for them. Calvin burnt Servetus. True, he did so, and what was the consequence? That that *one* isolated transaction has been, ever since, the plague-spot of Calvin's history, the blot in his escutcheon which the most favourable of his biographers cannot obliterate. Cranmer burnt an Anabaptist. Well, let Dr. Newman show us one of Cranmer's biographers, or, indeed, any writer of eminence, who maintains

⁸ Letter to Dr. Marshall, pp. 26—28.

⁹ P. 28.

that Cranmer, in so doing, acted simply "in accordance with a principle which his Creator had put into his breast," and which, therefore, ought not to be "ignored," and we will, at once, allow the analogy to hold good. Cranmer acted, moreover, *upon the law*, but did not make it. The Church of Rome made the law, and then acted upon it,—rather a material difference, though, of course, not sufficient to justify Cranmer's severity. And, as to the execution of the priests in James the First's reign, "Protestantism," as such, as Dr. Newman very well knows, had no more to do with it, than the Church of Spain, at the moment we are writing, has had to do with the "garotting" of the Spanish priest, who attempted the life of his sovereign. They were executed, not as Romanists, but as traitors. And does Dr. Newman inquire, who was really responsible for the death of these men? We tell him the Bishop of Rome, and no one else: yes, and we prove our assertion, thanks to Archdeacon Stopford, by the evidence of an enlightened Roman Catholic. Mark, we do not mean responsible, indirectly, as the head of the Romish Church; but directly responsible, as an individual, because he would not, on the very same principles, be it ever understood, on which Romanists do act now, who take the oath of allegiance, *permit* these men to save their lives. But we give Archdeacon Stopford's account in his own words.

"The case of the Romish priests executed in King James's reign was this:—

"In the first years of Queen Elizabeth's reign, the Reformed and the adherents of the pope lived together in peace. In 1569 Pope Pius V. issued a Bull, in which he declared the queen deposed from her throne, and called on every Roman Catholic to rebel against her. This Bull was afterwards renewed against her successor, King James I.

"The pope also instituted seminaries or colleges abroad, for educating priests who should preach this doctrine in England, and stir up the people to rebellion under the name of religion. All these priests were declared guilty of treason, and made liable to its punishment. But it was not for their religion they were punished, but for their rebellion. *This appears from the fact that after their conviction they always had this offer made to them, that, if they would acknowledge James as king, by taking the oath of allegiance, they should have a free pardon, they might keep what doctrines they pleased; no one of them was ever asked to change his religion as a condition of being pardoned. They did not die rather than change their religion; they died rather than acknowledge as king one whom the pope had deposed. It was for treason they suffered.* Sincerely do I commiserate those priests. Sincerely do I admire their courage and fidelity, even while protesting against the wickedness of their doctrines, and the folly of their conduct. For these men fondly desired to take the oath of allegiance, and earnestly did

they beseech THE POPE to *spare their lives*. But the pope mercilessly sacrificed them to his claims of temporal power in England¹."

And how does the Archdeacon prove these assertions? By a quotation from the "Columbanus" of the Rev. C. O'Connor, "a Roman Catholic, and a Roman Catholic priest, the most learned and candid historian that Ireland has yet produced." Dr. O'Connor says:

"There is yet extant a petition to Pope Paul V., signed by eleven priests, who were under sentence of death in Newgate, for refusing James's oath (of allegiance) in 1612. Two of their companions had already suffered death for this office. They died in resistance to legitimate authority, and by the instigation of a foreign power.

"In their petitions they entreat of his holiness, *by all that is sacred*, to attend to their horrible situation, and they beg of him to point out to them *clearly* in what that oath, for which they were condemned to die, is repugnant to Catholic faith. . . . The Catholic religion, calumniated on account of the ambition of its court, had travelled barefoot over the Alps and Apennines, from the dreary cells of a dark and noxious prison, and stood bareheaded and trembling, petitioning for admission at the haughty portals of the Vatican! ay—and admission was refused! Day after day passed and no answer was received, but that which might be collected from the sullen silence of impenetrable obstinacy, and unbending domination! Both Sixtus and Pius V. had addressed their bulls (deposing Queen Elizabeth from the throne of England) with these magnificent titles:—'*We who are placed on the Supreme Throne of Justice, enjoying supreme dominion over all the Kings and Princes and States of the whole earth, not by human, but by divine authority,*' &c.; and now, how could it be expected that, in compliance with the petition of eleven beggarly priests of the second order, such magnificent titles should be resigned? No, said the scarlet cardinal, perish the idea! let not an iota be yielded, else we shall lose our worldly dominion, '*Venient Romani et tollent nostram gentem et regnum.*' All the pride, and pomp, and glory of the Vatican would then be swept away from the face of the earth, and what would then be the fate of the thunders of scarlet cardinals and purple monsignores?

"In consequence of this horrible decision, the following innocent *English* (Roman Catholic) clergymen—alas! how many Irish—suffered as victims to the domination of vicars apostolic, and the fatal influence of the court of Rome²."

Then he enumerates them, and thus continues:—

"Let us now consider who, in the eye of unprejudiced reason, was the persecutor and executioner of those unfortunate men, James or the pope? The evidence of facts is irresistible. The question bears not one moment's examination³."

¹ Letter to Dr. Marshall, pp. 23, 24.

² Pp. 49, 51.

³ P. 52.

We pray our reader's earnest attention to Archdeacon Stopford's conclusion from this history. We have only to substitute Dr. Newman for Dr. Marshall in one passage, and we might suppose him to be reviewing the Birmingham Lectures.

"It is manifest that with all this, the Church of England had nothing whatever to do. Yet Dr. Marshall says, it was by these executions of the priests that he knew the Church of England to be a false Church! that it was this which led him to change!

"Is it possible to *believe* such reasons? He knew the Church of England by this! But what did Dr. O'Connor know by it? He knew the ambition, the pride, the cold-blooded policy, the sanguinary cruelty of the pope and the court of Rome, and he had the manliness to say it. If Dr. Marshall had known that the true version of this story was so near at hand, and from such a source,—from an Irish Roman Catholic priest, renowned for his learning and his courage,—would he have ventured to produce it as he has done? What, I ask again, are such reasons worth, except to show that no better can be given for leaving the Church of England and Ireland, to join the Church of Rome⁴?"

So much for Dr. Newman and "Protestant" persecution.

We have to consider, in the next place, the observations which Dr. Newman has made on the subject of Romish relics, and Romish miracles; a question in itself of very great importance, and one to which we must take the liberty of calling the special attention of our readers. In the previous portion of the Birmingham Lectures, Dr. Newman has simply set at defiance alike good taste, historical testimony, and his own previous knowledge of that Church against which his bitterest attacks have been directed. In his seventh Lecture he has, we fully believe unintentionally, in his new-born zeal for the Church to which he now belongs, attacked the very foundations of Christian belief, has opened a door to the grossest scepticism, the most blasphemous infidelity. This is a heavy charge to make, and one which requires, therefore, to be very carefully substantiated; one which ought not to be made without the strongest possible proof of its correctness. That proof we shall endeavour to supply. Let us first see what is Dr. Newman's argument. He sets out with expressing his full and entire belief in the truth of well nigh every miracle, in the genuineness of well nigh every relic, of which the "Catholic" Church has, at any period in her history, claimed the credit:—

"Certainly," he says, "the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles.

⁴ Letter to Dr. Marshall, p. 53.

The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it at least a dormant, perhaps an energetic, virtue of supernatural operation. At Rome there is the True Cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are kept at Paris: the holy coat is shown at Trèves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a Nail of the cross; and another Nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escorial. The Agnus Dei, blest medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders even in an unbelieving country⁵."

He mentions many other cases, but the above quoted will suffice as a sample. He next proceeds to give his reasons for this belief. He maintains that, inasmuch as God wrought, at the INCARNATION, the most stupendous miracle that can possibly be imagined, therefore there is no antecedent improbability in the belief that He will continue to work miracles. These are his words:—

" Catholics, then, hold the mystery of the Incarnation; and the Incarnation is the most stupendous event which ever can take place on earth; and after it and henceforth, I do not see how we can scruple at any miracle on the mere ground of its being unlikely to happen. No miracle can be so great as that which took place in the Holy House of Nazareth; it is indefinitely more difficult to believe than all the miracles of the breviary, of the Martyrology, of Saints' lives, of legends, of local traditions put together; and there is the grossest inconsistency, on the very face of the matter, for any one so to strain out the gnat and to swallow the camel, as to profess what is inconceivable, yet to protest against what is surely within the limits of intelligible hypothesis⁶."

Afterwards Dr. Newman still further declares his belief:—

" For myself," he says, " lest I appear in any way to be shrinking from a determinate judgment on the claims of some of those miracles and relics, which Protestants are so startled at, and to be hiding particular questions in what is vague and general, I will avow distinctly, that, putting out of the question the hypothesis of unknown laws of nature (which is an evasion from the force of any proof), I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States.

⁵ Pp. 285, 286.

⁶ P. 291.

I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. *They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of mysteries, the Divine Incarnation.* If they do not believe this, they are not yet Protestants; if they do, let them grant that He, who has done the greater, may do the less⁷."

Such, then, is a brief summary of Dr. Newman's belief, and of his reasons for it.

Now, on the first appearance of these Lectures, a great sensation was caused by the particular passages we have just quoted. Many persons, and, in particular, the Bishop of Norwich, charged the writer with placing, with intending to place, the miracles of Scripture, and Romish miracles, on the same footing; with asserting, we quote the words of the Bishop, "that these legends have a *claim to belief equally* with that Word of God, which relates the miracles of our God, as recorded in the Gospel, and that *the authority of the one is as the authority of the other, the credibility of the one based on a foundation no less sure than the credibility of the other*."⁸

Dr. Newman denied that he ever intended to assert any thing of the kind. He says—

"If you describe me as saying that the ecclesiastical miracles come to us on the *same evidence* as those of Scripture, you attribute to me what I never dreamed of saying; if you understand me to say that they are on the same level of *antecedent probability* with those of Scripture, you do justice to my meaning. Ecclesiastical miracles are *probable*, because Scripture miracles are *true*. I really cannot conceive a thoughtful person denying, that the history of the ark at the deluge is as difficult to reason as a saint floating on his cloak⁹."

Such is, briefly, the purport of Dr. Newman's explanation to the Bishop of Norwich of the passages we have quoted.

Now, before commenting on this explanation, we are bound to

⁷ Pp. 297—299.

⁸ Morning Chronicle, Oct. 22, 1851.

⁹ Ibid.

say that it is, to a certain extent, satisfactory. We acquit Dr. Newman of any *intention* of placing ecclesiastical and Scriptural miracles on precisely the same footing. But we are nevertheless firmly persuaded that such is exactly the meaning which ninety-nine persons out of every hundred of those, for whom these "Lectures" were specially intended, will put upon the language he has here used; and moreover that, for such interpretation, Dr. Newman is directly responsible; as much as he, who puts a deadly weapon into the hands of a child, or an idiot, is directly responsible for the mischief which may ensue from its use. But this by the way. Let us for a moment consider Dr. Newman's explanation. We conceive, then, that there are several very substantial reasons for demurring to the assertion, that "ecclesiastical miracles are on the same level of *antecedent probability* with the miracles of Scripture." In the first place, it is matter of history, that a great number of Romish "miracles" have been *proved to be* gross frauds. In the second place, they, under whose auspices, if we may so speak, they have been set forth, have had a direct interest in maintaining the reality. It is notorious that enormous profits have accrued to the Romish Church from votive offerings, and in divers other ways. In the next place, these miracles are generally set forth under circumstances of mystery and disguise. They are not allowed to be thoroughly investigated. We do not now say that they will not bear examination; but we do say it is perfectly notorious, that such examination is never permitted, at any rate beyond a certain point. Now wherever there is mystery, there is, apart from Divine Revelation, always a natural suspicion. Take, for example, the case of the "blood of St. Januarius," of which Dr. Newman thus speaks:—

"Bring before the Protestant the largest mass of evidence and testimony in proof of the miraculous liquefaction of St. Januarius's blood at Naples, let him be urged by witnesses of the highest character, chemists of the first fame, circumstances the most favourable for the detection of imposture, coincidences and confirmations the most close, and minute, and indirect, he will not believe it; his First Principle *blocks* belief¹."

But now we submit that this is just begging the whole question. They who have the charge of this annual "miracle" will not allow of any chemical investigation. They shrink from scrutiny. They ignore all inquiry; and, so long as they do so, so long will suspicion attach to every "Protestant" mind on the subject. Let the Neapolitan church, on the next occurrence of

¹ P. 288.

this "miracle," which a Roman Catholic writer has described as a gross fraud enacted by the priests, invite English chemists to come and analyze it; let them court the minutest investigation, the closest inquiry; and then we will believe at least this, that they who superintend it, are convinced themselves of its reality. Meantime we will, for the especial benefit of Dr. Newman, quote a passage on this subject from Mr. Whiteside's "Italy." That able writer thus speaks of the "miracle," respecting which, according to Dr. Newman, there is as much "antecedent probability" as respecting the INCARNATION!

"The reader is perhaps aware of the nature of this performance. The skull and bones of a man dead for centuries, are brought into the church and placed opposite a phial which is said to contain some of the blood, in a congealed state, of the same dead man; and the fiction is, that the juxtaposition of the dry bones and bottle makes the blood to liquefy miraculously. . . . In reference to this ceremony, deliberately acted in the nineteenth century, in the house of God, and in a polished capital of Christian Europe, I had a curious conversation with a young nobleman connected with the court. This conversation was not sought by me, nor held under any the least confidence; it sprang out of a domestic occurrence not necessary to detail. The portion material to the purpose of disclosing truth I give. The conversation began by the Neapolitan thus:—

"'Believe me, Signor, the Catholic religion is the best in the world.'—Answer: 'I am glad to hear you say so; sincerity in our belief is of the utmost importance. Since you introduce this topic, may I ask what is your belief as to the miracle of St. Januarius?' The Neapolitan replied without a moment's hesitation: 'I believe it to be an imposition, of course!' 'Does any man of your rank in Naples believe it?' 'Not one,' he replied. 'Permit me then to inquire, how do you justify witnessing the imposture, and appearing to sanction what you know to be false?' He coloured slightly, and then gave a reply never to be forgotten by me. 'Signor, you are a stranger, and evidently unacquainted with the state of things in this kingdom. There exists a compact between the government and the priests, each to support the other in their abuses. The priests will sustain the government so long as it sustains them; and when this imposture is acted, it is part of the bargain that the king and the court shall attend, and so must I, and every one who holds a place under the king, be present—for if the nobility and sovereign were absent, the people might suppose this proceeded from unbelief—therefore the priests insist on our presence; but you mistake in supposing this has any thing to do with the Roman Catholic religion².'"

But however this may be, and although we think our case on

² Italy, &c. vol. iii. pp. 90, 91.

this point of "antecedent probability" tolerably strong, this question, after all, is not the one we have now to discuss. What we are now concerned with is to show that, in his zeal for what we must, *pace* Dr. Newman, take the liberty of calling, the superstitious element in the Romish system, he has, unintentionally we readily believe, but not the less surely, given occasion to the grossest scepticism, the most blasphemous infidelity. These Birmingham Lectures have been published in a cheap form for more speedy circulation. Now, of those who will read the passages we have quoted, how many, does Dr. Newman suppose, will have the ability, let alone the inclination, to appreciate the fine-drawn distinction between the two senses of the term "credibility," to which he refers in his explanation? Granting that explanation to be sound, and, abstractedly, we grant its soundness to a certain extent, we are perfectly convinced that the Bishop of Norwich truly described the effect of these passages, when he said—

"What I should fear is, not, indeed, that the generality of your readers will exalt legends into Scripture, but that, *seeing grounds for discrediting the legends, they will look on all narratives of miracles, scriptural and legendary, as alike doubtful, and more than doubtful.* In short, your view, as I see it, tends to a scepticism and infidelity, of which I fully acquit you³."

But, if our statements on this point were merely hypothetical, we should be little warranted in using, towards Dr. Newman, such language as we have used. We regret to say that we can confirm the fears of the Bishop of Norwich, fully and completely. Dr. Newman has supplied a text in his Birmingham Lectures, the "WEEKLY DISPATCH" shall supply a commentary upon Dr. Newman's assertions. We need not, perhaps, tell our readers, that this infamous journal has, unhappily, an enormous circulation among that class of persons who are most deeply tainted with infidel and atheistical tendencies. By the merest chance, just while Dr. Newman's Lectures were exciting so much observation, our attention was arrested by seeing in the "Dispatch" the article which heads this paper, entitled, "Newman and the Protestant logic." So horribly blasphemous is this article, that nothing but a paramount sense of duty would justify us in introducing it into these pages. As it is, we entreat our reader's particular attention, not simply to the matter, but to the style and language of this vile production. We will tell them our reasons for so doing presently. The first half of the article is

³ Morning Chronicle, Oct. 22, 1851.

occupied with an attack upon the “blustering hypocrisy” of “Protestantism,” of which we spare our readers the infliction. Then the writer thus proceeds:—

“But the time is fast passing away when such dissensions and manœuvres can satisfy the reflecting as an answer to an argument which, worthless in itself, is perfectly irresistible in its application. The controversy has arrived at that stage at which Protestantism, no longer having conceded to it the right to assume the jaunty air of pragmatism, is put upon its trial, and must make good its defence. There is a cool, dispassionate, thinking, and educated *neutral* public, always the ultimate guides and arbiters of opinion, who are no longer satisfied that the receiver of stolen goods should escape justice by calling for a halter to the thief. Newman has put the question quite fairly, and his opponents have evaded it. We shall repeat the interrogatory, and, what is more, we shall insist upon an answer, or ‘*know the reason why.*’ The doctrine of the Trinity is no mystery. Athanasius insists upon making it very plain—the Church adopts his creed *verbatim*. It is perspicuously, minutely, with the particularity of an inventory, and the business-like detail of an auctioneer, described with the definiteness of a saint, who was not overawed by his subject from preserving the literal finicality of the dogmatist. As he states it, the doctrine involves a moral and physical impossibility—is a palpable and flat self-contradiction—defies the very elements of vulgar arithmetic, and is abhorrent to every dictate of common sense, and every known law of human reason. Now what we and Dr. Newman want to know is, what right or object can any man have who *says* at least that he believes in this doctrine, to call *any* other believer in any thing superstitious or credulous? What apology has the disciple of *consubstantiation* for sneering at transubstantiation? Why should a devout believer in the loquacity of Balaam’s ass, or Ezekiel’s vision of cow’s dung, boggle about ‘blinking statues or bleeding pictures?’ Why should he who piously swallows both Jonah and the whale, strain his spiritual gullet at the temptations of Saint Anthony? Or why should he whose conceptions of the godhead are so humble as to accept the description in Genesis of the Almighty ‘*walking in the garden in the cool of the day (!!!)*,’ or that other in the Evangel of his being a baby and circumcised—of his having cousins, brothers, and a mother, who went after him, called him out of the synagogue, and said ‘*Thy FATHER and I have sought thee sorrowing*’—why should such a believer be so shocked at those who worship ‘the Mother of God,’ and crown her ‘Queen of Heaven?’ Is the Romish parallel between Eve and Mary any less credible than that a serpent should speak, and we should all be damned because ‘the general mother of mankind’ longed for a pipkin? That miracles ceased with the apostolic age is a purely gratuitous Protestant assumption, not only without the warrant, but opposed to the implied language of Scripture. The fact is—they either *never* existed, or they have never ceased; at least for all the evidence

or probabilities producible to the contrary. To come nearer to the case of churchmen, what right or reason has the man who believes that the sprinkling water 'on an infant's face by one priest will wash away original sin, and regenerate it by mere force of his office, and the same act by another will have no such saving efficacy, to ignore the infallibility of the Pope, and the authority of his priesthood in spirituals? 'In endeavouring,' well observes Foxton, 'to wriggle himself out of this painful dilemma, the contortions of the Protestants' advocate are absolutely ludicrous. At one moment he talks as liberally as a French *savant*, and the next buries himself in a cloud of the vaguest mysticism. He is alternately a saint and a philosopher—a Methodist and an 'Infidel,' and hashes together the rationalism of Strauss and the maundering of John Bunyan. If Popery be a 'lie,' surely this sort of Protestantism is a sham; and the time cannot be far distant when men will discover that their belief must repose either on their internal convictions or on external authority, and that it matters little whether the Pope is enthroned at Lambeth or in Rome⁴."

Now we might say much here on the expression "*we and Dr. Newman.*" We might quote the old proverb, *noscitur a sociis*. In sober sadness we forbear. But we do solemnly put it to Dr. Newman, as a Christian man—we put it to him as an ordained priest of the Catholic Church—we put it to him as a believer in the mysteries of Divine revelation—as a firm believer in that stupendous miracle "which took place in the holy house of Nazareth"—we put it to him, whether the victory he sought to gain is equal in value to the price he has paid for it? We care not a straw, whether his theory of "antecedent probability" be sound or unsound; but we ask him whether he is content to establish that theory at the cost of such a gloss, as the writer we have just quoted has put upon it. We ask him whether it would not have been better, for the interests of our common Christianity, that every alleged "ecclesiastical miracle," since the days of Constantine, should have been proved to be an imposition, than that *he* should have been the occasion of such a mass of blasphemy being disseminated among that "cool, dispassionate, thinking, and educated *neutral* public," who are the principal readers of the "Weekly Dispatch:" and then, moreover, we put it to our readers, whether the "fair form of Catholicism" has cause to exult, or to mourn, at the attempt of Dr. Newman to improve her "present position" among the "Protestants" of England, by the delivery and the publication of his Birmingham Lectures.

But we have not yet done with this article. It is our deliberate conviction—a conviction which we allow we cannot establish

⁴ This is reprinted exactly as it appeared in the "Dispatch,"

by *actual proof*—but which yet is firmly established in our own mind, *that this article was written by a Romanist, or at least by a party in the pay of the Romish Church.* Many of our readers will, not unnaturally, start with indignant astonishment at such an assertion. We entreat their patient attention to our argument in support of that conviction. Mark, first of all, the very singular phraseology of the article in question. Look how the writer brings in “Transubstantiation,” “blinking statues or bleeding pictures,” “the temptations of St. Anthony,” “the Mother of God,” the crowning the Virgin “Queen of Heaven,” “the Romish parallel between Eve and Mary,” “the infallibility of the Pope,” “the authority of his priesthood in spirituals.” Then let them consider the assertion of the writer with respect to miracles—then the very singular expression “the Evangel.” Is all this what we should naturally expect in a writer, who was simply endeavouring to destroy the credit of “Protestantism,” without any wish to build up some other belief in its room? We venture to think not. Surely a pure infidel would have railed at Popery and Protestantism alike; would have sought to destroy the credit of both *pari passu*; would have denounced both as impostures, and Popery as the most gigantic and flagrant imposture of the two. But not so here. Mark, rather, how carefully the writer eschews *any direct condemnation of Romanism*, how precisely his argument is identical with that *originally attributed* to Dr. Newman, only clothed in language more suitable to the capacity and the taste of his readers. Is it not, in fact, just the language one would use, who would rather his readers should be Infidels than “Protestants,” but rather they should be Romanists than either? Now then take this into account. At the time of the “Papal Aggression,” a report was extensively circulated that the Romanists had “bought the ‘Dispatch.’” Certain it is, that in an article in the “Dublin Review” for January, 1851, stated in the Court of Chancery to have been written by Cardinal Wiseman, the “Weekly Dispatch” is held up to the “Catholic” world in terms of very suspicious commendation. We will quote the words of the article.

“The weekly press has been more just, with some exceptions. We regret, indeed, that the able articles in the *Weekly Dispatch* should have been sullied with irreligious language, which made it impossible to recommend the perusal; but often this blot has been withheld, and then, indeed, we have been gratified by the bold, uncompromising, and truly masculine eloquence with which the charlatanism of Cumming, and the ‘atrocities’ of McNeile have been lashed, and the hypocrisy of canting illiberality unmasked⁵.”

⁵ Gilbert's Tracts. Seventeenth Series.

There is such a thing as "damning with faint praise," and there is such a thing as praising with faint censure. Can we conceive a Christian bishop praising, under any circumstances, the *Weekly Dispatch*, except for a purpose? Now let our readers put all these things together. Then let them take in the historical fact, that, in the reign of Elizabeth, Romish priests were detected in playing at "Puritanism," for the sake of the reaction on wavering minds. Let them consider the "Gawthorne" correspondence; and then let them say whether there is an "antecedent improbability" to the hypothesis we have ventured to submit to them. It is, and it must be but an hypothesis; but it is one respecting which the evidence, both internal and external, so to speak, is in our opinion singularly strong. That hypothesis is, that a Romish writer, or one in the pay of Rome, has deliberately and wilfully ranged himself on the side of the deadliest enemies of the *Christian faith*, for the sake of injuring "Protestantism."

Any how, we ask whether our assertion is not now proved to the letter, that Dr. Newman, by his rash, unguarded, intemperate statements respecting Romish and Scriptural miracles, has opened a door to the "grossest scepticism, the most blasphemous infidelity"—a door which he will find it extremely difficult ever again to shut.

And here we take our leave of Dr. Newman's Lectures. We have spoken of them, and of their author personally, in terms utterly abhorrent to our own feelings, and very different to those we usually employ. We leave it to the judgment of our readers to decide whether the occasion has not justified us in so doing.

And now, then, we apply ourselves to the second part of our inquiry. It will be our object to show Dr. Newman some grounds for that deeply-rooted suspicion of Romanism which, beyond all doubt, does prevail among the immense majority of the population of this country. We shall endeavour to show that this suspicion is not the result of "ignorance," or "prejudice," or "lying," or "misrepresentation;" but is, apart from all other considerations, fully justified by recent events.

The first of these events, to which we shall refer, is the late attack upon the English Church, commonly known as the "Papal Aggression." Our readers need not be alarmed. We are not going into this hackneyed subject on ecclesiastical grounds. We simply refer to it as a *deliberate breach of good faith* on the part of the Church of Rome towards the English nation, which will stand, in the judgment of posterity side by side, in moral turpitude, with the "Massacre of St. Bartholomew," or the "Revocation of the edict of Nantes." Just consider the circumstances of this transaction. A large body of our fellow-subjects were exposed, whether rightly

or wrongly matters not to our present purpose, to certain civil disabilities. These disabilities, for a long period of years, they endeavoured to remove. At last they succeeded in so doing. But mark under what circumstances. The people of England took, *as they supposed*, the most ample precautions for the supremacy of that Church, which in their hearts they so dearly love. They carefully guarded against any open attempt at rivalry between the spiritual rulers of the two Churches; against any encroachments on the Church of England, by that clause in the "Emancipation Act," which prohibited the assumption, on the part of Romish Bishops, of any titles taken from places which were at that time giving a title to English bishoprics. The purpose of that clause was manifest. It was intended plainly to prevent, at any time, Romish bishops taking "territorial titles" from *any* places in England and Ireland. Now, as a matter of fact, the Romanists accepted that clause *in its entirety*. They said, "Relieve us from our civil disabilities, and we are perfectly content. We meditate no encroachments on the English Church. All we ask is full liberty to worship God in our own way, and to be placed on a footing, as to civil rights, with our Protestant fellow-subjects." They did not say *then*, that they could not carry out their religious system without bishops taking their titles from English towns. They did not say *then*, that such titles were essential to the "full and free exercise" of their religion. They did not say *then*, that the restrictive clause in the "Emancipation Act" only referred to the existing English bishoprics. They did not say *then*, that their bishops would be at full liberty to assume titles from any places in England and Ireland except those which *at that time* gave a title to bishops of the Anglican Church. They did not say *then*, that their religion would be crippled, and maimed, and mutilated under "vicars apostolic," deriving their titles from places *in partibus infidelium*. They did not say so *then*, *because they did not think so*; and, moreover, they knew perfectly well that, if they had said so, the Act of 1829 would never, spite of the threats of civil war, about which they bluster so much *now*, spite of our "fears" for our own safety, have passed into a law.

We say then, first, that the recent assumption of "territorial titles"—the recent partition of England into Romish "dioceses"—apart from all questions bearing on the Church of England, or the "Supremacy of the Crown"—is an act of cool, deliberate treachery and bad faith on the part, not of English Romanists, but of the Church of Rome, which has never been excelled in the annals of even Romish history, which will remain as an indelible blot upon the "fair fame of Catholicism," which will never be

obliterated from the memory of the English people. We say, secondly, that the glaring fallacies, the palpable sophistry, the *ex post facto* arguments, by which Cardinal Wiseman, Mr. Bowyer, and other writers, endeavoured to justify that aggression, have taught Englishmen a lesson which they will be very long indeed in unlearning—have taught them that honour, and justice, and integrity, and open promises, and implied engagements, are at once thrown to the winds by the Church of Rome and—not by all, but by too many of her adherents—if her temporal or spiritual interests, as they imagine, can be one single atom advanced.

But take, in the next place, the case, as to which, when it occurred, all England rang with disgust and indignation—the case of Lord Feilding. We are not alluding now to Lord Feilding's perversion, though, as they who attended the Gorham meeting at St. Martin's Hall, know perfectly well, we might say much as to *mala fides* on that point. But we refer simply to the case of the church at Pantasa. Lord and Lady Feilding, while members of the English Communion, determined to build a church at Pantasa. The foundation stone of that church was laid with every possible circumstance of solemnity, in the presence of the Bishop of St. Asaph—the Holy Eucharist being celebrated on the occasion. But, during the process of building the church, Lord and Lady Feilding changed their religion—and what then? Not simply do they stop the works, as they had an undoubted right to do; not simply do they refuse, as they had an equal right to do, to contribute *any further* towards the completion of that church, but they actually took with them, so to speak, to the Church of Rome, the part of the church already built, which, in the sight of God and man, on every principle of common justice, *in foro conscientiæ*, as much belonged to the Church of England as Lord Feilding's own property belonged to him! And yet, forsooth, Dr. Newman has the effrontery to talk about "Protestant prejudice" against the Romish religion, being based simply upon "lying," and misrepresentation, and fraud!

And, take again the glaring case of Miss Talbot. Out of respect to the distinguished position that lady holds, we will say very little on this subject. We simply say this, Is there a single man, woman, or child, in the British empire, who believes that, but for Mr. Grantley Berkeley, that lady would now be occupying that position? Is there a single person credulous enough to believe that that lady's 80,000*l.* would ever have eluded the grasp of the Church of Rome, but for the interposition of the Lord Chancellor? If there be one such person, he must be, indeed, the very phoenix of simple-mindedness! If there be one such person, we beg him to read the following pages.

While preparing the materials for this paper, we determined to wade through the mass of evidence taken by the Parliamentary Committee on the law of mortmain, thinking it possible we might find something therein bearing on our present subject. We found then, for one thing, a full account of the case which attracted so much of public attention at the time it was pending in the Vice-Chancellor's court, the case of "*Metairie versus Wiseman*." We say confidently that, in the annals of a court of justice, no case was ever brought forward, disclosing a grosser moral fraud upon the relations of a dying man, and one which gave foundation for a heavier charge of moral turpitude against the system of the Church of Rome, and the particular parties under whom, in this instance, that system was practically carried out. We shall wait with no little anxiety for the report of that Committee, which has been, we are happy to say, reappointed this session. Meantime our readers shall judge of this case for themselves.

Mathurin Carré was a French emigrant, residing at Somers Town. He lived in a wretched garret, with the reputation of extreme poverty; supporting himself partly by teaching, and partly by an allowance from an emigrant fund. The old man fell ill, and a medical man, a Frenchman and a Roman Catholic, was called in to see him. This took place on the 28th of February, 1847. So extreme was Carré's apparent poverty that the medical man, when he first saw him, said that he ought to have port wine, arrowroot, &c., but that it was of no use ordering them, as "the poor creature" could not pay for them. Hamilton, however, the landlord of Carré, stated that he was really a very rich man, having a sum of 10,000*l.* in the funds. Upon this the medical man forthwith posts off to Mr. Holdstock, the Romish priest of the district. Mr. Holdstock, as far as it appears, was before perfectly unknown to Carré personally. Mr. John Athanasius Cooke, a Romish pervert and a barrister, the legal factotum in this whole transaction, distinctly states, "I did not know, at the time, whether Mr. Holdstock did or did not know M. Carré⁶." Well, Mr. Holdstock promptly attends the summons. Upon the Sunday afternoon he sends off for the aforesaid J. A. Cooke, and gives him instructions for a will, which instructions were never produced before the Vice-Chancellor. *They were lost.* Mr. J. A. Cooke, at once, proceeds himself, *without calling in an attorney*, a most unusual course, as he allows, to prepare a will, in which *he was appointed an executor*, and by which 7000*l.* in the 3½ per cent. bank annuities were left to Bishop Griffiths and the said

⁶ Blue Book, p. 203.

J. A. Cooke, in trust for the Girls' School attached to the "Catholic" chapel of St. Aloysius, Clarendon Square; while 3000*l.* in the *three per cent. consols*, mark the difference of stock, were left among Carré's *two brothers, his sister, and a deceased sister's children*. On Monday, the 1st of March, Holdstock and Cooke go together to Carré's house with the will. The old man was in a sinking state. That will Carré refused to sign, and then Cooke suggested that a deed, with a power of attorney to transfer the stock, would be preferable to a will, *as it would save the charity 700*l.* legacy duty*. While Holdstock and Cooke were there, two women *happened* to come in, one the housekeeper, the other an intimate friend of Holdstock. They were sent back again, their services as witnesses to the will not being then required. Meantime Cooke prepares a deed of gift and a power of attorney for the transfer of the stock. The deed provided for the 7000*l.* going to the "Catholic School," Cooke himself, Bishop Griffiths, and Carré, being trustees under the deed. On the following Thursday evening the same persons go to Carré's house, with the deed of gift, the power of attorney, and another will, mark this, by which the 3000*l.* stock was left to Carré's relations, *in which will there is not the slightest mention of the aforesaid deed, or of the 7000*l.** The parties go in. Carré refuses to do any business. The priest leans over and speaks to him *in French*. So unwilling was Carré, by the evidence of the defendant's own attesting witness, Miss Clark, to have any thing to do with the matter, that Cooke actually folded up the papers and proposed leaving the room, but was prevented by the interposition of some other party, though *she* does not mention Holdstock's name. After this, the priest himself supports the old man, puts a pen into his hand, and thereupon the three documents are duly executed. Carré then ordered Cooke to leave the documents, but *he refused to leave the deed and power of attorney*, but took them with him, and left the will, having first distinctly assured the "dying" man that he could, *whenever he pleased*, revoke the deed. The parties then left the house. On the *Friday morning* Cooke posts off to the Bank with the power of attorney. He lodges this there, and effects the transfer at half-past one the next day, just in time to save the old man's death. Carré died on Saturday afternoon. Cooke, in his evidence before the Committee, states that on the Saturday evening he went to Golden Square, to the house of Dr. Griffiths, the Vicar-Apostolic, and told him of the circumstances. Now mark, Cooke states, in answer to a question by Mr. Keogh, that Dr. Griffiths *knew nothing whatever of this transaction till after Carré's death*. He afterwards requests to "correct" this evidence. We have seen in our time a good many criminal trials. We have

carefully read the whole of the evidence of Mr. John Athanasius Cooke, "corrections" and all, and we declare solemnly, that we never, at the Old Bailey, or any where else, saw any witness wriggle, and twist, and shuffle, and evade, worse than Cooke appears to have done under the cross-examination of Mr. Anstey. He says at last, "*I think that, as Dr. Griffiths did not express surprise, he must have known of the gift by some means.*" There was an interval between the Thursday and the Saturday, during which Dr. Griffiths *MIGHT have heard of the transaction!*" We should state that an interval of a fortnight elapsed between Mr. Cooke's two examinations.

Such is a brief outline of this most remarkable, may we not fairly say, of this most infamous and iniquitous transaction. Let us just consider it with reference to the conduct, first of Carré, the testator; secondly, of the legal factotum, John Athanasius Cooke; and, thirdly, of the priest Holdstock.

We are asked then to believe that this old miser—he was seventy-seven years of age—who was so particular as to his dividends, that even his own broker refused, on the day before he died, to allow Hamilton, his landlord, to take a quarter's dividend by a power of attorney, without a personal interview with Carré himself; that this old man, deliberately, knowingly, and wittingly, without any moral "duress," any "undue influence," executed a deed, by which 7000*l.* was *conveyed away from him to trustees*, for the benefit of a Girls' "Catholic" School; and, moreover, signed at the same time, a power of attorney, under which the property might be, and under which it actually was, transferred from his own possession to the trustees, within two days, *and before his own death.* We submit to our readers that the most imaginative writer of fiction—even Dr. Newman, writing about the Church of England—never invented any thing, in the nature of things, so absurdly improbable! From a careful consideration of all the material parts of the evidence, we have not the slightest moral doubt that Carré, in signing the power of attorney, believed that he was simply signing a document, empowering parties to receive the dividends then due on the stock. We do not say that the parties intended him to think so. But we have no doubt whatever in our own minds as to Carré's own opinion on this particular point.

But now consider the conduct of Mr. John Athanasius Cooke. This gentleman, in defiance of all professional usage, "descended," we use the graphic language of Mr. Bethell, "almost to menial offices in the preparation of the deed—receiving instructions for it, preparing it, seeing to its endorsement, paying for the stamp of it, and uniting in his own single person all the different professional services that are rendered by counsel, by solicitors, and

by law-stationers⁷." This, to say the least of it, is somewhat singular!

And consider his conduct with regard to the will, not, observe, the original will, which Carré would not execute, but the will by which the 3000*l.* were given to Carré's relations. In that will *there is not the smallest reference of any sort or kind to the "Deed" by which, on the very same day, Carré had assigned away the larger amount of stock, the 7000*l.** By the terms of that will—our readers may safely take our word, for we have carefully read it,—by the terms of that will, no one of Carré's relations would have the smallest suspicion that the testator had ever been possessed of a single farthing more than the 3000*l.* Nay, more than this; Cooke himself distinctly states to the Parliamentary Committee what follows. He wrote as executor to the relations of Carré respecting the bequest of 3000*l.* He is asked, upon this, "In giving the particulars of the property, did you make any allusion to the 7000*l.*?" The answer is, "*None whatever; I considered it my duty as trustee to withhold it; I considered that the deed was not obtained from M. Carré by any undue pressure, that it was his free disposition; I considered that the family had no legal right under that deed, and that I was consequently justified in not informing them of the disposition made by that deed*"⁸." Did our readers ever see a reply to a question which so forcibly suggested the proverb, *qui s'excuse, s'accuse*? Comment on it would be wholly superfluous.

One word more on this point. We were somewhat staggered on reading over the Blue Book, to find that, although Cooke had plainly enough declared all this, yet he states that Dr. Griffiths had paid over to the relations a cheque for the "proportionate part of the dividends which had accrued (*on the whole of the 10,000*l.* stock*) up to March⁹." We said to ourselves, as we dare say our readers will say too, that this fact was scarcely consistent with the seeming desire to conceal from the relations all knowledge of the 7000*l.* Now mark, we do not like to use hard words, so we will simply say, the *cunning* manner, in which this was done. They were obliged by law to render an account up to March *on the whole of the stock*. That account now lies before us, and we will tell our readers how they did it. One item of that account is 92*l.*, in respect of the proportionate part of the dividends on the whole stock—but they took very good care not so to describe it—that would have disclosed the whole affair. They entered this 92*l.* *as a debt due to the testator from Dr. Griffiths*! Mark, they do not say one word as to

⁷ Speech of Mr. Bethell in "*Metairie v. Wiseman*."

⁸ Blue Book, pp. 240 241.

⁹ P. 324.

who Dr. Griffiths was ; but they leave the relatives to suppose, if they pleased, that he was somebody or other to whom, at some time or other, Carré had *lent* 92*l.*, and now he had repaid it. It is thus stated in the "Executorship account:"—"April 14, *By cash from Dr. Griffiths for money due to the deceased at the time of his death, 92*l.* 7*s.**" And yet the "Tablet," that most veracious Romish organ, endeavoured in an article of six columns, now before us, to whitewash this most wretched transaction. "Any how," says the writer, "*if there was* INDISCRETION, *there was no* DISHONESTY !"

But we have to consider, lastly, the conduct of Mr. Holdstock, Carré's "spiritual director;" and he is, in reference to our subject, the most important personage, because, by virtue of Cardinal Wiseman's eulogy upon him, which we shall quote presently, he represents the system of the Romish Church. Mr. Holdstock hears, after morning mass, of the illness of Carré, *and of his property*, from Gasquet, the medical man. He loses no time in visiting him. He takes instructions for the will, *which instructions are lost*. He sends for his legal factotum, Mr. J. A. Cooke, *on the Sunday evening*. He goes with him *the next morning*, having his witnesses to the wished-for will all ready to follow him. They do follow him, but to no purpose. Now mark, although Cooke distinctly asserts that Holdstock represented Carré to him as "*a dying man*," Holdstock does not go near him more than once, though he lived close to him, till Thursday afternoon. Then he goes with a train of attendants, all ready for the execution of the will. He there and then, as their own witnesses allow, *by his personal influence*, "persuaded" the unwilling Carré to sign the documents. He goes away, *and he never once goes near that wretched old man again* ! Now, let our readers consider the value which Romanists profess, we mean no sneer by the term, to attribute to the "last rites" of their Church ; and then let them consider further, that this wretched old man, who appears, up to Sunday, never to have had one solitary thought about religion—even then it was by no act of his own that the priest came to him—that this wretched old man was

"Cut off even in the blossoms of his sins,
Unhousel'd, disappointed, unanel'd ;
No reckoning made, but sent to his account
With all his imperfections on his head."

How does Holdstock justify himself here ? He says in his affidavit that Carré died sooner than he expected. Sooner than he expected ! Why, the man was described by himself as "*a dying man*" on Sunday, and yet he lived six whole days ! Now

the "Tablet" has the audacity thus to speak of Mr. Holdstock's conduct:—"Carré said it was true, he wished to postpone the appointment; *he felt ill and weak.*" This was on the Thursday. "*The priest exhorted him, and rightly, to get his temporal affairs fairly off his mind. Delays were dangerous.*" Dangerous to what? To the soul of the dying man, or to the Girls' "Catholic" School? And then the "Tablet" proceeds, "Surely an Anglican minister must have felt that in such a case the same exhortation was called for." Doubtless, every Anglican priest would have so thought; but we beg to tell the "Tablet," that if any Anglican priest had thought only of "delays" being "dangerous" in temporal matters, and not equally so, and much more so, *in such a case*, in things spiritual, that priest would have been most deservedly suspended, at least, by his bishop, and held up to universal execration, throughout the whole length and breadth of "Protestant" England. The "Tablet" describes Mr. Holdstock as "known for twenty-five years to all the Catholics in London, as one of the most self-denying and retiring priests in the district, who has nothing to gain from those schools of St. Aloysius, and who has nothing whatever to do with the management of them." It may be so. We do not, for a moment, insinuate that Mr. Holdstock had any personal pecuniary interest in this transaction; but we say, confidently, that there is plain, positive, undeniable proof, that, in this instance, the interests of this wretched "dying" miser's soul were not considered, by Mr. Holdstock, of *equal* importance with the interests of the Romish religion, with the welfare of the "Catholic" Girls' School of St. Aloysius, Clarendon Square. We can fully believe that Mr. Holdstock, and we speak in perfect sincerity, acted, as he believed, *ad majorem Dei gloriam*. We believe that he acted on the principles of the Church to which he belongs. But we none the less condemn his acts; and we say that the Romish Church in England, by not disavowing those acts, must justly fall under a similar measure of most merited condemnation.

But more than this, Cardinal Wiseman has distinctly, not simply not disavowed, but has actually attached his episcopal *imprimatur* to the conduct of all the parties in this transaction. On Sunday, the 18th May of last year, Cardinal Wiseman preached a sermon for the Girls' School of St. Aloysius, and, in that sermon, he thus alludes to the case we have been considering:—

"I deliberately say, that a more unjust or unjustifiable imputation of motives or actions to those whose names have of late been before the public, it were impossible to conceive. I do not wish to dwell longer on this matter, but I cannot dismiss it without solemnly and emphatically stating, that nothing which has occurred, nothing which I have

heard, has for one moment lessened in my esteem and affection those who have been subjected to the calumnies that have been heaped upon them¹."

Now, of course, we have nothing whatever to do with the bestowal of Cardinal Wiseman's "esteem and affection;" he is perfectly welcome to bestow them wherever he pleases. We only desire to record the fact, that the head of the Anglo-Roman Church distinctly avows his deliberate opinion, that he considers it perfectly justifiable for a Romish priest, and a Romish barrister, to prepare a deed for a "dying man," without the intervention of any attorney, any one to protect that man's relations—to "persuade" that unwilling old man to sign that deed, by which two-thirds of his whole property are left to a "Catholic" School—to transfer that property within forty-eight hours after that signature—and then, to render an account to the man's relations, in which there is not the slightest mention of any transaction of the kind! We think our readers will agree with us in the opinion, that such a statement is, of itself, quite a sufficient condemnation of the principles, not of Roman Catholics, but of the system of the Romish Church.

We need only refer, very briefly, to the issue of this case. By some means or other the relations of the old man discovered the execution of the deed and the transfer of the stock. They brought an action in the Vice-Chancellor's court, which was eventually compromised by the payment to them of 4000*l.* out of the 7000*l.* which had been left to the "Catholic" School.

But we have not yet done with the "Blue Book." We cannot certainly say, "though bad begins yet worse remains behind," for we can produce nothing so bad, in detail, as the case of "*Metairie v. Wiseman*," though, in principle, the case of *Mr. James Molyneux Taylor* is equally atrocious.

Mr. Taylor, the father of this gentleman, was an old man, a Roman Catholic, of very large property, living at Weybridge. He had two sons and three daughters. Three or four years before his death he made a will, by which the whole of his estate was, naturally, left to his children. With these children he had always lived on terms of the greatest possible love and affection. About three months before his death, his son—we are condensing his own narrative—was informed by his father, then in a very declining state of health, and "from his long illness exceedingly changed," that he intended to leave nearly all his property to his children, *for their lives*, but, in reversion, to the Anglo-Roman Church. They were not to have the slightest testamentary power over it, but simply to enjoy it for their lives. *Mr. J. M. Taylor* remon-

¹ *Tablet*, May 24.

strated, as strongly as his father's state of health would allow, but to no purpose. The will was made, and the will now stands. Somehow or other, a report was spread abroad, that Mr. Taylor had "disinherited" his children for the sake of the Romish Church, and much scandal was excited on the subject against Cardinal Wiseman personally. Now, mark, the Cardinal writes to the papers a very indignant letter, in which he first denies that he personally had any thing to do with the matter. This was perfectly true. He had nothing to do with it. But then he goes on to deny the fact of Mr. Taylor's "disinheritance." He describes all the family as in the full enjoyment of the property of their late father, and, therefore, certainly not "disinherited." Upon this Mr. J. M. Taylor wrote a most touching and beautiful letter, which we would gladly insert entire, to the "*Morning Herald*." In this letter he exonerates the Cardinal from any share in the transaction, and, then, he thus proceeds:—

"With respect to what Cardinal Wiseman in his letter terms my 'supposed disinheritance,' I must add, that the bulk of my father's property is left to his children for their lives only. The will contains no power enabling me to make any provision whatever in favour of a wife or children as to the property so devised; but, on the contrary, my life estate is coupled with very stringent provisions against any attempt at incumbrance or alienation."

Out of respect to his father's memory, and from a regard to the feelings of his sisters, Mr. Taylor chivalrously declined to contest this will, and so the matter now stands.

Now we have three observations to make on this case. First, that no respectable solicitor, no man of common feeling and ordinary principle, could possibly have consented to share in the making of such a will as this, considering the state of health, and the evidently morbid condition of the testator, when it was made.

Secondly, that it is to the everlasting infamy of the Romish Church, that she should have consented to accept of any provision whatever from a will made under such circumstances. Mr. Taylor was asked whether he considered that this iniquitous will was his father's own spontaneous act, or made at the suggestion of any other person. His answer is very significant, "It is impossible to say." But, in our judgment, this is perfectly immaterial. Granting that no priestly, or other influence, was used, we say, confidently, that the "spiritual director" of Mr. Taylor ought to have prevented such a will, if he had the power of doing so; and, any how, that the Church of Rome ought, in no way whatever, to have accepted its provisions. They ought to have said to Mr. Taylor, "This will is very plainly an unjust will, made by a person evidently in a morbid condition. We will have nothing

whatever to do with it. Contest the will by a friendly suit. We will not oppose you ; and if you can get it set aside, take your property, and do what you like with it." We say that Mr. Holdstock, in the former case, was bound, on every principle of common morality, not simply to have had nothing whatever to do with *assisting* Carré's execution of the deed, but to have used all his influence to *prevent* him from making it. We say that a similar principle will apply to the case of Mr. Taylor.

Thirdly, we contend that Cardinal Wiseman was guilty of a most gross and dishonest evasion, of most atrocious dissimulation, in talking about Mr. Taylor's "supposed disinheritance," about his being in the full enjoyment of his property, when he must have known, perfectly well, under what provisions that property was held.

One more case from the Blue Book, and we have done. In the years 1828 and 1829, two daughters of Mr. Alexander M'Carthy, of Cork, entered the convent of Black Rock, in the county of Cork, as "professed nuns." We condense the evidence of their brother before the Parliamentary Committee. At the time of their profession, their father paid 1000*l.* as entrance money with each of them, *on the distinct understanding that they were not to participate in any property he might leave at his death.* More than this, he actually drew up the draft of a will, in which, in consideration of this payment, he leaves his daughters, the professed nuns, a shilling each. That will was never executed, and M'Carthy died intestate, in July 1843, leaving property to the amount of 100,000*l.* Of course the other children prepared to divide this property between them. Now mark the odious, the disgusting treachery of the Romish Church. The authorities of the convent, in December 1843, and in March 1844, compelled these unhappy young women, "after considerable objection and remonstrance on their parts, and under the pressure and compulsion of their vow of obedience," to execute deeds of assignment of all their property to the convent. They then commenced proceedings in the Irish Court of Chancery, to recover the nuns' share of the 100,000*l.* The Lord Chancellor Brady delivered a very strong judgment against the claim, on this plain ground, that the nuns, in executing the deed of assignment, were under duress and undue influence. The convent appealed to the House of Lords. The Lords dismissed the appeal upon "a point of pleading," but with a very strong expression of agreement with the Lord Chancellor of Ireland, as to the question of duress and undue influence. Bishop Murphy and Father Mathew, the appellants' own witnesses, abundantly proved those points, in the opinion of Lord Cottenham. One answer of Mr. M'Carthy, the brother, we must give at length. He says:—

“Fathew Mathew states in his evidence, that he did not make use of any coercion, *save and except explaining to them the nature of their vows*. He explained to them the vow of obedience, and *that my sister would be excommunicated and deprived of the sacrament, if she did not execute the deed in compliance with her vows*².”

We abstain from all comment on this case. We simply ask any man of common sense whether, taken in conjunction with the other two, it does not abundantly prove, that the principle which actuates—not, again, Roman Catholics, but the Church of Rome—is the old principle—

“*rem,*
Si possis, recède ; si non, quocunque modo, rem.”

We ask whether reason, equity, and justice, do not imperatively require that, by some adequate alteration of the laws of mortmain, such abominable transactions as those to which we have referred, should be, as far as possible, prevented for the future.

And now, before we conclude this long paper, we desire to make one brief remark. If any think that we have derived pleasure from exposing the atrocious conduct to which we have just referred—that we have deliberately “gloated over” the errors, and failings, and infirmities of the actors in these transactions, simply from a feeling of delight at their position, simply from a wish to raise a feeling of indignation against our Roman Catholic fellow-countrymen—if any think that we cannot respect honour, and justice, and integrity *in individuals*, whensoever, and wheresoever, those qualities are to be found—we can, merely, in all sincerity, deny the charge. Just consider the circumstances. Dr. Newman has challenged the production of “facts.” He has ventured to tell his “brethren of the Oratory” that, “if you would have direct downright proof that Catholicism is what Protestants make it to be, *you must lie* ; else you will not get beyond *feeble suspicions* which may be right and which may be wrong. The substance, the force, the edge of their tradition is *slander*.” He says that, “to Protestantism false witness is *the principle of propagation*.” We have simply answered Dr. Newman’s challenge, and we leave him to digest the “facts” we have brought forward.

But, perhaps, as Dr. Newman is fond of a *tu quoque*, he may fancy one here also. Well, then, we, in our turn, offer him a challenge. Here, in the full light of day, in the face of the people of England, in the name, and in the behalf of, the English Church, of English “Protestantism,” if Dr. Newman pleases, we challenge this slanderous vituperator of our beloved spiritual mother, to produce any acts of her children, *to which she has*

² Blue Book, p. 476.

affixed her imprimatur, of which she, as a Church, has expressed her approbation, analogous, in any wise, in moral turpitude, dissimulation, and fraud, to the acts on which we have commented. We say to him, that if he can show us one Anglican layman deliberately acting as, with the full approbation of his spiritual superiors, Lord Feilding acted, in the case of the church at Pantasa, *and the Church of England glorying in the act*—if he can show us one case, in which, for the sake of her property, the Church of England deliberately prevented a young lady from taking her natural position in society, as Dr. Hendren, and the other emissaries of the “fair form of Catholicism” palpably endeavoured, and did their best, to prevent Miss Talbot—if he can point out one single, solitary, isolated case, of an Anglican priest and an Anglican barrister, conniving together to “persuade” a “dying” man to sign away the larger portion of his property from his relations, for the use and benefit of the English Church, and then the lawyer concealing that fact studiously from those relations—can show us, moreover, that the Church of England, *by one, or both, of her Archbishops*, sanctioned every part and particle of the foul transaction—if he can show us one case, in which the English Church accepted and acted upon such a grossly unjust will as that of Mr. Taylor—if he can point out one solitary act of deliberate treachery, duress, and compulsion, analogous to that of the superiors of the Black Rock convent—if he can point out one fact, in the whole of her annals, by which the Church of England stands convicted of not censuring, and therefore of conniving at, such conduct as that of Mr. Gawthorn—then, and not till then, will we allow, that the errors and the crimes committed under the Romish system, are to be ascribed, not to the influence of that system, but to fallible human nature; then will we grant that “Protestants” have no right to throw stones at the Romish religion. If he will confute the facts we have brought forward, then will we readily acknowledge that “Protestant prejudice” is based upon evidence as groundless and as unsubstantial as that which he has brought against the Church of England in his Birmingham Lectures. Meantime, we laugh to scorn the puny efforts of Dr. Newman, and ten thousand such as he, to damage the cause of the English Church. She lives, and she will continue to live, strong in her principles and her practice; strong in her scriptural doctrine and her primitive order; but stronger still in the undying love, in the unchanging affection, of that ENGLISH PEOPLE, to whom, since the Reformation, she has stood forth, and to whom she will continue to stand forth, as the strongest bulwark against Romish error, as the staunchest preservative of Catholic truth.

- ART. IV.—1. *Faust. A Tragedy. Part the Second, rendered from the German of Goethe.* By ARCHER GURNEY. London: Senior.
2. *Love's Legends. Poems.* By ARCHER GURNEY. London: Mitchell.
3. *The British Churchman.*
4. *King Charles the First. A Dramatic Poem.* By the Rev. ARCHER GURNEY. *Second Edition.* London: William Pickering. 1852.

THERE are undoubtedly certain epochs in the histories of nations, and sometimes too of the world in general, when talents and energies of classes respectively distinct, manifest themselves with a peculiar intensity. We have all heard, for instance, of the ages of Pericles, Augustus, Elizabeth, and Louis Quatorze—the latter of which has been strangely over-rated—and if we examine the subject, we shall perceive that the constellations, real or supposed, which have adorned these various periods, are not the exceptions to, but the manifestations of, an universal law, which regulates the progress of human agency, gradually preparing the world through its many strange vicissitudes, and often by means, which at first sight appear little calculated to effect their object, for that final consummation to which we appear rapidly approaching. The origin of this dispensation is of course to be sought in the inscrutable counsels of the Divine will, regulating the course of events according to the dictates of Divine wisdom. The means by which the decree is carried into effect are in some cases obvious, though still veiled with a portion of that obscurity which makes us see the things of this life, as well as those of another, through a glass darkly. It is however clear, that similar causes acting upon similar subject matter, will, under similar circumstances, produce similar effects. Such, at least, is the way in which the world speaks of these things; the more Christian, and therefore philosophical, method of expression would be, that such conjunctions and appearances are symptoms, or tokens, that the Divine will is manifesting itself in such and such a way.

Of the four epochs to which we have alluded—those of Pericles and Elizabeth may be considered as the days of the giants; whereas the eras of Augustus and Louis Quatorze were but the ages of mere mortal men.

These however, as we observed before, are not the only periods when the mind of man has developed itself with peculiar power in one or more determinate directions. We have evidence of such a manifestation even in the scriptural account of the world before the flood; we have in the sacred volume also the glorious age of Israel, from the birth of Samuel to the death of Solomon; and that equally glorious, in another point of view, when the mightiest bards that this world has ever seen, struck their divinely-tuned harps, and uttered the messages of Heaven, in the richest poetry of earth, around the falling throne of Judah.

Then look to the monuments of Assyria. Do they not speak of a golden age, the very memory of which has passed away?

Look to the annals of Egypt, written in her temples and her tombs, her pillars and her palaces. How clearly do they speak of an outburst of genius, succeeded by ages of miserable and slavish imitation.

There is another age—the mightiest probably amongst uninspired men, the age of HOMER. The restless conceit and silly scepticism of the age has endeavoured to destroy the identity, and deny the existence of the greatest of uninspired poets, and to promulgate and defend the preposterous notion, that the most perfect poem ever composed (if we except the “*Œdipus Rex*”), was the work of a succession of semi-barbarian poetasters. Such writers, we would admonish, that no amount of *minus* quantities will produce any thing affirmative; that all the wittings ever brought into the world, if they could, by some strange and fortunate instrumentality, be concentrated into one living specimen of mediocrity, would not produce a *WIT*; and that unity of effect is not, and cannot be, the result of multiplicity of design. No! Till the Venus de Medici is eclipsed by the result of the separate and jarring exertions of a concourse of bad workmen, till the inmates of a second-rate seminary for young ladies achieve by their concurrent, but independent and successive attempts at painting, a *chef-d'œuvre* superior to the Madonna of Carlo Dolce—till . . . ! we may go on for ever in our illustrations—will we believe that the “*Iliad*” is a sort of poetical *pot pourri*; and that Homer, instead of being the most perfect of artists, and the greatest of poets, is merely “the fortuitous concatenation of circumstances” personified.

To us it appears clear from a consideration of the subject, in part suggested by an interesting passage in Butler's reminiscences, that the “*Iliad*” is neither the work of a succession of ballad-mongers, nor the production of a solitary genius, arising in a barbarous age; but that it is the almost sole genuine relic of a high state of civilization swept away by an irruption of barbarians,

and surviving through a period of lawlessness and ignorance by means of its intrinsic excellence and general attractiveness.

Of the moral and intellectual history of the age of Homer we know little or nothing; but in the case of the ages of Pericles and Augustus, we find a phenomenon which we noticed as traceable in the monuments of Assyria and Egypt, namely, that after the human mind had reached its highest development, there soon supervened a declension both in taste and power; and this, too, seems a law, though neither so universal nor so absolute as those previously mentioned. It is not universal, since there have been golden ages that have been suddenly and instantly succeeded by epochs signalized for their utter barrenness in the precious ores of human taste and genius. It is not absolute, since even in the declension and in the general absence of mental or moral energy, there have been exceptions—men possessed of the characters of their fathers—and, as it were, born after their time.

To borrow two illustrations from that mighty book which is open to all, and where HE who *disposes* all the things we *propose*, has written the wisdom of His will, how often as we watch the waves do we see them rise gradually, till one mightier than the rest overleaps the limit attained by its predecessors, then follow lesser waves gradually decreasing, till after a lull the ferment begins once more.

In the transition from day to night, again, we have examples of both the courses indicated above; we have the glorious sunset, and the long warm twilight of the north, and the dazzling glory and sudden darkness of the south.

Many, indeed, as we have observed, have been the golden epochs of the human mind, greater or more contracted in their geographical extension, fuller or fainter in their intensity of glory, embracing some more, some fewer, branches of man's capacity.

But of these epochs there is *one* to which we have not as yet even alluded, which will rank high in the scale of reputation throughout the ages that are coming—the epoch of the French Revolution—and, strange to say, there is one man who has lived through that epoch, and outlived all the successive stars of that magnificent constellation—the poet James Montgomery.

It is curious to look back at the period of his entrance into life, and to mark the many great names connected with and flourishing at that time, and then to number up the celebrated men, his juniors, in public existence, now gathered to the grave, or silent as the tomb. For the age has passed away, the sunset is fast fading into night, its warmth, its glory are departed, gone, and gone for ever.

It was a glorious age. We are not speaking of moral worth, but of mental energy, intellectual power, and in this sense it *was* a glorious age. Let us name but a few of our own countrymen, Pitt, Fox, Canning, Burke, Burns, Byron, Moore, Scott, Shelley, Southey, Coleridge, and two of our own kings, and oh ! how many others could we name, and now they have passed away, they are all gone, and for ever, save the mightiest and noblest of them all, the matchless one, the Duke of Wellington. And we are inclined to repeat once more the *repetita crambe* of the indignant Roman—

“Terra malos homines nunc educat atque pusillos
Hos deus quicunque aspexit ridet et odit.”

In two of the departments of mental development this assuredly holds good—those of statesmanship and poetry—the most partial eyes cannot invest our late premier, for example, with the moral stature of a son of Anak. His warmest eulogists would scarcely paint him as possessed of the tact of a Pericles, the honour of a Phocion, the comprehensive mind of a Chatham, the unbending determination of a Cato, the loyalty of a Mephibosheth, or the patriotism of a Doria.

In the world of poetry things are not quite as bad, for there we have the thunder of Montgomery and the warbling of Keble, and the mysterious symphony of Williams, and the measured melody of Tennyson, to say nothing of others more or less deserving of praise or blame.

Montgomery—Robert Montgomery—is certainly a great poet ; and whatever be the fate of his other poetical works, he has written *one* at least which will live for ever—we speak of the “Christian Life.” It is, however, at present impossible to tell what will be the opinion of posterity with regard to him, whether the judges of future days will remit him the punishment due to his many glaring offences against good taste and good sense, on account of his transcendent, his overwhelming and magnificent sublimity of idea and sometimes of expression too, or whether they will, according to the well-known custom of boarding-schools, set one bad mark against many good ones.

Whatever be the charms of Keble, and they are very great and very many, we are confident that future generations will not adjudge him that high eminence which he now enjoys. His faults are in some points diametrically opposite to those of Robert Montgomery, in that whereas the author of the “Christian Life” frequently spoils what is intrinsically noble by an inelegant expression or forced phrase, the author of the “Christian Year,” on the other hand, raises in some instances a beautiful superstructure

of exquisite language upon no foundation, self-poised as it were in air. The beauties of Montgomery are at times like fountains in the desert, guarded, or rather infested, by savage beasts and unpleasant-looking reptiles. Those of Keble too frequently resemble the lovely mirage which attracts the eye but fails the tongue.

Of Williams we trust to speak more at large hereafter. We have not forgotten his "Creation," and its high claims upon the notice and admiration of the public.

As to Tennyson, though very beautiful in his way, he possesses at present an artificial and factitious eminence, which will not be accorded to him by "the age to come." He is in fact *the* poet of the day, the poet who has just struck the right chord, just hit the bull's-eye. He writes, and as it seems, both thinks and feels exactly *with*, and *for*, and *in* his age. He personifies, and expresses, and transfers to his poetical canvas the highly-educated gentleman of the nineteenth century. There is a certain nameless grace, a refined and *painfully* conscious elegance, a *savoir faire*, and a *savoir vivre*; a little philosophy, never very deep, though often affecting depth; a little Christianity, not of a very strict or practical character; a little infidelity, and a good deal of scepticism; then there is much dexterity in running the changes upon a few ideas, a proper quantity of feeling never falling into extremes, a great deal of sentiment, an immensity of sentimentalism, and not one particle of romance. Such is Tennyson, who belongs rather to the class of minstrels that hymn the praises of their liege lord in appropriate verses, than of those mightier sons of song who act as the teachers of the days they live in, or who, if they fail to do so from a moral obliquity, raise high above their contemporaries a towering monument of bold and independent genius, which lasts through revolving ages the admiration of successive generations.

Very different from either of the bards last mentioned is the poet whose name stands at the head of this article. The uncouth and extravagant phraseology which actually disgusts us at times with Montgomery, the mistiness and unreality which disappoint us in Keble, the obscurity which is observable in most of Williams's poems, and the mental mediocrity so universally cognizable in Tennyson, will never distress the readers of the poems of *Archer Gurney*. A faithful and a noble child of nature, he has tracked the steps, and watched the looks, and learnt the lore, and acquired the language of the *Magna Mater*. Let us take, however, his poems *seriatim*, discussing him and them as we go on, and reserving our fullest consideration for his latest production, the second edition of "Charles the First."

The translation of the Second Part of Faust is executed in

a most masterly style, combining that ease and accuracy which are so seldom united in compositions of this nature. It is indeed a fact which must be acknowledged by all the students of poetry, that good translations are much rarer than good poems. Of this the reasons are obvious. In the first instance it requires a great poet to render a great poem, and great poets prefer for the most part producing original works of their own to translating those of others. Then, again, it is very difficult for a stranger to enter fully into the conceptions of an author, especially a poet; and in as far as he fails to do so will he fail to succeed in translating his works. And, lastly, when to these requisites, so rare in themselves, is added that the translator must be a perfect master both of the language which he translates from and of that into which he renders his original, we perceive causes amply sufficient to account for the great dearth of good translations so observable in our own as well as other languages.

It is not therefore surprising that there should be no English translations from the classic poets worthy of the name except the *Æneid* by Dryden, and a few exquisite fragments by Milton: for we presume that no one will venture to cite as evidence to the contrary the *Iliad* of Pope, which, whatever be its excellencies, is most undoubtedly *not* the *Iliad* of Homer.

It is no mean praise then to Archer Gurney that he should have commenced his poetical career by rendering into English, with all the force, and life, and mystic power, and nameless grace of the original, that very wonderful and noble poem, the Second Part of *Faust*.

The essay with which he has introduced this work to the English reader is in itself most interesting and instructive, and shows a clearness of conception and a grasp of mind which prepare us for the achievement of great things.

“Whilst the beauty of detached scenes and passages (says he in the Second Part of ‘*Faust*’), can be denied by none, many are of opinion that little positive meaning, scarcely any thing of a fixed tendency, no lesson for good or evil, can be gleaned from that extraordinary work. It is contended, that it is a conglomeration of scenes, each of which, separately and by itself, must be allowed to possess great merit, but which are not sufficiently connected with one another to form one complete whole. I do not share this opinion; and I will endeavour in as few words as may be, to explain what I consider to have been the author’s plan and object in this truly wonderful production. In order to do this, I shall be compelled to notice briefly the First Part of *Faust*, of which the work now immediately before us is but the sequel and conclusion.

“*Faust*, then, in the First Part, is represented as a professor in a

German university, who, after the toil and study of many years, has arrived at the conclusion, that he has laboured in vain, and that all knowledge is vanity. Stung to the soul by this reflection, he dreams of plunging into the vortex of pleasure and dissipation, and of enjoying earth at least, as he can discover or fathom nothing beyond it. He is in this mood when the spirit of evil, Mephistopheles, seeks his presence, and, falling into Faust's own train of thought, assures him that all knowledge is vain and profitless, and that pleasure is the only good. This pleasure he offers with youth, love, and beauty; and all that he demands as the price of those glorious benefits is the soul of Faust in the after-world, if after-world there be. Faust assents to this proposition, on the condition that Mephistopheles serve him, as his slave, until he has succeeded in making his master so perfectly happy, that he shall call on the passing moment to stay, exclaiming, 'Linger, thou art so beautiful!' If Mephistopheles does not succeed in this, his time and pains are to be given for naught. To this condition the devil accedes, and accordingly a bond to that effect is signed by Faust, in his own blood, as ink. It should be observed that Mephistopheles calculates much more on the opportunity thus afforded him for plunging Faust into the abyss of sensual sin, than on the parchment bond, which, after all, was a mere form of ceremony: for it is not to be supposed that any mortal should have the power of thus bargaining away his own soul. However, the bond is signed, the bargain is concluded, and Mephistopheles commences his labours by giving youth and beauty to Faust again. The latter soon sees a simple, artless maiden, with whom he falls in love; but this passion being merely sensual, and unaccompanied by any deep mental emotions, indeed scarcely deserves the name of love. Yet Margaret (this is the maiden's name) is deceived by it. She, the type of all innocence and purity, falls from her high estate, and becomes the victim of the seducer. In the mean time, Faust, far from feeling any real pleasure in his conquest, is devoured by remorse and agony. He condemns himself as a heartless fiend, and yet, having once yielded to the voice of temptation, having once started on the downward path, he finds it impossible to retrace his steps,—he sinks yet deeper and deeper in sin. The end of this criminal passion is death and misery. Margaret, maddened by her agony of spirit, destroys her child, and expires in the dungeon from which Faust has vainly besought her to fly. Thus the First Part concludes. Faust is borne away by Mephistopheles, and the voice of Margaret is heard from above, calling him back to the paths of love and light, but as yet vainly.

"In the Second Part of this great work, we find him resolving to forget the past, and to start again on his search for happiness and joy. Some time has probably elapsed since the death of Margaret, and he issues on the world once more, under the guidance of Mephistopheles, eager for new pleasures, new delights. But still his desire is not pure and truly noble—he still seeks for happiness *only*, and not for virtue—he still would attain his goal by sensual means. Mephistopheles leads him to the court of the Emperor of Germany. There, to please the

monarch, Faust summons the shades of Helen and Paris from Hades, and, gazing on these two in a scene of dumb courtship, which they perform before the assembled court, he falls wildly in love with Helen, and attempts to grasp the shadow. Of course, this inroad on nature's laws is attended by defeat; the spirits vanish in smoke, and Faust falls senseless. The character of Helen here first introduced to our notice, forms a perfect contrast to that of Margaret in the First Part. The latter was the type of mental purity and beauty—Helen is the representative of sensual loveliness carried to its furthest point of perfection. Margaret is the maiden of the romantic—Helen the beauty of the classic age. The former's charms lie in her exquisite Christian purity of spirit—the latter's chief excellence is her irresistible loveliness, her marvellous grace. Thus Faust was far more likely to attain goodness in loving Margaret than in adoring Helen, had not his soul been unable to comprehend and fathom the former's true superiority. As he has wandered from the *true* ideal, he naturally seeks compensation in the *false*, which lies nearer to him, and which he can more easily understand. Let it not be forgotten, however, that from the beginning, the Almighty Himself had allowed Mephistopheles to tempt his creature to sin, and had anticipated Faust's final triumph over the wiles of the evil one.

“To resume: Mephistopheles bears Faust, in his swoon, to his old professional study, and thence proceeds with him and a strange sprite named Homunculus, to the classical Walpurgis night. It would be useless to dilate here on the various concomitant events which led to this final result. I will but mention that all the ghosts of the classic ages were supposed to assemble on the plains of Pharsalia, on one night in the year, and that it was naturally expected Faust might be able to gain surer tidings of his new idol, Helen, there than elsewhere. There, too, he *does* hear of her, and is introduced by Manto, the daughter of Æsculapius, into the realms of Pluto, where Orpheus entered of old. In that dark region does Faust seek and find his Helen, and by wondrous power he thence draws her back to earth again. By so doing, he confounds all time, and we consequently find Helen returning from Troy once more, and sent on before with her maidens by Menelaus, to prepare the altar for a sacrifice. It is not needful here to tell by what means she is induced to take refuge in the palace of Faust, who appears as a barbarian chieftain. Suffice to say, that she does so, and that they are subsequently united by Hymen's bonds. The child, which is the pledge of their union, soon falls a victim to its own audacity; Helen then returns to Hades, and Faust is once more left alone. The moral conveyed by this allegory may be easily comprehended. The bonds of sensual love are lightly broken, and beauty unaccompanied by true virtue, cannot be expected to prove true to its deluded worshipper. Thus Faust finds the pleasures of mere sensual bliss fleeting and vain; they afford him no real content even in possession, and leave regret and satiety behind them. We are now approaching the end of this great poem. The crisis of Faust's fate has arrived. He forms the design of gaining a

vast tract of country from the ocean, and in consequence of the magic aid afforded by him to the emperor in a battle, he is constituted lord of all the land he may thus be enabled to secure. With the aid of Mephistopheles, who is of course compelled to serve him, he carries this design into execution, and invites the inhabitants of the neighbouring countries to take possession of the newly-conquered soil. He sees a happy and free people thus called by him into existence; and whilst he gazes on this scene of his successful labours, he feels a moment of true content and felicity, and in that moment expires. But in dying he has found the grand secret of happiness—he has discovered that the feeling of having made our fellow-creatures happy is the true key to joy; and thus in forfeiting, he has, as it were, redeemed his bond—in losing he has gained. The will of Heaven is accomplished—the anticipation of the Almighty is realized. Through sin and sorrow the labouring mortal has at last penetrated to the fountain of charity—he has made the great object of religion his own, and thus the goal of happiness is attained.”—pp. i.—iv.

Mr. Gurney goes on to point out the beauties and the blemishes of the great work which he is about to introduce to the English public,—the poetic power, the artistic skill, the moral lesson, and the moral error of Goethe's “Faust.”

It is scarcely possible to give an adequate idea, or indeed any idea at all of this wonderful production, without allotting a far greater space than we can afford to it. There are some poets as well as painters whose works cannot be appreciated except in the whole piece. There are indeed few, very few, who combine at once the finish of a Teniers with the conception of a Salvator Rosa.

We take however the opening of the first scene, not because it has any peculiar excellence—indeed the beauty and the glory of the poem increase each step that we advance—but that, being as it were at the nearest extremity, the entrance of the poem, it is less absolutely dependent upon the context.

“A beautiful landscape. Twilight. FAUST lying on a flowery bank, tired, restless, and endeavouring to sleep. A number of graceful little sprites move in airy circles around him.

“ARIEL.

“SONG—accompanied by *Æolian harps*.

“When o'er the landscape, charming Spring
Weeps 'mid her smiles in gentle showers,
And fragrant opening blossoms fling
Their varied sweets from gay wild flowers,

The evil and the good have rights
On your protection,—then to man,
Afford ye little elfin sprites,
Whatever friendly aid ye can!—

“While hovering yon poor mortal’s head around,
Fulfil your duties as good fairies bound—
Assuage the furious conflict in his heart,
Heal the keen wounds of memory’s fatal dart;
With cunning spells lull sorrow’s wintry blast,
And teach him blest oblivion of the past.”

After a few more lines we have—

“CHORUS OF FAIRIES.

“When the gentle dews descend
On flowerets fann’d by evening’s gale,
And the twilight shades extend
In floating mists o’er hill and dale;
Then gently elves his eyelids close,
Fair childhood’s dreams revive awhile,
Still sweetly whisper soft repose,
And life of all its woes beguile.—

“Night now shrouds the blue serene,
Stars burst forth with golden glare;
Great and little lights are seen
Gleaming here and sparkling there,—
Gleaming in the lake reflected,
Sparkling in the vaulted sky,
While by Nature’s law directed,
Rides the pale chaste moon on high.

“The darksome hours of night are o’er,
Its pains, its pleasures now have fled.
Mortal! thou wilt revive once more;
Morn’s glowing beams play round thine head.
Lo yon slender willows bending,
Cast their shadows soft for thee,
And the corn in waves ascending,
Sweeps o’er the hills a restless sea.

“Wouldst thou each fond wish obtain,
Gaze on yonder prospect fair!
From thee shake sleep’s brittle chain—
Though closely linked, ’tis thin as air!
Fear not thou to scale the wall
Which others bound by custom shun;
He who would rise should dread no fall—
Follow the impulse, and ’tis done.”—pp. 1—3.

We shall content ourselves with one more extract from this very singular and very interesting piece.

“ DRUNKEN MAN (*reeling*).

- “ Let 's be jovial all and hearty !
 See I'm frank, and fresh, and free ;
 Songs and jests pass round our party,
 We'll be joyous company.
 Then I'll drink, and drink, and drink,—
 Clash your glasses !—tink-a-tink !
 Let them clash, and let them sound,—
 Pass the merry goblet round.
- “ Though my wife has raved and ranted,
 Though she's torn my coat in two,
 When I lightly gallivanted,
 When I term'd her jade and shrew,—
 Still I'll drink, and drink, and drink,—
 Clash your glasses !—tink-a-tink !
 Seize them, maskers !—let them sound !
 Pass the merry goblet round.

- “ Don't suspect that I be tipsy,
 Think not all my cash is paid ;
 Should my Hostess prove a gipsy,
 I'll get brandy from the Maid.
 Still I'll drink, and drink, and drink,—
 Come, ye villains ! tink-a-tink !
 One to one your glasses sound,—
 Pass the merry goblet round.

- “ Pleasures all are sweet, but flying ;
 Tame discretion ! you're a bore :
 Let me lie though where I'm lying,
 For I now can stand no more.

“ CHORUS.

- “ Every brother, drink, and drink !
 Shout and clash your tink-a-tink !
 To your seats be firmly bound,
 He's a fool who bites the ground.”—pp. 24, 25.

But enough of this spirited and living translation of one of the most striking productions of German genius. Pass we now to Love's Legends, a series of three poetical tales, the character of which is well expressed by the title.—ADHEMAR'S Vow, the first of these poems, is a wild and spirited legend of the days of Charles Martel. The peculiarity of the metre will, perhaps, prevent its gaining that popularity which it might otherwise attain.

This piece, however, as well as the other two, aims at no high excellence. The volume—a pretty little green volume—is rather the holiday sport, than the appointed task of a poet; but as such it has great merit. The first legend opens thus:—

“They come o’er the mountains, they come o’er the sea,
The Saracen host in their pride;
From east and from west, from each Paynim countree,
They throng like to locusts that cover the lea,
And Christendom’s lords are defied.
Oh! if Heaven in its grace should not merciful be,
In vain will earth’s Saviour have died.

“Spain is theirs, Spain, the land of the vine and the dance,
Now onward the host’s billows roll;
Beneath the keen sabre is shivered the lance;
And lo! they have reach’d thee, dear, beautiful France,
Of chivalrous valour the soul.
Soon, soon, through thy gates may their wild coursers prance;
Soon, soon, may the foe reach his goal.

“Yet, no! there are hearts which still beat for the fight,
One chief who may break the dark spell;
Who may teach these proud Paynims so haught in their might,
That Heaven by its chosen will vindicate right,
And baffle the counsels of hell.
Ay, France hath full many a chivalrous knight,
And their leader art thou—Charles Martel.”—pp. 1, 2.

There is a freshness, a vigour, a life about these lines which is very pleasing, and which is peculiarly refreshing, after the obscure asperity of Browning, the painful polish of Tennyson, the wearisome sameness of Taylor, the palling sweetness of Keble, and the ostentatious—pardon us for coining a new word—the ostentatious *simplicitiveness* of Wordsworth. The poem is, indeed, from first to last a mere trifle; but it is a trifle which Scott or Southey need not have been ashamed of, and which may well occupy the leisure hour of the student, or arrest the attention of the young and the imaginative.

The second piece in this collection, *Bertha*, composed in octosyllabic metre, though sweet and touching, is decidedly inferior to its predecessor. Much of it, indeed, ought to be re-written. There are, however, many very pretty passages; take for example the following; the author is speaking of his heroine:

“But, lo, the hour approaches now,
When all her sleeping buds shall waken,
Alas! the storm the flower may bow,
And all those buds to earth be shaken.

For wake she must ! Oh ! deem not ye
 Who list his lay, the bard would fain
 Fair beauty's flower unopen'd see,
 So saved from wind, and blight, and rain.
 No ! here on earth its fate must be
 To bloom, perchance to fade again.
 So be it ! To his angels God
 A life of prayer and praise hath given.
 Mortals must *strive* ere 'neath the sod,
 Their frames await the call to heaven."—p. 62.

The third legend will probably be more popular than either of its predecessors, possessing more outward attractions than the first, and more intrinsic merit than the second. It has not, indeed, the bold originality of tone and temper which characterize Adhemar's Vow, but it is most exquisitely graceful as well as musical, and richly adorned with the flowers of fancy. Both the second, however, and the third too often remind one of Lalla Rookh. The plot of the Peri is, nevertheless, as far as we know, entirely original ; and the conception is beautifully executed.

But far superior to any thing discoverable in Love's Legends are the detached poems with which, from time to time, the author of Charles the First enriched the pages of an ephemeral periodical, entitled the "British Churchman."

Our first quotation shall be a very graceful poem, entitled—

"THE YOUNG NUN'S DREAM.

I.

" I have said farewell,
 A last farewell,
 To all the flowers
 I loved so well ;
 To my father's home
 And my sister dear,
 And now I must languish
 In sorrow here.

" Oh ! let me weep
 For the dear, dear past,
 For childhood's dreams
 Which may not last,
 For all my pleasures
 And sorrows flown—
 Oh ! leave me to mourn them,
 Alone, alone.

“ My sister has told me
 In smiles and tears,
Of her maiden hopes
 And her maiden fears.
I know that the zephyrs
 The young flowers kiss,
That love is their lot,
 And that love is bliss.

II.

“ What this should mean
 I know not well ;
And must not now
 On these follies dwell.
The word was spoken,
 The hour is past,
The veil of the convent
 Around me cast.

“ And now I must languish
 In sorrow here,
The cell is cold,
 The night is drear ;
And at yon casement
 Dark forms I see,
Which pass, and gibe,
 And frown on me.

“ Silence ; deep silence ;
 Hark ! that soft strain !
No, all is hush'd
 In sleep again.
And yet it rises !
 Is this a dream ?
What misty vapours
 Around me stream ?

III.

“ Darkness is round me ;
 Wild clouds entwine ;
Save me, O Mary,
 Mother divine !
Lo ! a star 'mid the vapours,
 Breaks through the night ;
They are hurl'd aside
 'Neath its rays of light.

“What! see I rightly?—
A myrtle bower,
Where gleams in its beauty
Each summer flower;
And a maiden fair,
Lost in reverie sweet;
And her lover, young lover,
Lies there at her feet?

“And upward he gazes,
Their arms entwine;
She murmurs, all faintly,
‘For ever thine!’
Their lips are meeting—
Her face I see—
Ha! maiden, young maiden!
He kisses—*me*.

IV.

“Changed is the vision,
Cold is the brow;
A simple chamber
Before me now.
With love in each motion,
And peaceful content,
O’er the sleeping babe
Is the mother bent.

“And he wakes, that young child,
From his calm repose;
Like the sweet peach-blossom,
His fair cheek glows.
She bends to kiss him,
Her face I see—
Ha! mother! young mother!
He smiles on—*me*.

“Changed is the vision:
Pale, pale is my hue;
The couch of sickness,
Of death I view;
And on it a matron
Now breathes her last,
And the tears of her children
Fall thick and fast.

V.

“ They kneel for her blessing ;
 She smiles once more,
 Then sinks in death's slumber :
 Her toils are o'er.
 Past, past for ever !
 Her face I see—
 Ha ! matron, cold matron !
 They gaze on—*me*.

“ And hark as I tremble
 In doubt and fear,
 Those accents unearthly,
 That reach mine ear !—
 ‘ Yes, thou wert the maiden,
 The mother wert thou,
 The dying matron :
 What *art* thou now ?’

“ ‘ The joys that were destined
 For thee by Heaven,
 The flowers that to glad thee
 On earth were given.
 They were scatter'd and wither'd
 By fate's cold blast,
 And their faint dreams only
 Before thee pass'd.’

VI.

“ Now all is silence
 Around again ;
 Past are the vapours,
 Sunk is the strain.
 Oh ! all my sorrows
 And joys have flown ;
 Leave me to mourn them,
 Alone, alone !”

Surely there are few more exquisite things to be found amongst the fugitive poetry of any language than this little piece ; it combines, indeed, the grace of Anacreon, with the elegance of Catullus, whilst the pearl-like dewdrops of poetic fancy with which it is besprent, glisten with the mysterious glory of a higher and a better world.

Our next extract shall be of a very different class. We have a peculiar affection for it, as being the first of Mr. Gurney's poems which came under our notice. Well do we remember the

exulting admiration with which we at once hailed the appearance of a really great poet; the deep thankfulness with which we welcomed the arrival on the battle-field of a champion, both willing and able to combat for the ancient faith against every adversary :—

“ THE MARTYRS.

- “ Oh, holy faith! Oh, Christian love!
 What blest, what sacred power had ye
 To raise the soul to heaven above,
 And wean from earthly misery!
 With what sublime and holy pride
 For you the ancient martyrs died,
 When chanting of your glory bright
 They hail'd with gladness earthly night!
- “ Oh, holy saints, to you I bow:
 With worship, not;—forbid it, Heaven!
 But with such reverence all allow
 To those to whom a crown is given:
 And yours were crowns of heavenly bliss,—
 And may I honour not for this?
- “ Smiling on earth and heaven ye died,
 Bright rapture beaming in your eyes:
 Ye saw, whilst gush'd your blood's red tide,
 Your loving Saviour in the skies.
 Around the Pagan foemen frown'd,
 To mark your woe in that fell hour;
 And ye, with grace and glory crown'd,
 Hail'd death as God's most precious dower.
- “ And therefore doth it fill my heart
 With holy joy on you to gaze.
 Oh, never from my breast depart
 The memory of your early days,
 When smiled the Church through dark distress
 A rose amidst the wilderness.
- “ Though *she* that Church's lying child
 Her poison casts o'er every flower;
 And myriads falsely hath beguiled
 To give you more than mortal power,
 To think the Lord your aid requires
 To save us from destruction's fires,
 Lowly to you to bend the knee,
 And crave your *benedicite*:

- " Yet holy saints, not honour'd less
 Be ye whom she as idols knows :
Not yours but God's it is to bless,
 And grace from Him in danger flows.
Ye bend with angels round his throne,
But HE is GOD and LORD alone !
- " Then, blessed martyrs, let me pray
 That God may grant me thoughts like yours !
Sweet love that soars in endless day,
 And faith that pangs and woes endures.
O, dare I ask on earth to yield
A shade of what ye thus reveal'd,
As warrior bold for truth and right,
And guard of faith, Heaven's holy light !
- " Thus then to you in soul I bow :
 With worship, not ;—forbid it, Heaven !
But with the reverence all allow
 To those to whom the crown is given.
Ye praise your God in realms above,
The Church's stars of faith and love ! "

This is as fine in execution as it is sublime in thought, sound in principle, and noble in feeling. From the many beautiful poems before us, we select the following as being rather different in form and style, whilst it is an equally glorious manifestation of sound and earnest Anglicanism :—

" ON THE SACRIFICE OF DAILY PRAISE AND PRAYER IN THE
 ANGLO-CATHOLIC COMMUNION.

- " Priests and rulers, favoured mortals,
 Placed by Heaven your brethren o'er,
Open wide your temples' portals
 To the lowly and the poor !
Duly thus at morn and even,
 Let the song of praise arise,
Bearing to most gracious Heaven
 Earth's most lowly sacrifice :
Hallelujah ! Hallelujah ! Let your anthems reach the skies !
- " Day by day the prayer be wafted,
 Mourning folly lust and pride ;
Day by day be deeper grafted,
 Love of JESUS and the Bride !
Thus when they who sleep awaken
 At the last dread trumpet's call ;
May each penance here partaken
 As a heavenly blessing fall !
Hallelujah ! Hallelujah ! Lord protect thy children all !

" Weak our strain to tell the glory
 Of those endless joys above!
 Lord, in tears we kneel before Thee,
 Speak and praise Thee best in love.
 Dearer than all bardic praises,
 Is one lowly sinner's prayer;
 Where the Church her banner raises,
 Blessed JESUS, Thou art there!
 Hallelujah! Hallelujah! All in all thy praise declare!

" Duly thus, at morn and even,
 Let the Church, that wars below,
 Point by prayers the way to Heaven,
 Lull to rest her wintry woe.
 All the mighty, all the lowly,
 Thus by prayer may hers be made;
 More than earth's discourse most holy
 May the humble prayer persuade.
 Hallelujah! Hallelujah! Daily prayer, we seek thine aid.

" So when morn in beauty glances
 Over earth by light to bless,
 So when shadowy eve advances
 In her lowly tenderness,
 Rise our prayers and swell our praises
 To the Eternal Three in One,
 Whilst the glorious Godhead gazes
 On the sacrifice begun.
 Hallelujah! Hallelujah! Thus the Church's goal be won!"

This is really a magnificent ode; the sweep of thought and
 the sweep of song flow on together in the full majesty of lofty
 genius, and the full beauty of consummate art.

Our last choice must be from another class.

*" To all Roman Catholic Wanderers from the Church's Fold,
 whether in England or Ireland.*

" Oh, brethren, erring brethren,
 Who have pledged your faith to Rome,
 Come back, come back, we pray ye
 To your home! to your home—
 To the Church which loved your fathers,
 The Church whose fall they mourn'd,
 Which holy Paul hath planted,
 And blessed saints adorn'd.
 Come back! Come back!

- “ Your sacred Mother is she ;
 She claims your duty's troth.
 Her sons ye are ; not freedmen.
 Oh be both ! Oh be both !
 Claim, claim your ancient birthright,
 The ancient bond restore :
 Serve not her foreign rival,
 But serve your Church once more.
 Come back ! Come back !
- “ She hath mourn'd your loss in sorrow,
 She hath Rachel's bearing kept.
 Awake, arise, my brethren !
 Long ye slept ! Long ye slept !
 Oh ! when once the bond of union
 Thus shall blend you with our train,
 Shall the Church in bridal gladness,
 Be a joyous Church again.
 Come back ! Come back !
- “ By every British martyr
 That baffled Pagan powers,
 By Laud, by Charles the Faithful,
 Come, be ours ! Come, be ours.
 Yes, kneel ye at your fathers' shrine,
 Above your fathers' sod :
 Be your prayers once more your brethren's,
 Be our God once more your God.
 Come back ! Come back ! ”

We would fain add an exquisitely touching “ *Lament for those who have deserted the Catholic Communion of the Church, betrayed by the Romish Heresy to their ruin ;* ” and also a striking and most valuable composition, entitled “ *The Doubters' Song,* ” but we have already cited a sufficient number of these beautiful poems, and must bid them adieu for the present, with the earnest hope that their author will ere long give them to the world, in the form of a collection of original pieces.

Thus have we followed our author through his earlier career—thus have we seen that career commence with the comprehension and translation of the mighty work of a mighty master—proceed through the flowery maze of poetic fancy, and attain a lofty summit of lyrical excellence. We now enter upon the consideration of that poem, which after this long course of minstrel training he has given to the public, and of which a second and carefully-revised edition is now before us—an edition to which he has prefixed various well-chosen praises of his hero from the writings of English poets, followed by a spirited proem of his own, calling

for the sympathy of the wise and the good, and challenging the censure of the foolish and the wicked.

Ere we proceed, however, to examine the work which lies before us, it will be necessary for us to offer a few remarks in explanation of those principles of criticism upon which we adjudge their several titles of merit, to poets in general, and dramatists in particular.

Poets, who really deserve that sacred name, may be divided into five great classes, or ranks of merit, corresponding in some degree to the five ranks of the British peerage. In all cases—in every case, a poet is to be judged and allotted to his appointed station—not by circumstantial or hypothetical, but by direct and positive evidence—not by any supposition of what he might have been, or ought to have been, but by a knowledge of what he is; and this knowledge must be acquired and substantiated, not by a contemplation of his mental faculties, but by a perusal of his actual works.

It may seem needless to lay down such a rule; and yet how often do we find the admirers of genius arguing in favour of a man's right to such and such a rank in the peerage of poetry, *from his supposed capability against his actual failure!* We do not wish to undervalue genius—without, indeed, the highest genius, none can attain to the highest excellence: but native genius is not all that is required either for the higher or the lower grades of the minstrel aristocracy. The aspirant to poetic fame may possess a certain portion of either the *ingenium* or the *mens diviniior*, and yet be devoid of professional art, or critical judgment, or delicacy of taste, or industry, or perseverance, or—that most necessary of all things in poetry as well as in life—common sense. To make a really great poet, we require also, besides all these qualifications, not only sublimity of thought and beauty of description, but vastness of conception and unity of design. Those who possess these merits, and who have left behind them the proofs that they do so in their works, they, and they only, deserve the first rank in the peerage of Parnassus.

It is necessary, then, that each first-rate poet must have produced at least *one* first-rate poem—other parts of his works may be brought forward to increase his laurels and augment his glory; but to obtain a seat on the highest bench in the poetic senate—the Patres Conscripti of the realm of song—he must produce at least one poem in which the loftiest excellence of inward vision has been manifested in the fullest perfection of outward reality.

Judged by this rule, how few will attain to the ducal coronet in this our house of minstrel peers—Shakespeare, indeed, will be

there, and Homer, and Sophocles, and Schiller, and Æschylus—and Goethe; but they will have few assessors.

Even Milton will receive no more than a marquise; for the magnificence of more than half of "Paradise Lost" will not make up for the dulness and puerility of other portions; nor could any conceivable beauty of detail atone for an inherent defect of design. And we conceive that even his warmest admirers would scarcely stake *Comus* (undoubtedly his most perfect poem) against the *Prometheus Vinculus*, the *Œdipus Rex*, or any of the great dramas of Shakespeare.

Beside Milton will be placed all those who, while possessed of first-rate powers, have not accomplished first-rate excellence—whether from a defect of nature or of art it matters not—yet who have left behind them works, that though inferior to the *chef-d'œuvre* of the greatest bards, raise them high above the rivalry of those below. In fact, our poetical marquise may be considered as a *first class under the line*. To this rank would belong Lucretius, passages of whose *De Rerum Natura* outweigh all the other poets of his country put together. And there, too, would be Dryden, whose actual sin it is that he is not in the first grade, and whose *Alexander's Feast* alone were sufficient to ensure him the rank which we have awarded.

The next class is totally distinct from those previously mentioned, and includes poets who have attained to a high excellence, but of a decidedly inferior order—who have reached the highest point of which they were capable, and produced a secondary perfection beneath indeed those above them, but secure from all competition from below, a perfection including comprehensiveness of design, unity of effect, and beauty of detail. Such are Euripides, Virgil, Tasso, Southey, Scott, and Spenser.

Below these, and separated from them by an impassable chasm, we find a class of poets who, while far superior to the generality of bards, are wanting in either that vastness of mind, or vigour of intellect, or power of imagination, or poetic fire, or poetic art, which belong to the three higher ranks—such are Pope, and Gray, and Thomson, and Crabbe, and Milman, and Isaac Williams, and Horace, and Ovid, and Moore—and Burns, and Ramsay.

In the baronage of bards would figure many a name worshipped during the brief day of its ascendancy—Cowley would hold a high place there, and dispute precedence with Anacreon; with them would rank the graceful Tennyson, and the rugged Collins, and the gentle Keble, and the unhappy Cowper, and the nervous Campbell, and the melodious Beattie; and beneath them would sit the plaintive Shenstone, and the elegant Catullus, and the hearty

Dibdin, and many a poet, both sacred and profane, of the seventeenth century.

Beneath these noble bards—these Patricians of Helicon—this genuine aristocracy of Parnassus, there is an innumerable host of smaller wits, to whom courtesy or custom gives the minstrel name, or perhaps they may be considered rather in the light of citizens, though not senators of Delphi; acknowledged by Apollo as liegemen, but not lords of his dominion; or returning to English imagery (alas! we ourselves are sinning against all the rigid rules of our art, and confounding classical with “barbarian” appellations; and yet why not, since both the lords and commons of our state number “barbarians” as well as Greeks and Latins in their roll): returning to English imagery, though possessed of no constitutional powers, or legal rights, they have a decided position in society, and may be considered as the “ladies and gentlemen” of Parnassus.

Even here we must create a decided distinction; erect a baronetage, and admit to its honours such worthy candidates as Martin Farquhar Tupper, whose charming freshness we have already noticed, and perhaps—but on this we have grave doubts—Sir Edward Bulwer Lytton, and others of the same prize poem class.

Thus much for poets in general. Now for dramatists in particular. The drama, as its very name imports, represents, or appears to represent action. There are, however, various classes of poetical composition which, with more or less accuracy, lay claim to the dramatic title. Our remarks apply only to tragedy.

Thus there is the *mystical* drama, in which the outward semblance of representation is employed, as the most convenient and attractive medium by which to convey the fable, allegory, moral, or other conception existing in the author's mind; such are the Prometheus of Æschylus, the Comus of Milton, the Faust of Goethe, and the Manfred of Byron.

Then there is what may be called the *artificial* drama, in which the dramatic form is adopted to exhibit a narrative in the most striking manner; such is that very beautiful poem, the Belshazzar of Milman.

But besides these and other kinds of compositions, which adopt the dramatic *form*, with more or less of the dramatic *character* and *spirit*, but without any claim or pretension to dramatic *reality*: there is also another species of representative fiction, to which the name *dramatic* pertains in its fullest and strictest sense, inasmuch as it represents, or endeavours to represent to the very life the thoughts, and feelings, and passions, and

words, and actions of human beings; it is, in fact, not the narration, description, copy or similitude, shadow or reflection of human nature or human life; but it is the actual realization of man's inner being manifesting itself in outward action, and pouring itself forth in appropriate language—and this not of one, but of many—not confusedly, but according to a certain order, congruity, and design, through which the most perfect art at once guides and subserves the most perfect nature, acting apparently under the pressure of an inherent and absolute necessity.

Such are the universal, the unalienable characteristics of the real and genuine DRAMA.

It is not enough then to collect fine sentiments, and dazzling imagery, and to tell an interesting story by the mouths of a convenient number of men and women, hired for the occasion. All this, and much more than this, does not constitute dramatic excellence.

Let us go back to our masters the Greeks, and learn from them. What is it that constitutes the charm of a Greek tragedy? It is, that it combines the fullest and freest action of nature with the most perfect and studied rules of art; it is, that, whilst each circumstance that occurs conduces to the general effect, and ministers to the appointed end, whilst each word that falls from the lips of each actor has its value and its meaning, its interest and its attraction; all those circumstances and words might have occurred in real life, nay, *must* have occurred under the given conditions of the plot.

Now, without any hesitation, we re-assert our judgment that the poet who acts upon these principles, and successfully carries them out, *is* a dramatist; whilst he who disregards them, or fails in the attempt to realize them, *is not* a dramatist.

It is not enough then, with Seneca, to look out an old story, adorn or encumber it with a plentiful portion of philosophy, and serve the whole up in a series of dialogues: nor with Addison, to compose a certain number of set speeches, and apportion them to the various dramatis personæ: nor with Dryden, to give the free rein to a powerful imagination, and pour forth a succession of brilliant passages through the lips of fictitious personages: nor with Rowe and Otway, to paint every portrait in the most glowing, or rather glaring colours, and bedeck them with all the jewellery that comes to hand: nor with Corneille and Racine, to introduce a given quantity of ladies and gentlemen dressed in the most elegant mummy cloths, and make them recite their parts like school children before the holidays: nor with Henry Taylor, to collect the materials of a very interesting *narrative* poem, and then cut them up into enormously long speeches.

No ! none of these processes will produce a genuine drama, or entitle the manufacturer engaged in them to the title of a true dramatist.

It will be evident also from what we have already said, that the true dramatist must move out of himself. Other poets may remain within themselves, and survey the object on which they are about to operate *ab extra*, or they may absorb it into themselves till it becomes subjectively united with their inner being. The dramatist, on the other hand, must place himself in the position of his personages : he must not make them act or speak as *he* would have acted or spoken ; but, as *they* would have acted and spoken, so must *he* act and speak for them. Of course, like the painter, he may avail himself of the most favourable light, but he must go no further ; the forms, the colours must be true to nature, and the light too.

It is on this ground that the *Revenge of Young*, despite its dramatic power, can scarcely be said to have achieved dramatic excellence, being rather a vivid reflection of life on the mental tablet of its author, and thus imbued with his own individuality, than a genuine representation of life itself.

It is on this ground, also, that the greatest poet of the last age had well nigh failed of the dramatic laurel. We need scarcely say that we allude to *BYRON*. Yet, strange, passing strange though it be, so convinced was he of the truth of those principles which we are advocating, those rules which we have laid down, that, miserable egotist as he was, he successfully struggled with the evil influence, burst through (alas ! but for a moment) the chain of *self* with which his whole soul was generally fettered, and produced *SARDANAPALUS*, the noblest monument of his mighty genius, and that which gives him a right to the *strawberry leaves* of Parnassus. He has also written one other genuine drama ; we allude to the exquisite *Werner*, which should be read and studied by all those who seek to attain, or even understand, dramatic excellence.

Judged by these tests, even *Browning*, whose dramatic ardours we have been amongst the few unprejudiced critics to discover and to proclaim, will scarcely receive the tragic garland. Nay, in one respect he is infinitely less dramatic than even *Henry Taylor*. For it is possible to conceive a multitude of real personages prosing one after the other, whilst it is *not* possible to imagine them possessing the peculiarity of mind, or adopting the peculiarity of diction, which distinguish the author of *The Blot on the Scutcheon*. The greatest fault of *Henry Taylor* is, not that his personages are addicted to prosing, but that, for the most part, they all prose exactly in the same way. And this, despite

the many beauties of Philip Van Artevelde, is decidedly tiresome, besides being anti-dramatic.

Let us explain our meaning by an illustration from common life. We have often travelled for long hours in a public conveyance with companions whose conversation partook of the faults though not the merits of Taylor; nay, perhaps one of them may have interspersed his long speeches with poetical images and philosophical sentiments. But let the reader imagine to himself—for we cannot—falling in with a company of Brownings, of various ages, sexes, and conditions. Were such a prodigy to befall us, we should distrust the evidence of our senses, and adopt the persuasion that we were suffering under one of those singular delusions which have been of late years brought before the notice of the public.

It is clear, then, granting our premises, and that they must be granted there is no doubt, if a reference be allowed to the greatest masters of the ungentle craft, to the practice of the greatest of acknowledged dramatists, and to those principles of nature and reason by which the one have been guided in their judgments, and the other in their performances, that since the Elizabethan age England has produced scarcely a single dramatist, nay, scarcely a solitary drama. With the exception of the Werner and Sardapalus of Byron, we know of no tragedy fully deserving the name in its strictest sense, except that touching, beautiful, highly artistic, exquisitely natural, and intensely dramatic poem, the DOUGLAS of HOME. It really makes our blood boil, when we recollect that the author was degraded from his *quasi* clerical character by the barbarians of the Scottish Kirk for presuming to perpetrate that exquisite drama.

In announcing, therefore, our conviction that ARCHER GURNEY fully deserves the title of a dramatist, in its highest and strictest sense, we are allotting to him no common or every-day distinction, but one which he shares with few, few of the sons of song, and fewer still of his own countrymen. Such, indeed, is our conviction; and in support thereof we refer our readers to his Charles the First. In this poem, all that we have demanded as essential to the highest excellence of a drama, meets us in its fulness:—grandeur of conception, unity of design, agreement of parts, progress of events, distinct *personality* of character, reality of action, inner life and outward manifestation of independent being, propriety of diction, verisimilitude of manners, the beauty of nature and the beauty of art, simplicity, sublimity, pathos, power—all these are the characteristics of the poem before us; a poem which places its author *at least* on a par with the writer of *The Medea*.

Before supporting our commendation by extracts, we must observe on two peculiarities in the poem under consideration.

It is, in the first place, a really national and historical poem. Strangely enough, since the days of Elizabeth, no English poet has selected the history of his own country as a subject for his successful muse; the only exceptions being, we believe, some odes of Campbell's, and a few fine sea songs by others; for we presume that no one will place the Campaign of Addison, Walter Scott's Field of Waterloo, or Henry Taylor's Edwin the Fair, in the category of poetical compositions.

In the second place, whereas, with few exceptions, all modern aspirants to dramatic fame have made a love story the *main-stream* of their plot, the author of Charles the First has so far deviated from the beaten track as to introduce nothing of the sort into his poem.

That others have lost and he has seized on a great advantage in the first of these matters will be readily granted—and the more that we consider the subject the more firm will be our conviction. It is indeed one amongst many of the causes of Greek excellence and the charms of Greek writing, that the literature of Greece was so eminently national, whilst at the same time it appealed to principles and emotions common to human nature at large. This gave a reality and a greatness to the works of Greek writers; their own soul answered the touch like a ready string, and the sympathy of their countrymen answered like the vocal shell. Clearly, unhesitatingly, the sound went forth with no uncertain touch or artificial intonation—it was the voice of the soul in its power, and in its reality; and it has thrilled and will thrill on wherever hearts shall beat or bosoms bound to the noble, the beautiful, and the true.

In the second matter there will be more diversity of opinion—many a sentimentalist will be persuaded that a far finer poem would have been produced had the author painted Cromwell, Strafford, Hampden, and Charles, as all desperately and criminally in love with the same fair one. Had he represented the Puritans as led on by their leaders to demand Strafford's life from amatory motives, and the king held back from pure generosity of nature as being unwilling to murder his rival, Hampden might then have been put out of the way by his associate on an opposite ground; the discovery of the matter by Mrs. Cromwell and the queen might lead to disastrous results, and in fine, after the king's death, the relenting fair one might slay herself in the presence of his murderer, and fill the triumphant Protector with remorse and despair.

Such a play would no doubt have won for its author an instan-

taneous and world-wide popularity—the more enthusiastic from its utter irreconcilableness with truth or common sense. Loud would have been the applause of “*the prowling critic band*,” intense and overpowering the shouts of the rejoicing multitude repeating and re-echoing the plaudits of the Athenæum and its emulous contemporaries; bright eyes would have filled to overflowing with tears of admiration, and young hearts throbbed with generous sympathy, whilst witlings of all classes would have exerted their utmost energies to reproduce under various forms the unique, the transcendent, the miraculous *chef d'œuvre* of him whom the universal voice proclaimed as the greatest poet of the age!

Our opinion however on this subject is decidedly with the old writers and against the new. Love is not the only passion which animates mankind, nor the main spring of all actions public and private, nor the prime cause of every event, nor the undercurrent of every stream, nor the visible or invisible reality pervading, and permeating, and directing all the concerns of earth. And consequently to represent it in such a light is equally at variance with truth and therefore with taste, as to exclude it altogether from the field of fiction. Such was the practice of the ancients, such too has been the practice of many of the greatest of the moderns; we need cite but one witness—sufficient to decide our cause—for that witness is SHAKESPEARE!

But to proceed, we have no intention of giving an analysis of this fine poem, and shall content ourselves with a few extracts—though as in the case of any other real *drama*—the poem should be read *entire* to be appreciated.

The first act opens with the universal demand for Strafford's death. Hyde has been endeavouring to work upon Hampden's better feelings. Before he has time to reply, cries from both the Commons within the House and the people without are heard. Then the consistent patriot answers:—

“Mark yon cries.

Be they mine answer! If you seek to save
The crown of England, strive to bend your master
To just compliance with our England's weal.
Deem me not stern! I judge the king well-meaning,
Kindly in spirit, ill-advised. For me,
I had as lief control the waves of ocean
And calm them at my will, as rule these billows
Of popular emotion. It is said,
And must be done. Earl Strafford dies. I pray thee
Think me not deaf to thy keen arguments.
Had I free choice, perchance, the loyal zeal

Which yet is mine might tempt me—to injustice?
 No, scarcely that! And Strafford I believe
 Most guilty. Howsoe'er this be, I hold
 The king is not as any private man.
 He represents the vast executive:
 He moves while we do counsel. Thus the act
 Of Strafford's death will not be his, though his;
 He signs as king, not man. He hath no choice,
 Since parliament with voice unanimous
 Now urges—See, some friends of yours approach.
 Pardon me! I will leave you to their greetings,
 And enter now the House.

“[*Lord Falkland and Sydney Godolphin have issued from the House, Hampden exchanges bows with them as he passes and enters.*]

“PEOPLE [*who recognize Hampden entering*].

Hail, worthy Hampden,
 Bulwark of Judah's strength! A tower of refuge!
 The voice of holy truth! Hail, Hampden, hail!

HYDE [*to Falkland and Godolphin*].
 There passes of all honest hypocrites,
 All plain, straight, truthful, most unguileful liars,
 The very worst and first.

GODOLPHIN. How say you, Hyde?
 Hampden? The English Hampden? Oh, you err!
 Why, liberality may sure command.

HYDE. Name not the word, Godolphin, in mine ears,
 Its hollow echo maddens me!

FALKLAND. What, Hyde!
 The gentle, courteous Hyde, thus ire-bestraught?
 Ah, you are angered by poor Hampden's firmness.
 Be *that* his vice then, if you will! But now
 The other matter. Pym hath spoken erst,
 So speaking still. We seek you.

HYDE. And for what?

FALKLAND. To hear him.

GODOLPHIN. Oh, his eloquence to-day
 Seems more than human. To our ranks he turned
 To where we sat, we clingers to the king:
 ‘Gentlemen,’ spake he, ‘would you save your monarch,
 Awake you now to all the hour's demands.
 The people are in arms. Both Peers and Commons,
 Back'd with all England's voice, speak Strafford guilty:
 The king stands in the gap. For God's sake then,
 Avert the coming danger. Trust us, gentlemen:
 We know that you, as we, desire true freedom,
 Abhor vile tyranny: we nothing doubt

You are prepared (whate'er your former course
While doubt still rested *might* be), now that Strafford
Is thus deemed guilty, you are all prepared,
I say, to swell our cries for justice. England
Speaks now through me: in Freedom's name she calls ye
To act as her true sons: persuade the king
That this must be! Good friends'—

HYDE. Enough! enough!
Prate not this rebel cant.

FALKLAND. Oh this is prejudice
Indeed: not reason, Hyde. Godolphin speaks
The truth, and St. John too—

HYDE. Ay, he?

FALKLAND. He owns
The king must be persuaded; morally
Constrained.

HYDE. The traitor? owns?

GODOLPHIN. Come, Hyde, go back
With us. Hear Pym!

HYDE. For what? To prove a traitor too?
Do you then think some sounding words of his—
Oh Falkland, oh Godolphin, that my faith
Should prove reproach to you, that I should now
Be powerless to maintain the cause of right,
Without condemning your desertion!

FALKLAND. Hyde,
Desertion?

HYDE. And *what* then can be such deeds?
Such thoughts? You know Earl Strafford guiltless, know—

GODOLPHIN. We thought so. But who is not fallible?
Since England speaks, and Freedom—

HYDE. Come, despair!
All's lost. The very best and noblest, those
Who longest stemmed the tide, now borne away
Sink down the deep abyss, still down—still down—
And ne'er perchance shall rise again. Godolphin,
My heart is all too full for words; that thou,
That Falkland here, whom I believed my friend,
His king's true friend—that he should fall thus blindly!
Oh friends! Can I not give ye back yourselves?
You know, you still must know, however Strafford
May in light things have erred, that he is guiltless,
As you or I or any other man,
Of treason. *Can a thousand voices change
What is not to what is?*"—pp. 6—12.

The italics are ours. After an earnest discussion, in which Falkland and Godolphin advocate *concession*, Hyde answers in a

masterly and true-hearted speech—which we commend to the attention of all cowards and temporizers.

“ Ay, when the sole defenders of the state
 Crumble away as ye do, then concession—
 Concession ? True : the plea of honest fraud,
 Of most infantine truthful guile is this
 Of Hampden and of St. John. ‘ *But concede :*’
 All will be well ! You would secure the mansion :
 Hurl then aside some few foundation-stones
 To steady all the rest ! ’Tis like that they
 Who ask such samples of your olden bulwarks
 Will rest content with these ; ay, very like !
 Concession to a wrong against man’s conscience
 Is tantamount to fall ! Here lies the right,
 And there the wrong : take once the downward path,
 Abandon once this vantage-ground of justice,
 On grounds of what men call *expedient* ; then
 Is no return : all’s lost.—I do perceive
 I speak in vain. The poison of the age,
 The spurious, vain, delusive liberality
 Which tramples upon right, and in the name
 Of freedom, doth usurp tyrannic sway,
 This hath infected you. I scarce can hold ye
 My heart’s true friends henceforth.”—p. 15.

This is as able as it is noble, as artistic as it is energetic, as intensely dramatic as it is essentially sublime. We know no writer, we are acquainted with no poem, in which such a passage would not command admiration. We have ranked Charles the First with the Medea ; but passages such as these, and it is not the only one, would not have dishonoured either Sophocles, or Schiller, or Shakespeare himself.

The scene which follows soon after between Charles and Henrietta is exquisitely touching—the base and cowardly selfishness of the artful woman attempting to hide itself under the garb of anxiety for her husband, and stimulated to its vile purpose by personal dislike of Strafford—is exquisitely contrasted with the gentle, noble, confiding, loving heart of the king. Those who have the gift of tears will scarcely restrain them when reading this most pathetic interview. On the one side is all that can make woman omnipotent when she least deserves to be so ; on the other, all that can raise our keenest enthusiasm and kindle our warmest sympathy for the husband, the father, the man, the friend, the patriot, and the king. It is just exactly one of those passages which prove and illustrate the highest dramatic excellence. Every word is just what it should be and where it should be to produce

the desired effect ; and yet we feel that we could not alter, or substitute, or transpose, without offending nature and truth. The poet does not seem so much as to have selected and arranged his materials to the best advantage, as to have been absolutely constrained to select and arrange them thus.

The dialogue is broken in upon by the arrival of Lord Keeper Littleton, St. John, the Archbishop of York, &c. come to urge the king to yield. The base-hearted Metropolitan says :—

“ Your public conscience
As monarch, Sire, constrains the very actions
Your private will might shrink from. For, alas!
There is no question, whether you should save
Or should not save Earl Strafford : only this
Remains to learn ; if you will perish with him !
The conscience of a king to save his kingdom,
The conscience of a father for his children,
Will all o'erweigh the conscience of a friend.”—p. 41.

We will not pause to examine the probability of the suppositions which Mr. Gurney has ingeniously suggested, and artistically adopted, with the view of lessening Charles's guilt, in giving up his faithful servant Strafford to their common enemies. In our opinion nothing could, or can justify, or even palliate such an act ; what are usually called palliations, are merely the absence of aggravating circumstances. As a matter of policy, too, such a course was suicidal ; it was like the old story of giving up the watchdogs, to conciliate the affections of the wolves towards the sheep, the course now advocated by certain of the Tractarians, who are anxious for a coalition with the Church party, and think that it might be easily effected if only a *very* few men were got rid of. The day that sees that coalition dooms the Church of England ; the hour in which the Anglican party take any terms from their Tractarian opponents, but absolute and unconditional submission, devotes them to humiliation, degradation, and well-merited contempt.

But to return to our author. The Second Act contains the ill-advised attempt of the king upon the five members. The unbending righteousness of Hyde—the truckling servility and double-dealing vileness of St. John—the pitiable weakness of the king's friends, and the strength and determination of his enemies—are represented to the very life. The characters of the various Puritan leaders are portrayed with a boldness of outline and nicety of touch, that remind one of Homer's heroes ; and the fierce struggle is relieved by the tenderness of domestic affection.

In the Third Act matters reach their climax. Amidst the conflict of passions and the jarring of events, the great design moves imperceptibly, yet surely onward; whilst the characters of Charles and Cromwell prepare themselves more and more for their later development. But here the king commits another deadly sin, and, urged by the demands of his rebellious subjects, the prayers of his dastardly counsellors, and the entreaties of his wife, surrenders the temporal rights of the Church. There is much which is noble and beautiful in this Act, but we must pass it by without further comment.

The Fourth Act, which is as it ought to be—the beginning of the end, is occupied with the battle of Naseby. It is, in a descriptive point of view, quite equal to the Field of Flodden, in Marmion, whilst its dramatic power is of the highest order.

We will endeavour to give some idea of it by extracts. Let us begin at the beginning.

“ACT IV.

“SCENE I. 1645, June.

“*Royal camp on the heights near Harborough. The scene represents the interior of the King's tent. The curtains are drawn aside in the background, so as to afford a general view of the royal encampments, and the distant hills and moors. It is seven in the morning.*

“HORSEMAN'S DRINKING SONG [*heard from the distance*].

“Care, care, go hang, go hang!
 Fate life's cords may sever;
 Still we'll sing, as first we sang,
 When joy's clarions loudest rang,
 The king for ever!

“Death, death, come buss, come buss!
 'Twere a vain endeavour,
 Should'st thou hope to trouble us;
 Come, we greet thee, shouting thus,
 The king for ever!

“Life, life, beyond the grave,
 We will fear thee never!
 We are bold as we are brave,
 Loyalty our souls should save—
 The king for ever!

“KING CHARLES, *who has issued from the interior compartment of his tent on the right, approaches the background, and listens to the concluding verse of this song. He reclines his head mournfully, and appears to pray.*

"YOUNG CAVALIER'S SONG [*heard from the distance*].

I.

"My lady she rose in the dawning so clear,
And bent from her casement to love's Cavalier :
Go, fight for thy king and thy country, she said,
The banner of glory above thee be spread,
And angels hold guard o'er my Cavalier's head !
Yes, he sighed, king and country lay claim to my sword,
But love is my ruler, and love my reward.

II.

"They met, too, below. Could she frown on his prayer,
When he sped o'er the hills rebel Roundheads to dare ?
No, many a sigh did she breathe for his fate,
And call'd on Heaven's kindness to shield him from hate :
Then blamed her sweet tenderness—dear one too late !
For the kisses, which trembled with passionate fear,
Were sweeter than prayers to the young Cavalier !

"KING CHARLES [*letting fall the curtains in the background, after a pause*].

"Light songs and drunken revels ! Little thought
On the great hazard of this day—on God—
Or on God's judgments. May I hope for conquest
Whilst my best friends do so unworthy prove them
Of Heaven's high guard ? Alas ! my *noblest* friends
Have past from earth—as Heaven had ta'en them hence
To spare them future horrors, ills too great
For even them to remedy. Carnarvon,
Brave Lindsay, Aubigny—even more than these,
My Cornish worthies, Slanning and Trevanion,
With their most loyal leader, faithful gentleman,
Whose dear loss caused me tears I proudly shed,
My own Sir Bevil Glanvil ! Add to these
Young noble Grandison ; Godolphin, too,
Who proved he loved his king ; and then, thou Falkland !
Who by thy stainless loyalty redeemed
Thine early weakness. All have pass'd away !
And left me, in the west, a lawless Goring,
Licentious, impious, worse than twenty foes,
Though brave ; another Glanvil, how unlike
To his undying namesake ! Best of all,
Thee, valorous, truthful Hopton, for whose life
I should thank Providence ! Yes, thou liv'st still.
And here, too, I have friends. Yet how,
How close my eyes to the unwelcome truth,
That licence stains the best of these ? Not Astley,

Not Lichfield—these are faithful to their God
 As me; but for my nephew Rupert, and
 His friends,—alas, that I should have such cause
 To blame them! Can I e'er forget, good Heaven,
 The recent storm of Leicester—my, my Leicester!
 (For am I not its king?) wherein my subjects
 By Rupert's horsemen first, and then by others,
 Seduced through their example were, or slaughtered,
 Or pillaged at the least. With friends like these,
 Should I even hope for victory? Who's to check
 The insulting rapine of such loyalists
 Triumphant? Rupert even could not stay them,
 Once bent on vengeance. Then, too, if I turn
 To our foes' ranks, I find rebellion there,
 'Tis true; but yet a seeming piety. Religion,
 Even misdirected, proves some check. O, King
 Of kings, and Lord of lords, if thou foreseest
 In thine eternal wisdom, that my triumph
 Will not secure thy Church from fall, nor save
 This state from rapine;—and men's minds are yet
 So all-distorted from their bent, I fear
 In any case such ills;—then reach, O Lord,
 Thine end, even by my fall—my death!—if that
 Seem good to thee. Perchance, remorse will work
 Even in my foemen's hearts, what bare defeat
 Could never.—Steps are nigh!"—pp. 166—170.

Then follows an interesting and most important council, in which the cool wisdom of Hyde is overborne by the rash impetuosity of Rupert. This is succeeded by two masterly interviews, developing that power of intense pathos which this writer has always at command; the one between the king and a Puritan captive, whose wife and child had been murdered at Leicester; the other between the monarch and Sir John Cansfield, offering him his third and last surviving son. We need scarcely say that the poet has brought out in powerful relief all the nobleness and tenderness of his hero's character. The scene closes with the departure of the Royalists to battle.

We must give the second scene in extenso:—

"Interior of Cromwell's tent in the rebel camp.

"CROMWELL alone. He is seated at a table in the foreground, and apparently lost in thought. After a pause he speaks.

*"The hour is nigh of vengeful retribution!
 This day a crown is won or lost by thee,
 Charles Stewart! More hast thou to lose, perchance,
 Than I to gain; for I—Hence, selfish visions!*

I am God's champion. England's cause is mine :
 'Save England, and then perish Cromwell !'—Speaks
 The Spirit thus ? Not so : for that low voice,
 Within me breathing ever, what is this,
 If not the Spirit's voice ?—The Fiend's ?—Hence, hence
 Suggestion hell-born !—No ; should Heaven thus will,
 Thus destine me for sway, am *I* not far
 More fit to rule an empire than this weak,
 Poor Charles ? My conscience answers, ' Yea, I am so !'
 But *one thing* doubt I not ; whate'er *my* fortune,
 Be my sway ruled above, or no, this king
 Must die the death ! Yes, yes, dissemble not
 Thy purpose with thyself ; elected Cromwell !
 Elected for this work ! though it may fit thee
 To veil, in God's good cause, thy just designs
 From common eyes. Who now, I may say boldly,
 Who now can hope to check my will ? avert
 My settled purport ?—Hollis ?—Powerless is he
 Against one word of mine ; and Vane and St. John,
 They think them mighty, but their lord am I,
 As they shall find ere long ; for Fairfax here,
 And Ireton, they are parts of me, nor dare
 To think without me. Two, who might have dared
 Oppose me, are no more—John Pym, and Hampden.
 For Pym, he was not girded to the work
 Of vengeance ; false remorse oppress'd his spirit ;
 He died the death of those who leave the plough
 Ere half the field be furrow'd. But thou, Hampden,
 Thou hadst, perchance, subdued me ; for thy guile
 Was matchless. Well, thou art gone, and now I fear
 No rival, save this king, this Stewart ! Charles Stewart,
 Thou art a mighty foe, I own it,
 Even in thy weakness. I am feared by men,
 But thou art loved ! Thou steal'st their hearts away
 By thy faint smiles, and in adversity
 Might'st yet subdue a nation. Thou must die,
 Charles Stewart !

“ *Enter* IRETON, FAIRFAX, and SKIPPON.

FAIRFAX. General, good morrow.

CROMWELL [*starting and rising.*] In
 The name of God be welcome, friends ! What bring you ?

IRETON. Tidings that Rupert for attack prepares.

SKIPPON. These lost Philistines leave their heights.

CROMWELL. How say ye ?

On to the conflict then ! The Lord of Hosts
 Shall lead us. Skippon, go thou forth—already
 Our troops await the signal.

SKIPPON.

It is so.

CROMWELL. See thou with Doiley, that their hearts be bold,
Their carnal man accoutred for the onset.

Forthwith I draw yon veil aside [*pointing to the curtain in the background*] and speak

To all the host.

[*Exit SKIPPON.*]

FAIRFAX [*to CROMWELL*]. Whispers the Spirit to thee
The issue of this day.

CROMWELL [*solemnly*]. Upon the mountains
I saw their legions scattered, and the ensign
Of the One Lord Jehovah waved on high
Victorious! Ay, my heart assures me, Fairfax,
The war finds end this day: and then, then, Fairfax,
The kingdom of the saints is stablished:
Then, Ireton, shall the great Redeemer reign
Of Israel—then the bright Millennium dawn.
No more!—We combat for the Lord of Hosts
This day: his grace is on us. Ireton, cast
Aside yon curtains!

[IRETON obeys. *The rebel host is descried drawn up in order on the plains.*]

Fare ye well, blest brethren,
In the good work! Each to your post, I pray you;
Whilst I to these my chosen followers here
Some words of godly comfort breathe. Ere long
Shall we rejoice together. [FAIRFAX and IRETON retire.]

CROMWELL [*standing at the entrance to his tent, his face turned towards the army*]. Praise the Lord
For Israel's avenging! Hear, ye kings! ye princes,
Tremble! Thou goest forth before thy people,
O gracious God! Iniquity prevailed,
Until thy servants rose to wage thy battles.
They chose new gods—the tyrants of the land!
Was there a heart to feel, an arm to smite,
Amidst our Israel's thousands? Ye awaked,
Ye chosen of the Lord, awaked from bondage.
The princes fought against ye, now they fight!
With ye the angels war from heaven; the stars
Fight against Charles, your Sisera! The rivers
Shall sweep them far away. The Lord hath said,
Curse ye this Meroz! curse ye all the foes
To God and to his saints! Set onward then:
This day the mighty work shall be completed,
Blow ye the trumpets. Cry ye as of old,
The sword of the Most High, and Gideon!
The hour of his redeemed is come!

THE ARMY [*tumultuously*]. The sword

Of God and of his servant, righteous Cromwell!
Set onward to the fight!

CROMWELL. The Lord of Hosts
Is with us! Smite, subdue, consume, destroy!"

pp. 187—192.

This is first-rate. The character of Cromwell is nobly imagined and finely executed. He is not the Cromwell of loyal bigotry or puritan enthusiasm; he is not Guizot's Cromwell, or Carlyle's Cromwell, nay, nor even *Gurney's* Cromwell, but *Cromwell himself*. How true to nature is that undoubting conviction, that awful consciousness, that he is the appointed instrument of God's providence, a persuasion, an assurance which may exist in all the fulness of undoubting, unhesitating faith, when all beside is doubt and darkness; a prophetic intuition which ensures its own fulfilment, and which has more than once animated those, who, endued with powers that might have made them the benefactors of mankind, have become ministers of vengeance, and felt themselves even in their crimes to be like Attila—*The Scourge of God!*

But our paper warns us that it is time to conclude, ere our author enters on the last act of his hero's career, and accompanies him to that fearful hour, when, having cast away one by one the sins which beset his earlier path, and being perfected through sufferings, he earned a more glorious, a more enduring crown, than earth could give or take, even that of the CHURCH'S ROYAL MARTYR.

ART. V.—*Observations on the past and present State of Fire-arms, and on the Probable Effects in War of the New Musket: with a Proposition for re-organizing the Royal Regiment of Artillery, by a Subdivision into Battalions in each special Arm of Garrison, Field, and Horse Artillery; with Suggestions for promoting its Efficiency. By COLONEL CHESNEY, D.C.L., F.R.S., and Royal Artillery. London: Longman and Co. 1852.*

IT may be doubted whether a long continuance of the blessing of peace, such as England has now enjoyed for nearly forty years, be *politically* desirable for a country, unless her rulers are at the same time endued with sufficient wisdom and foresight to prepare for the possible contingency of a change of circumstances. We cannot undervalue the great advantages, social, commercial, and financial, which a nation enjoys during a period of peace: they are, in fact, inestimable. It is the time for the development of all that makes a country substantially great, as well as for the growth of all that is beautiful in art, or elevated in intellectual power. But have *we* derived these advantages from the long period of peace which has elapsed since 1814? Have *we* benefited by the blessings which Heaven placed within our reach? We do not attempt to enter upon the question of our finances, though we believe that these might be included in the same category with the others; but, we may ask, have our social and commercial positions improved? Have we risen as a nation among foreign powers? Have the internal prosperity and happiness of our people increased? Would that we could answer one of these questions in the affirmative! If we have not,—if our population is less contented and happy, our commercial relations less satisfactory, than formerly,—if, as we fear, England has fallen in the scale of nations, and, for the sake of preserving peace at any price, has more than once yielded, as in the boundary question in America and the ridiculous affair in Greece, in a way no government in former days would have dared to have done,—what have our rulers effected for us in other ways? They have not developed the peaceful resources of the country. Have they prepared her to unfold (when necessary) her warlike energies?

We hold that never was a greater political truth advanced than that to “maintain peace we must be prepared for war;” and it would not surely be unreasonable to expect that during nearly

forty years of tranquillity such judicious measures should have been taken for our security at home, and for the maintenance of our friendly relations abroad, as would have placed us above all apprehension or danger of a surprise from war. Yet if the public press and the literature of the day be any indications of the state of the country, we are, or believe ourselves to be, in danger from foreign aggression, and find ourselves by no means so prepared, as to be happy or comfortable at the prospect !

We have been repeatedly assured, and have brought up our children in the belief, that war is an evil which we look back to as belonging to barbarous times, that the reign of peace has commenced on earth, and that armies are a remnant of feudal oppression, to be got rid of as soon as practicable. A small fleet is all that England requires for her security. Negotiations will in future adjust all differences between nations, and fraternization will become general. With our peace orators, peace societies, peace excursions, we have so cherished and humoured this favourite vision of peace, that, like a spoiled child, it has turned restive, and, to the utter consternation of all, threatens to desert us in our greatest need. Yes, there can be no doubt about it, England is defenceless and alarmed ; and, if such a terrible eventuality as war should arise, and the invasion of this country be attempted, bitterly shall we regret the infatuation and weakness of our rulers in yielding to a popular cry, notwithstanding the many warnings with which, more perhaps than at any other period of our history, we have been visited during the last few years. True, the leader of the great Anti-Corn Law League has advocated the transformation of our swords, not into *ploughshares* exactly (since he has almost rendered these superfluous implements in this country), but into steam-engines, or any other engines for the purpose of extending manufactures and commerce, and ensuring the permanency of their attendant, peace ; true, the sturdy labourers from whom our army drew its brave recruits *have diminished* under his influence, and have joined the crowded populations of the manufacturing towns, greedy of gain, and eager to devour the pernicious doctrines of Socialist orators and Socialist publications ; but have our rulers mistaken these unhealthy indications for the voices of truth and reason ? Have they forgotten also that unless a body of men whose business it is to defend their country be kept up, the peaceful vocations and means of subsistence of a large portion of the population must be disturbed, if not paralyzed, to meet any danger that may arise at great expense to the state, and, after all, to meet it inefficiently ? But let us take a retrospective glance at the events of the last few years, and see if the prospect of permanent peace has been interrupted till now.

In 1840, the accidental explosion of a magazine at Acre alone saved us from a serious war, the consequences of which would in all probability have been disastrous, for our fleet was far inferior to that of the French, our coast undefended by steamers, and our army much below theirs in strength. A few years later the affair of Tahiti had all but lighted the flames of war between England and her powerful neighbour. We know that the invasion of this country was seriously proposed to Louis Philippe, though happily rejected by that sagacious and peace-loving monarch; and that the President of the French Republic was only dissuaded in 1848 from his contemplated hostile descent on our coast by the not usually too peaceable M. Thiers, who said, (in reply to Louis Napoleon's proposition that "a great enterprise abroad, or some great popular creation at home, would captivate the passions of the masses, and attach them to the Government")—

"A great enterprise abroad is war; and to engage in war would be to repeat—and to repeat without any regard to what has already occurred, and in circumstances one hundred times less excusable—the great fault of the imperial policy. What, in fact, was the great evil which the imperial policy caused to France at the time that it covered her with glory? It was to unite Europe against her for a period of thirty years. An operation of nature is now going on, excellent in its effect for us, and which is gradually tending to dissolve that coalition. If you intervene by arms, you will be the means of re-establishing it on the instant, and the benefits which would result to France from that work of dissolution you would sacrifice in a moment. It is, consequently, peace which is necessary: peace for France, and, we may say, peace for humanity; since, by interrupting that work of nature of which I speak, and those movements of liberty, you would force them into an extreme demagogical career, which would of necessity be followed before long by an absolute government. Therefore, for the true policy of France, and for humanity, let there be peace!"

What were the fearful revolutions which convulsed and shook Europe to its centre after the French outbreak in 1848, but the strongest admonitions to England to be prepared for any emergency? Why was the warning voice of even the Duke of Wellington raised, if there was no danger? Still all till now has been in vain. The belief in the continuance of peace remained unshaken; and the noble spectacle which attracted the attention of the whole world to our capital in 1851, and drew crowds of admiring foreigners to our shores, seemed to the fond imaginations of these believers in their own theories the realization of their millennial dreams, the commencement of the reign of peace on earth. But suddenly startling events and changes have oc-

curred on the Continent. The acts of a powerful and more than efficiently armed nation have become dependent on the single will of an ambitious and unscrupulous man, and we are at length reluctantly roused from our state of fancied security and real self-satisfaction, and awake to find invasion possible, and perhaps an enemy levying a contribution on our capital!

This state of things has naturally led to a sudden increase of military literary productions. Shoals of "Letters," "Pamphlets," and "Suggestions" on "National Defence" and "New Rifles" have issued from the press, and among them our attention has been attracted to "a small book on a great subject," by the enterprising author of the "Euphrates Expedition," which, although appearing at this moment of *defence*-excitement, bears marks of having been written in calm and sober times. It is, in fact, an enlarged edition of a pamphlet on the re-organization of the Royal Regiment of Artillery, published by Colonel Chesney in 1849.

Although acknowledging the importance, particularly at this juncture, of a practical scientific work, such as the "Observations on Fire-arms, &c.," we non-military readers would far rather have found this officer again before the public in the continuation of his more elaborate and valuable work on the Euphrates Expedition. For several months we have been anxiously looking for the promised completion of this book, and were prepared to give the sequel of our notice (of Sept. 1850) on the early volumes; when Col. Chesney suddenly comes before us armed *cap-à-pié*, and so bristling all over with guns, new rifles, and needle-igniting muskets, that we are almost afraid to come near him! We certainly did propose that he should "clear the way" for us down the Euphrates "with swivel-guns, wall-pieces, and Congreve rockets," if necessary; but we never expected this gallant officer to have taken our hint so seriously as to proceed at once to indite a whole volume on these warlike subjects! Seriously, however, we do feel that at this moment, when the growing importance of the Euphrates line of route is increased by the state of public affairs,—when we see more than ever the vast consequence to this country of the command of a route through Mesopotamia, and acknowledge the desirability of a twofold means of communication with our Indian possessions,—it is much to be regretted that the public is not placed in a position to judge of the practicability of this line, by having the whole results of the Expedition laid before it. If the information we have received be correct, the failure by the Government of the promised funds for the publication in question is the sole cause of this lengthened delay. Other nations, however, will not remain insensible as England appears to be to the importance of this route. Russia is

fully alive to its value; and we should not be surprised any day to see an effective exploratory expedition sent out to the Euphrates by our active continental neighbours, as has been suggested by the great orientalist, M. Etienne Quatremère, in his notice on Col. Chesney's work in the "*Journal des Savants*" (Juin, 1851).

Having thus vented our feelings of disappointment on the non-appearance of the continuation on the Euphrates Expedition, we return from this digression to the immediate subject of our notice. The object of these "Observations" is not merely to rouse the country to a consideration of its unprotected state in case of such a contingency as invasion, but more especially to point out the present inefficient state of the British Artillery service, and to throw out such suggestions for its re-organization as would infuse life and vigour into a torpid worn-out body. This Colonel Chesney proposes to effect at a very trifling increase of expense over the present estimates. His views and opinions are clearly and ably expressed, and their practicability shown in the details and calculations given in the schedules which form the appendix to his book.

Unless the importance of artillery be denied altogether—and even the warmest advocates of the various rifle-improvements will scarcely go so far as this—all that tends to render this arm more efficient must serve the cause of humanity in war, and of science in peace. Experience, and the opinions of the greatest captains of the age, point to artillery as the means of deciding most quickly and with the least possible sacrifice of life the struggles of contending nations; while the very nature of this service secures the existence at all times of a highly-educated scientific body of men fitted for any enterprise the nation may be called on to undertake, and the tendency of which must be to raise the tone of the army at large. We need not remind the public that both this and its sister corps, the engineers, are officered by men scientifically educated, who form indeed the nucleus of all that is distinguished in intellect in our army. The importance of its being kept up in an efficient state is therefore palpable.

Colonel Chesney's principal propositions appear to be:—

1. An increase to the artillery proportionate to the rest of the army, such as will raise this force to the standard existing in all the continental armies.
2. A change in the system of promotion, with a view of placing, in high and responsible positions, younger and more efficient officers.
3. The adoption of the battalion instead of the company system, with permanent field batteries.
4. The separation of the regiment into garrison, field, and horse artillery. And

5. The removal of the military department of the Ordnance to the Horse Guards.

With this sketch of the objects of the book, we shall endeavour to give such extracts as will enable the reader to form his own estimate of the merits of Colonel Chesney's work.

The opening chapter is devoted to the importance of study in the art of war, and the advantages of theory in warfare even without practice, and the examples of Puysegur, Turenne, Clerk of Eldin, the French Directory, and others, are appropriately cited in support of this proposition. The practical portion of the work is preceded by an historical sketch of artillery from the earliest times, which, though somewhat too compendious, contains much of interest, and is, as far as we know, the only approach to a consecutive history of artillery which has yet been attempted by any British officer. The name of artillery appears originally to have been "*arcualia*," from "*arcus*," a bow, and to have included all kinds of missiles. Froissart speaks of *two tons of artillery* at Yprès in the fourteenth century, chiefly arrows; and it was not till the invention of gunpowder that this name was restricted to what we now look upon as ordnance,—cannon, mortars, howitzers, and rockets. There seems to be little doubt that the knowledge of artillery was originally derived from the East, whether from China or India appears to be a disputed point: in both those countries the ingredients of gunpowder are found in abundance. The Arabs also lay claim to this discovery; but Colonel Chesney is of opinion, and we think justly, that their knowledge was derived from the Chinese, possibly as far back as the ninth century of our era, when commercial intercourse was carried on between Arabia and China through the Persian Gulf, and by means of the land expeditions of the former people in search of conquest. At all events the Chinese have been acquainted with gunpowder from the very earliest period, and, according to Sir George Staunton, it has been applied "at all times by this ingenious people to useful purposes, such as blasting rocks and removing great obstructions, and to purposes of amusement in making a vast variety of fireworks." It is uncertain when they first applied this invention to cannon, but these appear to have been in use as early as 614 B.C., when Colonel Chesney mentions, on the authority of M. de Paravey, the existence of a cannon bearing this inscription: "I hurl death to the traitor and extermination to the rebel." There are traces of the use of jinjals in the defence of the great wall of China, which was finished about 221 B.C.¹

¹ Embassy to China, by Sir George Staunton. Bulmer and Co., London, 1778, vol. ii. p. 198.

On the authority of the Spanish captain, Diego Ufano, we have evidence of the existence and use of cannon A.D. 85; while Duhalde, after describing the missionaries as having taught the Chinese the art of casting guns about A.D. 1636, says,—

“There were, however, three or four bombards at the gates of Nankin, ancient enough to make one judge that they had some knowledge of artillery; and yet they seemed ignorant of its use, for they serve for nothing but to be shown as curiosities; they have also pattered in their buildings on the sea-coast, but have not skill enough to make use of them².”

This clear contradiction of his own assertion, and Anquetil's account of “the existence of seven ancient bells at Pekin, each weighing 620,000 lbs.,” Colonel Chesney justly thinks “are sufficient proofs that the Chinese have long been in possession of the art of founding.”

Evidence of the early knowledge of artillery in India then follows, the result of much painstaking research, and in which our author has collected many curious facts. We can only notice a very few of these.

“It is alleged that if Alexander the Great had even succeeded in passing the Hyphasis, he never could have mastered the strongholds of the sages. For, says the historian, if an enemy were to make war upon them, he would be driven off by means of tempests and thunders, as if sent down from heaven. Such was the case when they were attacked by the Egyptian Hercules and Bacchus, on which occasions the sages remained, as it were unconcerned spectators, till an assault was attempted, when it was repulsed by whirlwinds and thunders, hurling destruction on the invaders³.”

It does not however follow that the lightnings and thunders of the Indian philosophers were caused by the explosive force of gunpowder, since we are also told iron horses with the figure of a man, also in iron, and placed on carriages, and filled with naphtha, were suggested to Alexander by the Indian philosophers as a means of repelling the 2000 elephants brought against him by Fúr, and which occasioned the greatest terror to the Macedonian troops. The explosion of 1000 of these machines destroyed and burnt many of Fúr's elephants, and spread devastation through his army; but was probably only an ingenious application of one of the many inflammable substances with which the Indians were acquainted. The early knowledge of gunpowder may however be inferred from the following curious passage in the Gentoo laws as given by Halked:—“The magistrate shall not make war with any

² P. Duhalde's *History of China*, vol. ii. pp. 78, 79. J. Watts, London, 1741.

³ Philostrati. *Vit. Apollon.* lib. ii. cap. xxxiii.

deceitful machine, or with poisoned weapons, or with cannon and guns, or any kind of fire-arms;" and the early medical works of the Hindús contain clear evidence that they were acquainted with the constituents of gunpowder. About A.D. 1200, during the Ghorian dynasty, the Hindú bard Chused speaks of the loud reports of the calivers and cannon, and the noise of the ball propelled by them; while Múhammed Shah Bahmiani, A.D. 1368, captured 300 gun-carriages, which do not appear to have been looked upon as a novel invention even at that remote period. But we must pass over much curious corroborative evidence in favour of the eastern origin of gunpowder and artillery, merely touching upon some of the most striking facts. It was found by the Portuguese, on their arrival in the East in 1498 and in 1500, that Zamori's Nagres were armed with *matchlocks* as well as ordnance. Two years later Zamori's fleet was armed with no less than 180 guns, at which period the use of a clumsy description of artillery had scarcely become general in Europe. We read of "3000 guns brought to bear by the King of Java out of 8000 which he had at command;" and, which is still more remarkable, we find from De Barros that the fusil or musket was in use at Malacca at this period; whereas this weapon first came into play in Europe at the battle of Pavia in 1524. The passage is worth extracting:—

"As soon as the junk had passed the sand-bank and had come to an anchor a short way from the bridge, the Moorish artillery began firing at her. Some guns discharged leaden balls at intervals, which passed through both sides of the vessel, doing much execution among the crew. In the heat of the action Antonio d'Abreu (the commander) was struck on the cheek from a fusil (espingardão), carrying off the greater number of his teeth."

Artillery was also in use at Malacca, in Borneo, and in various parts of India at this period, though of a very clumsy description. Large heavy guns, constructed of bars of welded iron, and loading at the breach, appear to have been the most common. We agree with Colonel Chesney in thinking it probable that "gunpowder was introduced through the means of the Saracens into Europe." The Arabs were evidently acquainted with its use, and the Moors availed themselves of this knowledge in quite the early part of the twelfth century. From this period it gradually, but apparently very slowly, made its way to other parts of Europe. It is not till early in the thirteenth century that we read of the "crakeys of war" of Edward III., and the ten cannon of the Chevalier Cardaillac at Cambray. A few years later we find cannon spoken of as "invented" at Bruges by a tinman of that city, who con-

structed an iron gun with a square bore, and cubical iron shot weighing eleven pounds; but because it killed a man after passing through the wall of the town, the experiment was not repeated, and the terrified inventor took refuge in the sanctuary of the church until his innocence of doing any intentional injury had been proved! A pretty strong proof that the good burghers of Bruges were unacquainted with gunpowder and cannon up to this period. Colonel Chesney throws some doubts on the use of artillery at Cressy, the authority of Villani, on which this assertion rests, being unsupported by Froissart or any other chroniclers of those times, although they enumerate Edward's forces with considerable detail. He considers that artillery was in use for sieges at this period, but was not introduced for field-guns till later; and certainly we find no mention of this arm at Poitiers, while Froissart does speak of espringals and bombards as used by Edward at the siege of Calais, one year after the battle of Cressy, and cannons and bombards at the siege of the castle of Romozantin immediately after that of Poitiers.

The progress of artillery in Europe was very slow until towards the close of the fifteenth century, when it first became formidable under Charles VIII. of France, who not only organized an effective field force, which he restricted to six different calibres, but had his guns so well horsed that he has by some been considered as the father of the horse artillery. We are reluctantly obliged to pass over Colonel Chesney's interesting and graphic descriptions of the various kinds of ancient guns still in existence at Venice, Verona, in the Musée de l'Artillerie at Paris, and the Repository at Woolwich. Some of the most singular of these are the *cannons of boiled leather* used by Gustavus Adolphus, and which mainly contributed to his victory near Leipzig in 1631. They were so light that two men could draw and serve them, and from the rapidity with which they could be moved, they were far more efficient than would have been supposed from their calibre, and the necessarily small charge employed.

The introduction of musketry and other small arms in the beginning of the seventeenth century, formed another important epoch in the annals of European warfare. The three great leaders of that period, Henry IV. of France, Maurice of Nassau, and Gustavus Adolphus of Sweden, turned their attention especially to the improvement of their artillery; and the brilliant successes of the latter over Tilly and Wallenstein, were mainly attributable to the superiority of his guns over the heavy unmanageable pieces of the Imperialists. We cannot pass without a word of commendation Colonel Chesney's animated account of the Battle of Leipzig, and passage of the Lech; but our wish to

give some extracts from the practical part of the work prevents us from dwelling any longer on its historical portion.

Under the head of "the Present State of Continental and British Artillery," we have the comparative strength of the Prussian, Austrian, Russian, French, and British artillery services. The immense importance of this arm in deciding the fate of engagements, is demonstrated by our author in an animated review of Napoleon's principal battles. We have Marengo, with its one hundred pieces of cannon, Austerlitz, Jena, and Friedland. Bonaparte's last successful attack at Wagram was made under a demonstration of fifty guns in one part, and 110 guns in another, while at Borodino upwards of 1100 cannon were brought into action,

"Napoleon's army numbering 133,000 men, with 590 guns, that of the Emperor of Russia 132,000 men, with 640 guns, being one piece for 225 in the former, and for 206 men in the latter case."

At Lutzen, the passage of the Elbe, Bautzen, and Leipzig, the same decisive results attended the use of an overwhelming force of artillery. In the latter struggle,

"200 pieces of artillery preceded the advance of the allied army, and later in the day 1000 were brought into action." "The allies numbered 280,000 men, with about 1370 guns, in this gigantic battle; and the French had 166,000 men, with 720 guns, being one gun in proportion to 203 men for each army. The French, in this prodigious struggle for empire, are said to have discharged 230,000 rounds." "In 1833, Prussia had 27,000 artillerymen, with 864 guns, or 1080 including the landwehr, and the proportion of guns taken into the field by the allied Russian and Prussian armies varied from between 1 for 159 men at Lutzen to 1 for 203 men at Leipzig; the latter being also the proportion of the French in the same battles." . . . "When the British army assumed the offensive on the evening of the 18th of June, 100 pieces of cannon crowned the heights of Waterloo, and covered the advance. But in this memorable conflict, when the proportion of artillery was so much greater than it had previously been in our service, there were but 156 British guns to contend against 246 French; or, for those who were actually engaged, only one gun for about 408 men, whilst during the Peninsular war the proportion was considerably less; thus in the action of Vimeira (18 guns and 16,000 men) there was 1 gun to 889 men, at Corunna (12 guns and 14,000 men) one gun to 1166 men."

On taking a general average, we find there was one gun to 785 men throughout the Peninsular campaign. It was in vain that the Duke of Wellington complained of,

"the equipment of ordnance being infinitely lower than that of any army now acting in Europe,"

we were as deficient in artillery then as we are now, when we are told that we have

“only fifty-two guns horsed for service in Great Britain, viz. five troops of horse artillery, and eight batteries at Woolwich and elsewhere. Whereas if the number were to be based on that of the continental armies, for instance, on the Prussian corps of 40,000 men assembled on the Meuse in 1815 with 200 pieces of cannon, there would be 178, or, according to the limited allowance of the Sub-Committee of Artillery, 87 guns for the 35,612 regular troops in Great Britain, without providing any whatever for an additional force, or, failing this, for the militia and volunteers.”

It is painful to read these and the following details, and to be obliged to acknowledge how much is wanting to place this country in any thing like an efficient state of defence. We emphatically coincide with Colonel Chesney,

“that it is worthy of attentive consideration whether it be not absolutely necessary that there should be an augmentation of artillery both at home and abroad, for garrison and field service.”

Our colonies can scarcely be said to be defended at all.

“Gibraltar, for instance,” he states, “has 653 guns mounted, for which the five companies of artillery stationed in that fortress could not furnish quite one man for each gun. At Malta, there are 486 guns mounted with three companies of artillery, or two men to three guns. In the Ionian Islands, 351 guns with three companies, less than one man to each gun. In America, the West Indies, and our other colonies, there are 1928 garrison guns, with (after deducting those in the batteries) twenty-eight companies to man them, or not quite two men to each gun.”

Let us add to this 9100 miles of seaboard in Great Britain and Ireland, for the defence of which we have only 1523 guns, which, few as they are, would have only three gunners to man each piece, and we shall have a tolerable idea of the deficient state of our artillery service.

We do not propose to enter at any length upon the much agitated question of invasion, since the fact of the possible danger is admitted on all sides. But we cannot read the Duke of Wellington’s famous letter to Sir John Burgoyne in 1848, we cannot open General Paixhans’ “*Constitution Militaire de la France*,” or see such a publication as Baron Maurice’s pamphlet on “*National Defence in England*,” without being aware that our unprotected, exposed condition has been made the subject of

discussion and speculation among foreign nations, and that they are much more thoroughly acquainted with our assailable and weak points than we are ourselves. They have nothing more to learn—we have much, not only to learn, but to *do*, if we would avoid the possible disgrace and misery of having a foreign enemy on our shores. To quote Lord Palmerston's words in the recent debate on the Militia bill:—

“Our insular position, which constitutes our strength in one respect, is a source of weakness in another. A continental power is defended by certain roads, and it knows from what points to expect a blow, and how these points can be defended; but the vast circumference of this island necessarily prevents the concentration of force. It is impossible to say when and where we may be attacked. The channel may be passed in a few hours; and a few days might bring a considerable military power from more distant countries. I believe the navy is most efficient; but it is perfectly impossible for any navy, however active, vigilant, and numerous, to prevent an armed force from being landed upon these shores. Considering the short interval of time in which it could be effected—considering the distance of the various points from each other—with the knowledge also that an expedition might land in Ireland, I think it is evident that we should have a land force to resist armed men. There are no fortifications like brave men armed to meet an enemy. The more you are prepared the less probable an invasion will be. In proportion as you are prepared the danger will be lessened.”

We were told by Lord John Russell, that he thinks “it never can be assumed that a country in the position in which this country is can be secure from the danger of war;” that “since the invention of steam navigation this country can no longer be considered so safe as it was formerly considered, when it was necessary to be favoured with wind and weather in order to carry out an invasion;” and his proposition, therefore, was to “make permanent provision for the defence of the country in case of invasion,” by enrolling 70,000 militia, 30,000 of whom would be trained the first and 30,000 the following year. This force might eventually be raised to 150,000 militia, including the volunteer force. Now we may be permitted to ask, could such a force of imperfectly trained, partially disciplined men, however brave and devoted to the cause in which they might be engaged, be considered a “permanent provision for the defence of the country?” We should say decidedly not, when we remember that they would be opposed to well-disciplined experienced troops; and we would earnestly call upon the Government to weigh this question well⁴.

⁴ We have spoken here of the militia, as proposed by Lord John Russell,

But admitting them to be efficient and capable of contending with regular troops, where is the artillery necessary to support them? What number of guns can we bring into the field to accompany our militia and repel the invaders? We have already been told that we have fifty-two guns horsed, and these, be it observed, are only horsed on the peace establishment. Does it not therefore appear that an increase of artillery, as suggested by Colonel Chesney, is absolutely necessary?—the more so that irregular troops require the support of artillery even more urgently than a well-disciplined force, although it has been satisfactorily shown that even the best troops cannot act without it. According to the very low estimate of the Artillery Committee of three guns to every thousand men, 356 guns would be required to accompany 150,000 militia-men. “To horse such a number,” observes Colonel Chesney, “in order to provide against a possible contingency is scarcely to be thought of, more especially as in case of emergency, large assistance in point of untrained animals would be at command.” But it must be remembered that “untrained” gunners would be worse than useless, and that *eighteen months’ instruction and drill are requisite to make an efficient artilleryman*. No augmentation to this force can therefore be raised *on an emergency*; and again repeating, that if we would preserve peace we must be prepared for war, we pass on to the consideration of the best means of rendering our artillery service, whatever may be its strength, as efficient as possible.

Notwithstanding our progress in other respects, it appears from Colonel Chesney that the proportion of artillery to the other arms taken into the field of late years has been diminished rather than increased, which we might have expected would have been the case, when the saving of life by the judicious use of a powerful artillery has been universally acknowledged. In Flanders in 1742 and in Germany in 1762 we had rather a larger proportion in the field than during the Peninsular war, when the Duke of Wellington complained that “it was infinitely lower than that of any army acting in Europe of the strength of the British part of the allied army alone, and below the scale he had ever heard of for an army of such numbers.”

One of the principal defects of our artillery service at present appears to be the slowness of promotion, in consequence of which the officers are usually worn out and unfit for service before they

although these words were scarcely written before he had resigned office, and left the responsibility of carrying out this measure to others. But, as far as any thing can yet be known of the policy of the present Government, they merely intend to follow their predecessors’ proposition of calling out the militia, considering this a sufficient provision for the present exigencies of the country.

reach the upper ranks. Colonel Chesney tells us that the senior lieutenant-colonels do not attain this grade until they are from fifty-six to fifty-nine years of age, while they are between sixty-three and sixty-six before they reach the rank of Colonel. As he justly observes,

“They then no longer possess the necessary physical strength to make a fair return to their country for the pay and allowances which they continue to draw;” and he adds, “such a state of things is calculated to destroy hope, as well as every thing like ardour; and must, therefore, if not remedied, eventually compromise the remaining efficiency of the corps.”

It appears also from the following passages, that in a scientific corps, requiring all the encouragement the State can give, the officers of artillery hold a lower place in the British service than these officers do in any of the continental armies.

“In the continental armies the artillery officer occupies a higher place, not only in point of pay, but also in rank and consideration generally. In Russia the senior officer of a battery has a higher rank than that of captain; viz. a captain of artillery has the rank of lieutenant-colonel, which, as a matter of course, improves the position of his juniors, and every subaltern enjoys a step beyond his regimental grade.”

“In France the officers of this arm speedily attain the rank of captain, even in time of peace; and they have, besides, the powerful encouragement of one step in three being given, by selection, for merit, the two others being awarded by seniority, with, as has been shown, ample opening for higher employment.”

“In Austria, Prussia, and Sweden, the artillery officer is distinguished in proportion to his scientific attainments; and he is, in consequence, more frequently advanced than the officers of the other two arms.”

“But in Great Britain alone the first captain is behind all his contemporaries, not even excepting the officers of marines; and he is excluded from the general staff of the army, on whom are conferred the commands at home and abroad.” . . .

And, again, in elucidation of the question of the general employment of artillery officers we extract the following:—

“In addition to the extensive staff belonging to this branch of the service, so large a share of general employment falls to the artillery officer in France as to cause the envy of their contemporaries of the line. With reference to the undue favour supposed to be bestowed on this service since the time of Napoleon, General Prinal published a voluminous pamphlet, in which he broadly states that officers of the line are

alone fit to command a corps d'armée, from which he would exclude those of the artillery, who should be confined exclusively to their own service. In consequence of the view so strongly taken by certain generals of infantry and cavalry, a report prevailed that it was intended to confine officers of artillery and engineers to their own specific duties ; but the following reply appears to have set the question at rest :— ' C'est en effet une étrange prétention que celle qui consiste à soutenir qu'un officier d'artillerie, qui a du nécessairement faire des études plus approfondies que les autres, dont on exige beaucoup plus de connaissances, &c., est par cela même inférieur aux autres : rien assurément ne justifie une pareille assertion ; et je passe au fait qu'indépendamment des ses connaissances, en général beaucoup plus variées, un officier d'artillerie est infiniment mieux au courant des services des autres armes que les officiers de cavalerie et d'infanterie ne le sont de ce qui concerne l'artillerie.' ”

It is not surprising that in following a system so opposite to that adopted by all other nations, and so disadvantageous to the artillery corps, this service should have become a prey to the defects which we now proceed to notice.

In the first rank of these we find the crying evil of the extreme slowness of promotion, with the consequent lengthened periods of service of the colonels and lieutenant-colonels, who have not even the advantage of the temporary promotion which would be the result of *seconding* the twenty-five artillery officers, whose employments, whether civil or military, exempt them for the time from regimental duty. In this respect the artillery is at least five years behind its sister corps, the engineers, and *very* considerably behind the Madras engineers, partly owing to the greater number seconded in these corps, while the unfortunately large proportion of company to field officers in the artillery service, necessarily leaves but few outlets for officers of the higher ranks ; Colonel Chesney says only six, two colonels and four lieutenant-colonels out of the fifty company officers of a battalion. This serious evil, we are glad to see, he proposes to remedy without expense, either by retirements, judiciously made, or by a total reconstruction of the regiment. The basis of this change is the formation of smaller companies, with three officers to each. Colonel Chesney supposes four of the existing companies to form a battalion of six smaller ones, to which he allots a colonel, two lieutenant-colonels, an adjutant, and quartermaster, making, with the eighteen company officers, twenty-four in all to a battalion, and 452 non-commissioned officers and men in peace time, or 600 in war ; the companies in the latter case being augmented from 72 to 100 non-commissioned officers and men. This clear and simple suggestion, the advantages of which

are too evident to need any comment, would do away with the useless ranks of second captain and second lieutenant, and thus give a

“more suitable proportion of the superior to the junior officers, and at the same time put an end to the system of doing duty by separate companies and different field officers.”

On this point, Colonel Chesney says:—

“It will be admitted that a division of an army, consisting of regiments known to one another, by having been previously brigaded together, would be more efficient when in the presence of an enemy, than another division, which might be equally good, but which is formed of regiments brought together for the first time, as was the case in Holland during the expedition of 1793, and again in 1799, when the regiments forming brigades, and the generals commanding the latter, were unknown to each other.

“For the same reason, if the choice companies belonging to as many distinguished regiments were assembled under different field officers, they would, for a time, form an imperfect corps; and yet this system prevails in the artillery. . . . For example, at one of our most important foreign stations (Gibraltar) there are five companies, namely, No. 8 of the 2nd battalion, No. 3 of the 3rd, No. 4 of the 7th, No. 7 of the 7th, and No. 7 of the 9th, under a colonel and lieutenant-colonel of the 2nd.”

It is palpable, that an army or regiment under several heads could not work efficiently, all *esprit de corps* must be destroyed, and all unanimity at an end; or, as Colonel Chesney expresses it, “it is well known that one large machine works better, and at less expense, than several smaller ones giving the same power.” Battalions, therefore, of six companies, which would possess the advantage of having one officer responsible for the efficiency of each, would at the same time enjoy uniformity of drill and duties, and the advantages arising from mutual knowledge of each other among the officers and men; advantages belonging, by the by, to every regiment in our army, instead of the present desultory duties of the artillery, where the officers are constantly moved from one company or battalion to another, and can feel comparatively but little interest or pride in the section to which for a time they belong.

Colonel Chesney's attention has not, however, been confined to the disadvantages weighing upon the officers of his corps; he equally advocates due rewards and encouragements to the deserving non-commissioned officers and men, and seems disposed to recommend, in addition to civil appointments, a return to the

system discontinued of late years, of giving occasional commissions to those raised from the ranks. While agreeing with our author, that "due encouragement," and we would add education, to the soldier, are of the greatest importance to the welfare of a country both in peace and war, we would yet recommend much more strongly than he has done, the appointments of the field-train, as far more suitable and judicious prizes to deserving non-commissioned officers, than commissions. The latter scarcely seem to be compatible with the conditions on which alone commissions should be given in a *scientific corps*, and it is doubtful whether the individuals in question are in every case really benefitted, by being removed from a class in which they are looked upon as little kings, and placed among others from whom they are estranged by habit, education, association, and feelings. Whereas, as quarter-masters, master gunners, or, still more, as storekeepers, &c. &c., these men would be most efficient and really in their element. There are innumerable situations of this description belonging to the civil department of the Ordnance, which in all foreign services are filled by old soldiers; but in ours alone are reserved for patronage and jobbing.

As to the relative merits of horse and field-artillery, we do not attempt to enter upon the much-discussed question, because it is now generally admitted that both are essentially requisite to the efficiency of an army. There may be differences of opinion as to the proportion which each should bear to the other, but there can, we conceive, be none as to the necessity of keeping up both these branches. All that is wanting is to make the field-artillery as perfect in its line, as the horse-brigade is already; for, to use Colonel Chesney's words, "our horse-artillery is, but our field-batteries are not what they are capable of, and might be made."

To effect this, it would be necessary that our field-batteries should be made permanent; indeed, there is every reason why this should be the case; and this, naturally, brings us to a consideration of the separation of the service into field and garrison-artillery. It stands to reason, that people must be most perfect in the duties they are accustomed to; and to attempt to make every man an efficient infantry and cavalry soldier, in addition to all that is required to form a gunner, in the short space of eighteen months, seems a positive absurdity. An artilleryman is, perhaps, ten months in battery at Woolwich, and is then sent to some foreign garrison, where he never mounts a horse, or is reminded in any way of his battery duties for years. If suddenly called into the field, how can this man be expected to be efficient in his duties? Whereas—but we had better quote Colonel Chesney's own words here:—

“At present we endeavour, and with a certain degree of success, to make every company fit for all kinds of duty, and the artilleryman becomes, in consequence, at once a cavalry and an infantry soldier; a grenadier, at one time, by his size; and at another; from his activity, a light-infantry man. On being dismissed from the marching and small-arm drill, he enters upon that of his own particular service, comprising the duties required both in the field and in garrison; stable duties are included in the former, and the uses of all sorts of military machines constitute part of the latter. All are necessary for the complete instruction of the artillery soldier; but it is manifest, that the efficient performance of such varied duties requires a separate distribution, or, at least, a subdivision into heavy and light artillery.

“Men who are perfectly suited for the latter service, appear to require the youth, strength, and activity of light-cavalry; and if such men were selected for field-duties, they might with advantage, as they become more advanced in life and less active in body, be transferred to the garrison artillery, in which they would, for several years, be fully equal to the duties, either at home, for example, at Portsmouth, Devonport, Guernsey, Jersey, &c., or at such places abroad as Gibraltar, Malta, &c. As to the officers, the slowness of promotion has, unfortunately, left too many who are unfit for active duties; therefore, if enough can be found for the field-batteries, there will be more than sufficient for the other branch.”

Again—

“The duties of the colonial and field-artillery are so different, that it is an object of paramount importance for the well-being of the service, that the two branches should be separately organized: the latter should comprise horse-artillery, as well as field-batteries; and, as part of both, there should be a regular pontoon-train.”

Upon this subject, Colonel Chesney says:—

“The want of practical knowledge in the management of such equipments is dwelt upon by Sir Robert Gardiner, in his pamphlet; and the letters published in the ‘Morning Chronicle,’ by Major-general Sir Charles Pasley, who had much to do with the pontoon service, show its defective state in the earlier part of the Peninsular campaigns, and also that much still remained to be done at their termination.

“‘Early in 1812,’ says Sir Charles, ‘Lieutenant Piper, of the Royal Engineers, was placed in charge of a train of pontoons, recently sent from England, which was drawn by oxen supplied by the commissariat. It was guarded by Portuguese infantry, and the only pontooneers were a few English artificers to keep the pontoons in repair, and a party of Portuguese seamen. With these means, however, a pontoon-bridge as placed over the Guadiana, by which 12,000 men passed the river on the 16th of March, 1812, to besiege Badajoz.’

“ ‘Early in 1813, larger pontoons from England were substituted for the smaller ones first used, and formed into two divisions of eighteen pontoons each ; one under the same officer, and the other under Captain English, of the Royal Engineers. The Portuguese seamen were now increased to 100 men, under a lieutenant and two midshipmen from that service ; and horses, under Lieutenants Wilford and Matthison, of the Royal Artillery, drivers, were substituted for the oxen. The Duke of Wellington being obliged to postpone his attack on the French army, in consequence of the delay that occurred in throwing a bridge over the Garonne, in April, 1814, and perceiving that the state of the horses had much to do with the impediments, Captain Green, of the Royal Artillery, was ordered to take charge of the drivers and horses, the scientific duty being still entrusted to the engineer officers⁵.’

“ But as hostilities terminated within a fortnight of the change here alluded to, it is obvious that the pontoon-train was only in process of organization ; and it is equally clear, that up to 1815, this desirable object had not been accomplished ; for the Duke of Wellington appears to have contemplated the employment of a distinguished post-captain of the navy (Sir Charles Napier), and 200 seamen ; but on finding that some of the sappers and miners had already been trained to this duty, their services were declined ; and the whole department was then organized on an extensive scale, in the short space of two months ; but still, as it appears, with the disadvantage of having Flemish drivers.”

Again—

“ In France, the personnel and matériel for the construction of military bridges are extensive, and are fostered with extreme care, which, however great it may appear, is not more than is absolutely required to accomplish the objects on which the success, and even the safety of armies so frequently depends. This being the case, the pontoons have belonged to the artillery service since the beginning of the fifteenth century, and the permanent bridges to the engineers.”

Colonel Chesney, who appears to have had considerable practical experience of pontoons, gives the following summary of the objects to be accomplished by such an establishment ; they relate—

“ First, to the positions occupied by, and the principal communications of, an army, and comprehend the formation of the more substantial bridges, as those on piles and tressels, as well as those of boats, pontoons, casks, &c. Secondly, to those connected with its movements, more particularly with the operations of cavalry and light troops, and comprise the formation of frame or lever bridges, &c., stretched from side to side for wider streams ; also, for the same purpose, flying—

⁵ Major-general Sir C. Pasley's letters from the “ Morning Chronicle,” 23rd June, and 5th July, 1849.

bridges of rafts and small pontoons, inflated skins, or prepared canvas cloth. These means, or a part of them, should be at hand, with the advance, so as to be always available."

It seems unaccountable, that the British army should be still without so important a part of its equipment as a pontoon-train, notwithstanding all that has been said and written on the subject of this deficiency. Amongst hundreds of instances of its extreme importance in war, Wagram may be mentioned, where it will be seen that without a perfect pontoon arrangement, the French army must have been sacrificed.

"The bridges across the Danube having been destroyed, that part of the French army which remained in the island of Lobau was separated from the main body; Napoleon had therefore no other resource than either defeat on the one hand, or to undertake, on the other, as the means of victory, one of the greatest and most difficult operations ever accomplished in war, viz. forcing a passage in the face of a powerful army, commanded by one whose talents and experience almost equalled his own."

Every thing turned upon the speedy exertions of the pontoniers, who did their parts so effectually, that some hours employed with energy enabled the celebrated Bertrand to say to his master, "Sire, il n'y a plus de Danube;" and there was still time, by a speedy passage and a prompt attack, to counteract that already begun by the Austrians on the left of the French.

Another subject treated of by Colonel Chesney, and one that must give rise to conflicting opinions, is the desirability of promotion by merit to a certain extent. Every body knows that however brilliant the services of an artillery or engineer officer may be, he cannot obtain any step out of regimental turn; the system of advancement by seniority is never departed from. On this subject, Colonel Chesney says:—

"The certainty of promotion in turn, whether the individual be well or ill qualified, has the disadvantage of taking away the strongest incentive to exertion, namely, the prospect of acquiring distinction. For this reason, exceptions should undoubtedly be made in favour of the somewhat rare instances of brilliant and distinguished service, and also professional qualifications and attainments of the very highest order. The bare possibility of promotion in this way, were it only bestowed on one out of each successive ten at the top of the list, must speedily change a state of hopeless apathy for one of continued emulation, not only in the pursuit of theoretical knowledge, but must also lead to this being followed up by animated exertions to excel in the ordinary practical duties of an officer."

One of the strongest arguments against this change is that it would open a door to favouritism to an unlimited and cruel extent, and that it would be impossible for those appointed to distribute the rewards, to judge of the respective merits of officers scattered all over the world; the deserving, but retiring man, would be passed over, while show and interest would carry all before it; and well-founded heartburnings and dissatisfaction would be its result. Men of high standing in the service, and of sound judgment, have held most adverse opinions on this subject. One of the highest authorities in the artillery service, the late Major-general Sir Alexander Dickson, was on the whole opposed to any change from the seniority system, though admitting "that he did not object to it in cases of any peculiar distinction." In such cases alone would it seem to be desirable, or to use the words of the Commissioners in 1832, in cases of "such pre-eminently distinguished services as should place the individual above all rules." Such instances would doubtless carry with them the suffrages of the whole corps, as would have been the case with such men as Sir Augustus Frazer and Sir Alexander Dickson. In reference to the latter, Colonel Chesney well says:—

"The modesty which ever accompanies real merit, and his affection for the artillery service, caused the latter officer to forget that his own case shows beyond all question the necessity of being able to depart occasionally from the strict rule of seniority. His rank in the Portuguese service enabled him to be placed in command of the allied artillery, although at that time only fortieth in the list of captains in our service, and had it not been for the former accidental circumstance, he must have been advanced out of turn, or the Duke of Wellington would have been deprived of one of his ablest supporters throughout the arduous campaigns in the Peninsula."

One more extract on a question of such exciting interest to the officers of the corps:—

"But perhaps the question may be best viewed as a choice between the evils of inertness on the one hand, and the incentive of bright and animated hopes on the other. The latter, it is true, would be attended with great and serious evils; but these, it is to be hoped, would be more than counterbalanced by considering the interests of the nation rather than those of individuals, a distinction which has been so happily expressed elsewhere. Alluding to the advisability, if not the absolute necessity of selecting general officers for promotion with a view to employment whilst in the prime of life, Earl Grey, on being asked by the Committee of the House of Commons whether any system of selection would not be invidious, and open to the charge of favouritism, replied,

‘I think it would ; but I think that though this is an evil, it is a much lesser evil than that which now exists.’”

We think so too ; but here we leave this question of a choice of evils to say a word on one on which we scarcely think there can be two opinions ; viz. the late appointment of an instructor to superintend the studies of the second lieutenants after they leave the academy. There can be no doubt of the benefit conferred on the artillery by this step. It has often been remarked that even those who have distinguished themselves as cadets, have fallen off and disappointed the hopes they had raised, when freed as second lieutenants from all necessity of study. We cannot but agree, therefore, with Colonel Chesney in thinking that,

“Were it established that second lieutenants are not to take permanent positions in the regiment till they leave the captain of instruction, every benefit that can be obtained by talent, assiduity, and competition would be the result, while a love for study and the habit of application must be the consequences.”

The work before us dwells strongly upon the disadvantages arising to the service of having so large a portion of the Queen's troops serving in India without any of our artillery or engineers. This is, no doubt, one of the palpable causes of the backward state of promotion in the corps, and is also injurious to the East India artillery, which would benefit in common with our own artillery by coming in competition with their European brethren of the Queen's service. The additional patronage arising to the East India Directors from this system appears to be the chief obstacle to the attainment of this boon for the corps.

Another change, and one which would probably be productive of highly beneficial results, would be the reduction of the existing number of ranks, by doing away with the grades of either lieutenant-colonel or colonel. It has long appeared to us that far too many ranks exist in our army. What do we want with generals, lieutenant-generals, major-generals, and brigadier-generals ? But without questioning the wisdom of retaining so many “nice distinctions,” we cannot help remarking upon the absurdity of having two officers so nearly the same in rank as colonels and lieutenant-colonels, that the difference between them is scarcely to be discovered. We cannot conceive why both these ranks should be kept up, since they only serve to retard by ten or twelve years the attainment of the rank of major-general. That this is not a “consummation devoutly to be wished” is, we think, made clear in the following extract :—

“As it is understood that the necessity has been both felt and

expressed by the highest military authorities in the country, that the grade of major-general should be obtained in the army at an earlier age than at present, some means will ere long be found to accomplish this object; and perhaps doing away with either the rank of colonel or lieutenant-colonel in the army might be one of the easiest means of accomplishing so desirable an end."

In recapitulating his proposed reconstruction of the regiment, our author states that this reorganization into smaller companies composing twenty-four battalions, or brigades of artillery, with twenty-four field and company officers, would only occasion an annual increase of 859*l.* 13*s.* 3*d.* over the present estimates. If the proposed changes be desirable, and we think them decidedly worthy of all consideration, there would therefore be no obstacle on the score of serious addition to our already large ordnance expenditure. The schedules which accompany this work, giving all the details connected with the expense and working of the proposed reconstruction, will enable those, whose province it is to attend to these matters, to judge of the practicability and probable effects of the reforms in question.

A chapter on the new muskets follows the artillery portion of this book, and the comparative excellencies of the breech-loading, Minié, and other rifles are gone into at some length. On the whole Colonel Chesney's predilections appear to be in favour of the Prussian Zündnadelgewehr; and the tables of experiments (which he gives) with the Norwegian and new Prussian rifles are of considerable interest. The great improvements which have recently taken place in fire-arms, and their adoption by continental nations, have, in connexion with the general feeling of apprehension existing at this moment, so forced the question upon the public, that we anticipate a full and fair investigation into the claims of these various weapons. We are therefore less anxious to notice this part of Colonel Chesney's book than that relating to the efficiency of our artillery, to which, after all, we must mainly look for defence should an enemy ever approach our shores. There is, however, no doubt that an improved musket must and will be adopted for our army, notwithstanding Sir Charles Napier's chivalrous defence of the present "Queen of Weapons." We cannot but be amused by this gallant veteran's condemnation of a rifle which "he has not seen," and his apparent alarm lest our troops should be deprived of their musket and bayonet and armed *en masse* with Minié rifles! Sir Charles can scarcely be so ignorant of all that has been proposed and written lately on this subject; and instead of our soldiers "losing confidence in their queen of weapons" because it is proposed to give them a musket having a truer aim, a longer range, and a

more destructive ball, we should have supposed that by putting them on a par with Minié or Needle-igniting-musket-armed troops, we were taking the only rational means of making them feel confidence in their weapons and in themselves. Few indeed of Sir Charles's brave fellows would live to cross their bayonets with the enemy if they were to be sent against him with their present inefficient muskets. We never heard till we read Sir Charles's pamphlet, that any one dreamt of depriving our soldiers of their bayonets. Some change of tactics would seem, however, to be the inevitable consequence of these improved fire-arms; and as they have been *already adopted* on the Continent, we have no alternative but to do the same, or disband our army altogether. To send men into the field with the certainty that they must be shot down before they could come to the charge with the bayonet would be too preposterous to be thought of. It does not, however, seem probable that the present system of tactics will be materially altered, *provided we keep pace with the improvements of other nations* in the art of war. Such, at least, seems to be Colonel Chesney's opinion. Artillery will still hold its place with reference to the decision of battles and to its moral effect; and although Colonel Chesney gives us the ideas of a Prussian officer, Captain Wittich, on the changes to be expected from the introduction of the new musket, we think he scarcely goes so far in his views of modification as the author he has quoted.

A striking change in the artillery armament is however proposed: viz. the substitution of one description of gun—a 12-pounder howitzer mounted on an 8-pounder carriage, and equally adapted for shot and shell—for the various calibres now in use. This idea, which originated with Louis Napoleon, has been subjected to extensive experiments at Metz, Strasbourg, Toulouse, and Vincennes, of which trials Colonel Chesney has given us the interesting and important results. If it be true that this 12-pounder howitzer unites the efficiency of our 12-pounder and 9-pounder guns with the advantage of the lightness of the latter, the sooner we bring it to the test of experience, with a view to its adoption, the better, since the advantages of such simplification cannot but be apparent. This suggestion, however, opens a large question, which we trust will meet with the consideration it deserves from our military authorities. We should have far more hope on this, as well as on all other points connected with military reorganization and improvement, if the several branches of the service were brought, as they ought to be, under one head. It is only when the artillery service becomes an integral part of the army, that we can hope to see its defects remedied, and its efficiency duly promoted. It is an undoubted

anomaly to have our engineers and artillery, when out of the kingdom, entirely under the officer in command of the troops, while at home they are quite independent of the Commander-in-Chief. The present system also causes a delay and complication of references, the evils of which can only be duly estimated by those who have suffered from them. Add to this the discouragement to engineer and artillery officers, of finding all staff and other employments, open to the line, closed to them, however well qualified they may be, with the still more serious evils to the service at large, which we shall find detailed in the following extract, the last we shall give, from the work before us:—

“ It may be asked, whether, if the Ordnance military corps had been equally subjected to the Commander-in-Chief, there would at this moment be 30,497 Queen’s troops serving in India, without any of her Majesty’s artillery at all? Also, whether such a palpable deficiency of artillery would have been for a moment permitted as that complained of by the Duke of Wellington, in his letter of the 27th February, 1813, from Frenada? Or that to which his Grace called the attention of the Government of the country, at a later period, in the following words?—

“ ‘ *Bruxelles, April 15, 1815.*

“ ‘ MY DEAR LORD,

“ ‘ I assure your Lordship that the demand which I have made of field-artillery is excessively small. The Prussian corps on the Meuse, of 40,000 men, has with it 200 pieces of cannon; and you will see, by references to Prince Hardenberg’s return of the Prussian army, that they take into the field nearly 80 batteries, manned by 10,000 artillery. These batteries are of 8 guns each; so that they will have about 600 pieces. They do not take this number for show or amusement. And, although it is impossible to grant my demand, I hope it will be admitted to be small.

“ ‘ Yours, &c.

“ ‘ WELLINGTON.’

“ ‘ TO the EARL BATHURST.’

“ Indeed it may, on the contrary, be confidently affirmed that, if the artillery had been equally subject to the Commander-in-Chief, the great pains bestowed on the service by the Duke of York would have secured for the armies in question, as well as for every other field force, a due proportion of artillery. Nor is it going too far, to express a confident belief that, whenever the British force shall become essentially one army, it will, whether consisting of 50,000 or 150,000 men, have at all times that proportion of artillery which may be fixed upon as suitable for the wants of the country, abroad as well as at home.”

In reference to the preceding, it is well known that the Duke of York deeply lamented the unfortunate state of things which

precluded him from extending to the artillery service those benefits which he delighted to bestow on the army at large. Indeed we may well admit that some radical defect must exist, when, in order to expose the vices of the existing system, we see a high-minded officer driven to publish such painful personal details as those relating to Colonel Chesney's position at Hong Kong in the book before us. Until this crowning remedy for all defects shall have been brought into operation, it will be vain to look for that unity of purpose and that centralization which can alone ensure the efficiency of our army. We have now at the head of the Ordnance a nobleman capable, and we believe willing, to carry out all judicious reforms. If Lord Hardinge be ambitious of the highest of all distinctions, that derived from benefits conferred, he has now an opportunity of earning the gratitude of the whole corps, by using his powerful influence towards *merging the Master-general of the Ordnance in the Commander-in-Chief*. Night after night Messrs. Cobden, Bright, and Co., descant upon the inefficiency of our military services, notwithstanding the enormous outlay for their support. There is unfortunately but too much truth in what they assert; but if those in power would but take the initiative in reform, and enable us to point to an efficient army and artillery, as well as to a powerful navy, all cavillers would be silenced, and the security and respectability of our country secured. Let our army be as small as is considered safe for a great nation like this,—we are no advocates for overgrown military forces,—but let it be *efficient, justly proportioned in all its parts*, and animated by that spirit of unity and confidence in itself which are the characteristics of a vigorous, healthy body. If, as seems probable, England will henceforth rely in some measure upon her militia for internal defence, let it not be forgotten that provision must be made *beforehand* for a *due proportion of artillery* to act with this force whenever it may be called upon; and let all inventions for the improvement of our ordnance be fairly examined and tested while there is yet time. The French experiments with the 12-pounder howitzer have set us a practical example which we would fain see followed.

It is from our strong conviction of the importance of this subject to our existence as a nation that we have dwelt so largely upon it. The extracts we have given from Colonel Chesney's book will have enabled the reader to judge for himself, in some degree, of its merits; although, in a notice like the present, our object having been to seize upon and bring prominently forward those points most requiring public attention, we have necessarily omitted many important details and much interesting information both to the unprofessional and military reader. Colonel Chesney's

earnestness and anxiety for the welfare of his corps are apparent throughout the volume. His style is simple and straightforward, that of a man full of his subject, and impressed with its importance. He sometimes gives his readers credit for as great a knowledge of his subject as he possesses, and this has led to an occasional ambiguity and obscurity of diction, which would scarcely however strike a military man. But the volume on "Fire-arms," &c., is undoubtedly a valuable addition to our military literature, and we shall be happy to see it meet with the consideration and success which it deserves.

ART. VI.—*The Anglo-Catholic Theory.* By BONAMY PRICE, M.A. Reprinted from the "*Edinburgh Review*," No. CXCII., October, 1851. London: Longman, Brown, Green, and Longmans. 1852. (12mo. pp. 85.)

WHEN opposite extremes are struggling for the mastery, those who are disposed to maintain a middle course must make up their minds to endure taunts and sarcasms without end. In religion and in politics it is pretty much the same tale: the moderate, sensible, practical, and humble-minded man, is sure to be charged with inconsistency, dishonesty, vacillation, and want of logical power, by those who imagine they can see a vast deal further than he can, and who assume to themselves the proud distinction of being the only consistent reasoners, and the only honest men in the community. It is undoubtedly somewhat tantalizing to these theorists, who lay down the law for all the rest of the world, to see men of intelligence, not wholly unqualified to judge in such matters, admitting or denying some first principle of theirs, and yet pretending to exercise so much independence of judgment as to withhold their assent from the inferences and conclusions which the aforesaid theorists declare and pronounce perfectly irrefragable; and even holding on the quiet tenor of their way, without paying much heed to the wranglings and taunts of those who would fain win them over to the profound systems in which they respectively rest their faith.

We have observed for some time what appears to be a systematic and organized attack, though a covert one, on the general principle of the Church of England; and it seems high time to take some notice of it, and to discuss in some little detail the positions taken by the various writers alluded to. We purpose, therefore, in the following paper, to speak of some of the leading objections to the Anglo-Catholic theory, as it is called. We do so, without in any degree identifying ourselves with every theory which receives that appellation: nor indeed do we employ that term to designate the general views for which we contend, because it has unfortunately become mixed up with notions of which we cannot approve, and, on the contrary, very decidedly disclaim. Our object in considering these objections is to point out the danger to truth, which we conceive to be involved in them—and the inconsistency which they present, with the evident and un-

deniable principles of Christianity, and the framework of our doctrine and discipline. We say it is high time to be on our guard, lest, under the guise of hostility to "Tractarianism," and to "High Church" principles, notions should be imperceptibly received, which would go to the subversion of faith, and promote the cause either of dissent or of Romanism.

We are glad that the appearance of Mr. Bonamy Price's Article in the "*Edinburgh Review*," and its subsequent republication, affords to us an opportunity of grappling with this subject, and bringing to the test of fair discussion, the class of arguments in which it deals, and which meet us in the Radical and Dissenting journals at every turn.

The ground which we defend is this in general—that there is a principle and position, which is calculated to maintain the authority of the Church without the excesses of Romish despotism, and yet in opposition to the spirit of anarchy and disorder—that this principle or position is the attribute of the Church of England, and that it is the principle of the Word of God. We trust that we are not about to maintain any new theories. We are thoroughly sick of "theories;" we have had far too much theorizing—irreverent and presumptuous theorizing on the most important subjects. We are not advocates of any ideal theory, but of the plain, obvious, notion of the Church of England, and of a Church in general.

There are many points in Mr. Bonamy Price's tract from which we are unable to withhold our assent. There is much truth in its statement of dangers which are evident to all but a very small portion of the community, and for which no effectual remedy has as yet been provided. Nor indeed is it easy to see how it is possible to provide, under any system, against evils such as those to which Mr. Price alludes. Persons who openly resist the authorities of a religious community, may be got rid of. Persons who so deny the doctrines of a Church, that they can be made responsible to the ordinary tribunals of that Church, may be censured or otherwise punished. But unless we establish Mob Law in spirituals, and introduce the "Lynch" system into the Church; or, on the other hand, establish an Inquisition, we really see no very evident means of forcibly terminating the spread of a spirit of disaffection. For the evil at present in the direction referred to is, that there is a want of attachment to the cause of truth—an inclination and prejudice in favour of error. How can this be forcibly dealt with? Men cannot be compelled to love the Church of God, any more than they can be compelled to love God Himself. Their scepticism cannot be healed by force in the one case, or in the other. We must confess our serious appre-

hensions as to the results of any legislative interference by Parliament—not so much from the offence which it might give to individuals or parties, or from any jealousy of the interference of the Temporal power in religious matters; because both Inspired and Ecclesiastical history show, that on many occasions, the Temporal power has interfered beneficially in religious matters, and protected the faith against innovations of a dangerous character. And as long as the Church of England refers us to the examples of the godly kings and rulers of the Old Testament, and of the Christian emperors under the New Testament; and as long as the Reformation itself, abounding as it did in acts of interference by the Temporal powers for the reform of Religion, is held defensible; so long must we recognize the abstract right of the Temporal power, under special circumstances of danger to the Faith, to interfere. Nor do we say that such special circumstances do not now exist; we are far from denying that they do exist. There is a great evil which all ordinary expedients fail to eradicate; there is so great a division, that it certainly may admit of a question, whether it could be suppressed even by a Synod, or whether that Synod would subdue or irritate existing evils. But, while recognizing this abstract right of the Temporal power to interfere in such circumstances as we are placed in, we should certainly feel great apprehensions, lest a Legislature constituted as ours is, should root up the “wheat” with the “tares,” and thus aggravate our evils, were it to attempt to remedy them. For ourselves, we remain of opinion, that under all the circumstances of the case, the Church will be best fenced in, and protected, by the assembling of a Convocation, which shall represent fairly and fully the Clergy and the Laity of the Church—giving the power of election to such Laity as are in full communion with the Church, or have evinced their value for the ordinances of religion by receiving the Holy Communion. None but intelligent and pious members of the Church ought to take any part in its management, and no other line can be drawn practically but that of communicants, and non-communicants. Such a body ought, according to precedent, to act in subordination to the Temporal power; and all we can say is, that if it did not act on this principle, while acting also on the dictates of conscience, it would not deserve to exist. We are convinced that the great mass of the Clergy and Laity of the Church of England are warmly and devotedly attached to the Established Religion, and that a Convocation fairly representing them, would do its duty well.

It will be seen, then, that we are far from being insensible to the existence of the evil, of which Mr. Price speaks in the following passages:—

“Do then, we ask, the events of the past year furnish us with any brighter hope for the future? We have indeed chased away some of the anxieties which pressed upon our imaginations. We have learned that the people of England are Protestant still. This is something: for there is always an advantage gained by dissipating an imaginary prestige of success. Not that this proof of our Protestantism will make the Church of Rome one whit the less persevering or less confident; but it may weaken the inclination so commonly felt to side with what is thought a rising cause. But if nothing more be done: if no progress is made in diminishing the religious and other influences which Rome brings to bear on the minds of men, the vehement protests of last autumn may be but the convulsions which precede death. Lord Shaftesbury indeed promised much. Amidst enthusiastic applause he gave a pledge, that, if the Tractarian treason were not rooted out by the bishops, the laity of England would take up the work in earnest, and obtain safety by an efficient Church reform. The Tractarian disloyalty remains, and Lord Shaftesbury makes no move. We are not bringing an accusation against Lord Shaftesbury. For though our difficulties might be partially removed by legislation, heavy indeed would be the responsibilities which would lie on a real Church-reformer. To attempt a reform worthy of the name would be to put the whole Church of England into the crucible: and for this, neither the statesmanship, nor the religious intelligence and feeling of the country, are yet prepared. In our judgment, therefore, Lord Shaftesbury acted more wisely in suspending than he would have done in fulfilling his pledge. Only let us distinctly recognize our real position,—that no bar has as yet been opposed to the advance of Popery, either within or without the Church.

“At the same time, it must be admitted that the Tractarian or Anglo-Catholic party has sustained a serious discouragement. The agitation of the public mind has decided the waverings of not a few important persons among the Tractarians. Whether it has been that their doubts had become ripe for resolution, or that the reproaches of Protestants have drawn their attention more forcibly to the ambiguity and untenableness of their position; whatever may have been the immediate cause, they have renounced the communion of the Church of England, and have been reconciled, as it is termed, to that of Rome. Two consequences have followed this act. In the first place, the eyes of many have been opened to the tendency and ultimate effects of Tractarian principles. But a second and a not less impressive result has ensued: the Tractarians have been made to feel distrust of themselves and their position. A party which loses its leaders by continual defections, just in proportion as they are distinguished by learning, ability, and earnestness, must have its confidence shaken, as to the soundness of its views and its power of sustaining them. What can be more damaging to a cause, than to be abandoned in almost unbroken succession by those who have fought at its head with the sincerest enthusiasm, and have enjoyed the best opportunities, and have pos-

sessed the greatest capacity, for appreciating its merits? A disquieting suspicion of the hollowness of their position has come over the most honest of the Anglo-Catholics: fresh secessions are taking place: and men of equal ability cannot be found to fill up the gaps which have been thus made. Who, among the foremost of the Anglo-Catholic school, except Dr. Pusey and a few of his immediate friends, if even these are to be excepted, can be now considered safe by the Anglo-Catholics themselves.

“But we must not fall into the enormous blunder of inferring from the fact of a certain amount of disorganization having overtaken the Anglo-Catholic party, that the mischief has been destroyed at its root. The eminent men, who have left it for the Romish communion, possessed, if not greater sincerity, at least a clearer intellectual vision and a higher consistency of thinking, than the mass of their former associates. Their condemnation of the Church of England is evidently not acquiesced in by the main body of those whom they have abandoned. As a party, they must be startled and disturbed by the secession of their leaders; but it will not drive the majority of them from their opinions.”—pp. 5—9.

While we would not be understood as concurring in various points of the above passage, still we must admit that there is much sad truth in it. Mr. Price, however, does not see his way clearly to any practical solution of the difficulty, or removal of the danger. We, on the contrary, look to a fair representation of the Church of England as the ultimate practical remedy; and, in the mean time, we would say, that the heads of the Church have it in their power to contribute materially to the prevention of further evil, by exercising with firmness their power of refusing ordination, except where there is the most perfect evidence of *formed and settled opinions adverse to Rome*—and a sufficient pledge that there are no connexions of any kind with those who are unsettled or suspected. We feel assured that public opinion would bear out any bold and honest exercise of episcopal vigilance in this direction, or in reference to the licensing of curates. And we therefore feel, that there is a very *considerable* safeguard against the spread of unfaithfulness; and we must confess, that we think there is now quite as urgent a need of rigid investigation on such points in examination for orders, as there can be for inquiries into views on baptism; indeed, we will say the need is more urgent, because men who are indistinct or mistaken in some of their views of baptism do not, at least, forsake the Church of England, and carry their congregations along with them; but men of the other class *do* secede in numbers, and endeavour to disseminate their errors, and to gain converts for Rome. The one is not found practically to lead to dissent, while the other is found practically to lead to Romanism.

But while writers like Mr. Price, confess that they do not see their way to any practical measures for eradicating admitted evils, they imagine that the spread of what they consider to be sound and enlightened opinions, will be of some use in checking the spread of error. We entirely concur with them in this view, and we are prepared to go along with their argument to a certain extent. They are only stating the truth in maintaining that some views of the Church, and of its authority, naturally lead persons to Rome. But they mix up views which ought to be kept separate, and they exaggerate the logical coherency of the Romish system, i.e. they swallow all the Romanists say on this point : and they are mistaken in supposing that all and every kind of admission of Church authority must, if consistently carried out, lead to Rome—that strict reasoning finds only in the Romish system what it requires, as a logical and consistent claim of authority. They are equally mistaken, in imagining that there is no alternative between an absolutely infallible Church, and an unlimited exercise of private judgment ; or a Church formed by the fortuitous combination of individual opinions and tastes, and dissolved, reformed, split, and re-united according to fancy. We think that such a view does a serious injustice to Christianity ; it represents Christianity, in the first instance, as a question of logic ; and it ends, by demonstrating that in neither extreme, which it recognizes as logical, is consistency or common sense to be found. It will be our effort to show this in the course of the following pages. We assert, that the choice which such reasoners as Mr. Price, and a good many other writers of the same kind, place before us, is injurious to Christianity.

Let us briefly examine the description which Mr. Price gives, of what he calls “Anglo-Catholicism.”

“What then is the Anglo-Catholic theory of the Church ? It teaches that there is one Universal and Apostolic Church, an outward and visible society, whose essential characteristic is unity. Membership with this Church is the condition for obtaining the privileges of the Christian religion, of which the sacraments are the chief. These sacraments are possessed exclusively by the Church ; and to it Christ has also given power and authority to declare the truth. Moreover, Christ has instituted in this Church a special corporation, perpetuating itself by the specific and inviolable law of succession from the Apostles through episcopal ordination and imposition of hands ; and this order of men are first, priests, mediating between Christ and His people, with the right and power of sacrificing, dispensing the sacraments, absolving, and judging of doctrine ; and, secondly, the sole legitimate rulers and governors of the Christian Church. Such are the main elements of the Anglo-Catholic theory. It holds much in common

with the Roman; although it fails utterly in some of the essential requirements, which Rome early saw to be necessary for constituting a consistent and logical whole, and which with unscrupulous courage she has claimed and assumed in her doctrine of ecclesiastical polity."—pp. 24, 25.

The system which is thus described, is represented by Mr. Price as held by Anglo-Catholics, and by Roman Catholics, with some differences, more especially in the point of infallibility. He then proceeds (pp. 26, 27) to argue, that if a Church government of this kind, making such exclusive claims, be regarded as essential, there is a positive obligation to produce an explicit, positive charter, conferring such rights on it—to show a clear and direct Apostolical command—"an explicit absolute title, derived either from the positive declarations of Christ and His Apostles, or else by *necessary* deduction from the very nature itself of the Christian religion." He then proceeds in these terms:—

"The Romanists felt that the demand could not be evaded: but they also found it impossible to procure such a charter from Scripture upon the principles of the ordinary interpretation of language. They next appealed to the practice and belief of antiquity; but neither did these bear out their claims with the distinctness and positiveness required. An endless amount of vague and obscure statements, and yet more the strongest diversity of opinions, presented themselves in the writings of ancient Christians. There still remained the vexatious necessity for producing an objective standard, a principle of selection: the definite and peremptory charter was still not forthcoming. The doctrine of Infallibility could alone fill up the gap in the argument, and supply what was needed; and with true logical and practical instinct the Church of Rome boldly and unreservedly pronounced itself infallible. This infallibility furnishes the requisite rules for the unerring interpretation of Scripture and tradition; and the interpretation thus determined is easily made to furnish every title-deed necessary for the Church. Private judgment and the freedom of individual thought are effectively got rid of. An infallible oracle silences diversity of interpretation: to differ is to rebel, and is met, not with argument and refutation, but with chastisement and expulsion.

"The logical unity of this theory is perfect: its issue with Protestantism simple and direct. Catholicism or Protestantism is established, according as the tremendous claim of infallibility is established or overthrown. In the assertion of that infallibility, however, the Romanist has firm, logical standing-ground. The Protestant treats Popery as a gross corruption of Christianity; the Roman Catholic rebuts the charge by pleading supernatural revelation as the authority for his religion. The controversy thus ultimately turns on the evidence which can be produced for a fact; and whilst the Protestant pronounces that fact to be most gratuitously assumed and to be utterly destitute of proof, the

Roman Catholic may still reply that to *his* understanding the evidence for it is satisfactory."—pp. 29—31.

Now we really must offer one or two remarks on this passage. Its object is to prove that Rome alone can consistently maintain the positive obligation of the Episcopal form of Church government, because she has claimed infallibility, and her infallibility completely settles the obligation of Episcopacy. Mr. Price has apparently forgotten, that in the Council of Trent the most violent disputes took place on the very point of the Divine institution of Episcopacy, and that those who wished to insert that doctrine in the Decrees of the Council were in a minority, so that the doctrine was actually not defined. Thus, in point of fact, the Romanist who maintains the Divine right of Bishops, occupies *precisely the same ground* as the Anglo-Catholic, and is obliged to prove his position from Scripture and tradition. It is all very well to talk of the convenience of assuming infallibility, but when Mr. Price speaks of "the logical unity of this theory" as "*perfect*," we really must demur. "Private judgment" in the matter of Church government, is *not* "got rid of" by the "infallible oracle" in this case. A Romanist may hold that the Pope could dispense with Bishops, or he may hold that Bishops are divinely instituted and essential to the Church; and "private judgment" is his only guide in either case.

We have a few more words to say on this "perfect logical theory" which Mr. Price so freely and so liberally ascribes to the Church of Rome. He seems to think that the necessity of producing any argument or proof for the theory of Church authority as held by Romanists, is dispensed with at once by their assumption of the doctrine of infallibility. Their Church vouches infallibly for the truth of its doctrines: it is of course needless to enter into any investigation of their proofs: all exercise of private judgment is at an end; the principle of authority is perfect. Now just let us view this "logical" system a little more closely: its object is to exclude altogether,—simply, wholly, and absolutely,—private judgment. Faith is to be built solely on an infallible authority. Now is it so in fact? From whom does the Roman Catholic learn his faith? From a priest or a bishop who is not himself infallible, and who has, in his turn, learnt this doctrine of his Church by the exercise of his private judgment on the interpretation of the formularies and decisions of that Church. The Roman-Catholic is thus placed in the same position as the Anglo-Catholic. He bases his belief on the teaching and decisions of his Church, just as the Anglo-Catholic does on what *he* considers of authority; but if he comes to inquire what that teaching and those decisions *are*, he is thrown at once on "private

judgment." The *Church* does not tell him infallibly *what* her judgments and decisions are. He has to look for them amongst the councils and the decrees of popes. He has to examine whether a council meets all the conditions of an œcumenical council. He has to translate, and to interpret the meaning of its decrees. He has to examine whether any particular papal decree has, or has not been universally received. He has to do all this by means of his own private judgment, or the private judgment of one or more others, for the *Church* does not tell him any of these things. And after all, how is he to be assured that the decrees of pontiffs, or the actions of synods, have come into his hands free from interpolations, and in their genuine and authentic shape? Who is to vouch for their right interpretation? In all these respects, that is to say, whenever he makes an act of faith in any one of the doctrines decided by his Church, he does so on the strength of "private judgment." And in fine, there is the great question of all, What proof is there for the doctrine of infallibility itself? Who can *infallibly* assure the Romanist that his Church is infallible? What is his course of argument here? He takes the Bible in his hands, and proves that the Church was to possess certain characteristics. He next shows that his Church alone meets those conditions and characteristics. Then he argues from Scripture and tradition that the true Church must necessarily be infallible. But this whole process is, after all, an exercise of *private judgment*. In these most difficult and important questions, he is not infallibly guided. His Church has never pronounced his chain of reasoning valid, or set the stamp of infallibility on the process. She has not even affirmed her own infallibility by any formal decision. If she does so in practice, she also asserts practically that Scripture and tradition are valueless, and incapable of demonstrating any doctrine until they have been guaranteed by her authority; therefore she excludes herself from the power of demonstrating her own infallibility from Scripture. She cannot do so without violating the well-known rules of reasoning, and arguing in a circle. Notwithstanding this, she does so without scruple, but in so doing she recognizes in each individual, *the very same* private judgment and inquiry that the Anglo-Catholic is obliged to employ. If the Roman Catholic, or any one else is supposed to be capable of satisfying himself of the Divine origin of Christianity; of the authenticity, genuineness, uncorrupted preservation, correct translation, and true meaning of the Holy Scriptures: if he is supposed capable of attaining certainty as to historical facts in ancient and modern times, and of determining the genuineness and meaning of the monuments of tradition; if he is enabled to do this with so much certainty by the

efforts of his private judgment, that he is supposed qualified to investigate and examine such knotty questions as the visibility, unity, sanctity, catholicity, and infallibility of the Church—why, in the name of reason and common sense, is he not equally capable of examining the question of transubstantiation?

We are really astonished at the course pursued by such writers as Mr. Bonamy Price, in reference to Rome. They invariably play into the hands of Romanists: they never dream of doubting the assertions of these ingenious men with reference to the logical coherence and beautiful consistency of the Romish system! They re-echo the boastings of the Jesuits. And for what reason? It would really seem that they had taken a leaf out of the Jesuit book. The Jesuit is ready to sacrifice the whole of Christianity and to yield it up to the infidel as an imposture, if it is not made to assume as its basis and first principle, the infallibility of Rome. Concede to him that principle, and he will allow Scripture to be authentic and inspired. Deny it, and he will meet you in the guise of an infidel. And, on the other hand, here are men like Mr. Price, who are willing to give up *every thing* to the advocates of infallibility, in order to embarrass those who will not consent to embrace their anarchical principles. If a man is not a latitudinarian and a democrat in religion, such writers as these would endeavour to subvert his religious principles altogether, and to hand him over to Romish bondage.

Mr. Price having lauded to the skies the beautiful consistency of the Romish theory, thus turns upon the Anglo-Catholic:—

“Far otherwise is it with the unfortunate Anglo-Catholic. The denial of infallibility puts him out of court. Many a wistful glance have Anglo-Catholics cast towards infallibility; and frequent have been their attempts to insinuate, for they dared not to affirm, the tenet. The Church of England rejects it. In her articles she proclaims the fact that the Church has erred. She affirms in this same charter of her creed, not only that Churches of the highest name; the Churches of Jerusalem, Alexandria, Antioch, and Rome, have erred; but that even General Councils gathered together from all Christendom ‘have erred even in things pertaining unto God.’ Her separation from Rome, and the Anglo-Catholic’s un-Catholic isolation from almost all Episcopal Christendom, rest on the declaration that the Church has been fallible. Every where her foundation for truth is Scripture: she pleads Scripture as the ground of every doctrine she professes: her test of orthodoxy is an appeal to Scripture. Arguing from the ascertained fact of the actual admission of error, she makes Churches and General Councils alike amenable to the bar of Scripture: that is, she disowns the existence of any unerring organ of truth on earth. Every member of the Church of England, therefore, is debarred from the use of that argument without which the long array of the ablest controversialists which the world has

seen has found the proof of Church principles impossible. Need any thing more be said to show the hopelessness of the Anglo-Catholic's position? He is forced by his Church to seek his proof from Scripture: if he fails, as fail he inevitably must, he must next try to extract it from the Primitive Church; but to do either he is compelled to employ the very principles which the Church theory was framed to exclude. He must be a Protestant, and act as a Protestant, and work with the Protestant instrument of private judgment, in order to obtain from the Word of God, or the chaos of ancient writings, a doctrine which shall cast out Protestantism and all its processes as false and Anti-Christian.

"Here we might take our stand, and regard the Protestant doctrine as fully established by the absence of every thing like an exclusive charter for Episcopacy. Nothing more is required to prove that an Episcopal Church possesses no superior right over any other, and that the doctrines of the Anglican Church are based upon an act of private judgment (whether performed by individuals or a body of clergymen), which declares them to be consonant with the Word of God."—pp. 31—33.

Now really we must say, that Mr. Price is most unjust in his argument here. We have already said, that we should be sorry to be obliged to maintain the theory of Anglo-Catholicism as stated by him; but putting aside for the present the merits of that system in itself, we do say, without hesitation, that the Anglo-Catholic if he *be* inconsistent, is not *more* so than the Roman Catholic. If he holds that there is authority, or even infallibility in the Church, and yet is obliged after all to build his faith on "the Word of God, or a chaos of ancient writings," he is only in the same predicament as the Roman Catholic, whose faith is equally built, in the first instance, on "the Word of God, or a chaos of ancient writings;" and in the case of each doctrine defined by his Church, on his *own inquiries* into the doctrines of his Church, or on some fallible testimony. So that really the Romanist is just as much dependent in every atom of his belief on the principle of private judgment and inquiry as the Anglo-Catholic is. We do not say that he is dependent in the same *mode*, but he is in all cases essentially dependent on the very principle he condemns.

There are various statements of fact in the last-cited passage of Mr. Price's article, which are inaccurately or very loosely worded. He is not borne out in his assertion that the Church of England "rejects" infallibility by the proofs he adduces. "In her Articles she proclaims the fact that the Church has erred." Speaking accurately, there is no such assertion to be found in the Articles. She declares indeed that the Churches of Jerusalem, Antioch, Alexandria, and Rome, have erred; but she does not there affirm that "the Church" has erred, or that she has erred

herself. Mr. Price has no right to make the Articles say what they do *not* say. Again, "her separation from Rome" is spoken of as an admitted fact—the meaning being, evidently, that she went out, and formed a distinct communion, refusing to continue in communion with Rome. Mr. Price knows, we presume, that this is a disputed point, to say the least; that many persons would deny his assumption as inconsistent with fact. Again, he assumes, that since the Article declares that general Councils have erred, therefore it teaches that "all councils are amenable to the bar of Scripture," and that "there is no unerring organ of truth on earth." We must demur to this conclusion as not following necessarily from the premises. There is no such assertion in the Articles referred to as renders it impossible to hold that some decisions of councils are of binding authority; and the Anglo-Catholic is not involved in the difficulty which Mr. Price tries to entangle him in. If he judges from examination of the Scripture, and of "the chaos of ancient writings," that some decisions of the Church in past ages are supported by an authority which he deems irresistible; or if he is satisfied from the same authorities, that an Episcopal form of Church government is essential, he may be wrong in his view, but he is not more inconsistent or less logically consequent, than the Roman Catholic who believes, without any infallible decision on the fact, that certain synods in former ages were infallible, and that others were fallible.

Having thus endeavoured to show that the praises lavished on the logical consistency of Romanism at the expense of Anglo-Catholicism are not merited, we would now advert to another branch of the subject, and a very important one. What are the principles which Mr. Price and his coadjutors recommend, by way of rooting out all tendencies to Romanism? What are these antagonistic principles which are to dry up the evil at its source?

Mr. Price thus states what he conceives to be the logical and spiritual contradictories of the Anglo-Catholic theory, and of Romanism.

"Now the two cardinal principles of Protestantism, which at the Reformation overthrew the Church of Rome, and are the foundation of every Protestant Church, are these: the sole and paramount supremacy of the Word of God, as interpreted by private judgment; and the inherent right of every separate society of Christians throughout the world to institute for itself its own form of Church Government. Protestantism does not assert that all forms of ecclesiastical polity are equally good, nor that the judgment of one man is as trustworthy as another's in the exposition of Scripture: but it does maintain that the faith professed by each Church rests ultimately on the interpretation

which that Church has, independently for itself, put upon Revelation ; and that the full participation in the benefits of Christianity is not attached to any particular form of Church Government.”—pp. 22, 23.

Now in this statement two ideas are introduced. We have, in the first place, the supremacy of the Word of God “as interpreted by *private judgment*.” We have afterwards “the faith professed by each *Church*,” and the “interpretation which that *Church*” has for itself put on revelation. Here are two ideas. There is the private judgment of each *individual*, and there is the private judgment of the *Church*. Let us see what further light is thrown on this by Mr. Price in the course of his article. Does he recognize the full and unfettered right of the private judgment of an individual to dissent from the faith of his own Church, and of every other? It is to be expected of course, that a writer who attaches so much weight to clearness of principle and consistency of logic, should himself be clear in his views—should himself be able to take a clear and consistent ground. We only seek for what is reasonable in expecting thus much from Mr. Price. Well then, what are the statements which he subsequently makes in explanation of his view?

He maintains (p. 27) “Protestantism,” by which he means “a vindication for the whole Christian community of rights which confessedly belong to it, *i. e.* the right of choosing its own “Church polity.” He asserts (p. 28) “the right of each society to govern itself.” He says (p. 28) that “a Church may choose to govern itself according to the Apostolical model, be it Episcopal or Presbyterian,” but has no right to condemn others. He adds that “each Christian community” may determine its polity for itself. Now, is it, or is it not meant, that if a Church—such for example as the Church of England was before the Reformation—should concur in a particular interpretation of Scripture, and thereon establish a certain form of Church polity and a certain body of doctrine ; such a form of Church polity is established according to God’s will, and is binding in some degree on individuals? As far as we can see, Mr. Price appears to be of opinion that it is so ; for he remarks (p. 37) that the very key stone of the Protestant argument lies in the assertion that “the men who made up the Reformed Church of England were the same men as had constituted the Roman Catholic Church of England ;” for “the Protestant builds his Church on the exercise by the Christian Society of England of its right to govern itself,” and therefore the pre-existence of the body to exercise such a right is necessary to the proof of its actual exercise. He speaks (p. 38) of “a distinct assertion [at the Reformation] on the part of English Christians, of their prerogative of framing

an ecclesiastical constitution for themselves ;” and he speaks of “ a new government,” not “ deriving its authority from the sanction or decree of its predecessor.” And he goes on to affirm that “ the Reformation asserted in the ecclesiastical, the same truths which centuries later civil revolutions have established and are establishing in the secular world—the nullity, namely, of divine right, and the supreme sovereignty of society over all its concerns and relations.” Mr. Price further guards expressly against the notion that the Protestant principle, as advocated by him, leads to anarchy, or to latitudinarianism. He rejects “ ultra-Protestantism ” in a certain sense, and reiterates his comparison between the obligations of civil and ecclesiastical society.

“ But the phrase may be intended to convey a different meaning. It may signify a repudiation of all social obligation for Christians, a restricting of the Christian religion to a personal and solitary relation between God and each individual Christian, a virtual negation of the very idea of a Church ; or if so gross a reproach is not intended, the expression may be meant to suggest loose notions of government, general laxity of the social bond, liberty of forming new associations, without any sense of responsibility, on the impulse of mere caprice, or such an ascribing of equal virtues to every form of outward polity as is tantamount to indifference towards all. If such is the charge brought against the denial of the divine right of bishops, we meet it with the question, whether the disbelief in the divine and exclusive right of monarchy is sufficient to convict any Englishman of being a republican or an anarchist ? Is the opinion that the title of Queen Victoria has the will of the nation for its charter incompatible with the warmest loyalty for her person, the deepest reverence for her high office, or the sincerest attachment to monarchy ? Is every consistent constitutionalist driven to the miserable alternative of being obliged to account her an usurper of a throne which belongs to a more direct line, or of holding that monarchical government has no independent root in the well understood interests, the enlightened reason, and the sober affections of the people of England ? ”—pp. 77, 78.

These views are, we think, very plainly and distinctly stated. The society of Christians in each country may exercise its free judgment in the meaning of Scripture, and may choose whatever form of doctrine and polity it deliberately prefers. If it likes to be Episcopal, it may be Episcopal. If it likes to be Presbyterian, or Congregationalist, Baptist, or Methodist, or any thing else, it may be so. It has full power and authority to do so. It is an essential principle of Protestantism that it has this power. The Society in each country may be compared to the temporal power. The people have in either case the power of settling the form of Church government and determining the doctrine of the Church,

and of reforming either when necessary. The laws established in either case are inconsistent with anarchy, or the notion that every individual may act just as he likes, without obedience to any rules, or in accordance with his own choice and will only.

It must be admitted that this is, as far as it goes, a very intelligible theory. It is in fact that of Dr. Arnold. It recognizes an authority in the Church—an authority which springs from the popular will. According to this principle, were the people of England to have adopted the Presbyterian form of government at the Reformation, and the Scottish people to have adopted the Episcopal, they would have acted with perfect propriety, and there would have been an obligation on all individuals in these countries to adhere to those forms. Nay, suppose England and Scotland were to exchange their forms of polity by the action of the popular will, the obligations of individuals towards Episcopacy and Presbyterianism in each country would be reversed from what they now are. But there is here one little difficulty, which we must be pardoned for alluding to. We cannot conceive how, if every nation has full authority to frame its form of government and to model its doctrine as it pleases, it would be possible to deny to a people the right to adopt Irvingism or Mormonism. Perhaps Mr. Price might see no great difficulty in this. But we will advance another step. Suppose, then, that a nation should be persuaded that the Sacraments of Baptism and the Lord's Supper are superfluous and unlawful, and should regulate their ritual on that of the Quakers. Or suppose them to be convinced that the doctrines of the Trinity and the Atonement are fables and superstitious errors, and to model their religious system on a repudiation of them both. Would Mr. Price be still prepared to maintain the absolute inherent right of this people to model its doctrine and discipline on its own views of the meaning of Scripture? And to come to what appears to us a still more perplexing question. If the power of the people in religious matters is the sole principle on which we are to determine the lawfulness and propriety of religious institutions; and if the people have the power of remodelling their ecclesiastical organization, just as it is supposed that they may in temporal matters alter the constitution, and replace despotism by constitutional government, or aristocracy by democracy, or democracy by despotism; on what principle could Mr. Price deny to the people of England the full right to establish the Papacy and the Roman Catholic religion to-morrow, instead of Protestantism, if they held that Scripture warranted their so doing?

We are really glad to have an opportunity of bringing matters to a fair issue with these "liberal" writers in the "Edinburgh

Review," the "Daily News," &c. They are perpetually imputing inconsistency, contradiction, and absurdity to every one who does not speak their Shibboleth. They are for ever repeating that their principles alone can guard us against Popery—that they only are consistent and logical. Now it is clear, that on their principle there is really no safeguard against Romanism. They are bound to maintain the lawfulness of an ecclesiastical revolution which should place us again under Romanism, provided it were done by the will of the people. Mr. Price, and those who think with him, could not offer any effective opposition in the way of argument to such a move. He admits (p. 27) that the Roman Church possesses a "lawful government," and that its ministers are "lawful ministers of Christ." He reckons it as one of the Churches of Christ (p. 62). Persons who think with him object to the Church of Rome, not on account of its perverse dogmas, but on account of its usurpations. They refuse to enter into the question whether Romanism is in accordance with the objective truth as revealed in God's word. They will have the matter settled on the right of nations to choose their own doctrine and polity. Well, what if nations choose the Romish doctrine and polity? What have our friends to say in that case? And with what consistency can they go to the French nation, or the Spaniards, or the Italians, and blame them for adhering to Romanism? The simple reply would be, "We are satisfied that the Scripture tells us the Church of Rome is infallible, and that its religion is true."

The reader will now have seen how far reasoners of this kind are to be trusted as effective or consistent in their opposition to Rome. But let us look at the question in another point of view.

Mr. Price, then, asserts again and again, the right of every Church, every Christian "society," every Christian "community," to regulate its own doctrine and discipline; and he explains his meaning by comparing the reform of a Church to the legislation of a state. He disclaims ultra-Protestantism; and would not be understood to mean that there is "no social obligation for Christians," or "that the Christian religion is restricted to a personal and solitary relation between God and each individual, a virtual *negation of the very idea of a Church*," or to approve "loose notions of government," "laxity of the social bond," "liberty of forming new associations, without any sense of responsibility, on the impulse of mere caprice," or "such an ascribing of equal virtues to every form of outward polity as is tantamount to indifference towards them all" (p. 77). Now we ask, what is the meaning of all this? We think the meaning is tolerably plain. It was felt by the writer that the theories advocated in opposition

to Anglo-Catholicism, might by some persons be regarded as opening the door to a dangerous laxity. In point of fact, it appears from his Preface, that there were some misgivings on such points in quarters which needed some attention to be paid to their scruples; and the result has been the introduction of the very strong qualifications above referred to in page 77 of his article. The object of these qualifications is to show that the theory which he describes as "Protestant" does not deny the social obligation of Christians, or encourage dissent on the impulse of caprice, or lead to indifference towards every outward polity or every doctrine. In short, we are to be led to believe, that the principle of the absolute right of Christian communions to adopt whatever doctrine and discipline they please, is consistent with maintaining the social obligation of Christians and the idea of a Church; that is, holding that Christians ought to remain in communion with their brethren, and not make causeless divisions, and not become indifferent to all doctrines and polities. This is all very well, but it is, in fact, borrowed to some extent from a system in which dissent, separation, and want of adherence to a revealed system of faith, are considered as evils. It is borrowed from the Church system—borrowed, not from human reasoning, but from the Bible. So then, Mr. Price, as well as the Anglo-Catholics, holds that there is *some* kind of obligation to adhere to the Church. He denies indeed that episcopacy is of Divine right, but he deprecates dissent and latitudinarianism. He would have men remain in the Church of England, and not form separate communions from caprice. He holds that the Church of England is fallible, and yet recognizes some duty in individuals to remain in her communion. He is in favour of social Christianity, not merely solitary and individual. Now all we can say of principles like this, is, that they who advocate them have no right to attack those members of the Church of England who regard dissent as unlawful, and who hold that the people ought to be in communion with the Church. What more do they contend for than Mr. Price himself admits? If they are inconsistent in deprecating dissent, and yet in admitting that the Church of England is fallible, Mr. Price is equally inconsistent; and if it comes to be a question of consistency and reason, we would submit that those who are satisfied from the Word of God that the doctrine and discipline of the Church of England are actually in accordance with God's revelation, and that there is no reason or cause for dissenting from either, have a distinct, clear, and consistent ground on which they can judge of other communions as well as their own. And on the other hand, we are unable to see with what consistency those who maintain the right

of every community of Christians to form its own doctrine and polity on its own view of Scripture, can object to any amount of division, or contrariety of religious tenets to any established doctrine. For they set aside altogether the question of truth or falsehood as any test of right or wrong in religion. They acknowledge as their sole test, whether a community of professing Christians has arrived at certain conclusions by the exercise of its reasoning powers. Nor do they define whether this community of Christians must be large or small. So that they cannot consistently object to separation from a system which is founded on private opinion, and which has no right to assume that it is more in accordance with God's will than any other system; and if any two or more persons agree to form a new system, they are, according to Mr. Price's theory, invested with full and absolute power by the *essential* principles of Protestantism to do so. We must really say, that after this, to talk of the obligation of Christian unity, of social religion, and of maintaining the idea of a Church, is pure absurdity. Now here we would beg not to be misunderstood, as if we intended to derogate in any way from the right of private judgment, properly understood, or to deny the rights of conscience to any one. But we do say this, that after Mr. Price and those who think with him, have denied to every Christian Church and denomination alike, the right to regard their own religious system as Scriptural and obligatory, and after they have asserted the right of every body of Christians to reform and alter their systems in any direction to any extent they judge proper and fitting, it is rather too much to come forward with objections to schism, and separation, and latitudinarianism, as if some positive and objective truth were held essential; and to condemn all those who on clear and intelligible grounds object equally with himself to schism and separation.

Having thus noticed the gross inconsistencies and absurdities into which opposite extremes fall, in their attempt to clutch at some theory which will in reality substitute man for God—human authority for Divine—the Pope or the individual for the Word of God, we now proceed to state what is the actual position of a member of the Church of England, and to show the consistency and method of his faith.

The English Churchman—we do not at present speak of any other Christian, but will do so hereafter—reasons thus. He has in his hands the Scriptures, and, without assuming the infallibility of his own or of any other Church, he has within his reach sufficient evidence that those Scriptures are genuine, authentic, and inspired. He has evidence of the same kind, founded on common sense and matter of fact, as those which determine his belief in

all other matters. He therefore acts rationally and consistently in believing the Scriptures, as placed in his hands, to be the Word of God. He is, both in theory and practice, given the fullest liberty to compare the doctrines and discipline of the Church of England with the Word of God. He does so to a greater or less extent, and from all he sees, he is satisfied that the doctrines and discipline of his Church are in accordance with God's word, and in no case opposed to it. When he has gained this point he is a member of the Church of England, not merely by habit or persuasion, but in principle and conviction. Besides this, he is, perhaps, one who can consult the records of history, and he is enabled to gain the further satisfaction of knowing, that not only are the faith and discipline of his Church, in accordance with what appears to him the evident meaning of God's word, but that the same doctrine and discipline in all essential points were received by the early Christians—that the Creeds of his own Church are monuments of the earliest faith—that there have been abundant witnesses to that faith and discipline in later ages. Such facts as these are certainly calculated to add to his confidence in the Church of which he is a member. Now, we really put it to common sense, whether there is any thing irrational, or inconsistent, in this course of argument. It does not in any degree interfere with the private judgment of the individual who thus reasons: it assumes his private judgment throughout. Well, let us suppose the Churchman thus proceeding on the principle of private judgment, to arrive at the conclusion that certain doctrines are positively revealed in God's word, and are obligatory on all Christians; and that certain sacraments, and even a certain polity or mode of ordination are either absolutely requisite, or that they cannot be omitted without serious peril. How, we ask, can such a person, if he consistently acts on the right of private judgment, hesitate to say that the one or the other is essential, or may not be omitted without sin? Nay, even supposing that the person in question should be of opinion that the Word of God, and the facts of history, bear him out in believing that there have been some judgments or decisions of the Universal Church, which are binding on Christians in after times, as resting on the authority of God's word. Is he inconsistent, in believing that he himself and others are bound by those decisions? He may be more or less mistaken in those views. He may be mistaken on every point of his belief. But what we say is, that there is no obvious absurdity, or inconsistency, in his mode of argument; and that it is impossible to say to the Churchman, that any condemnation of those who think differently from him is inconsistent with the right of

private judgment, when it is precisely by acting on that right that he is obliged to condemn what he sees clearly to be contrary to the revealed will of God.

We would not be understood to restrict this to members of the Church of England. We hold that every one, who pursues the same course in reference to the religious society to which he belongs, and arrives at analogous conclusions, is consistent in his reasoning, though he may be mistaken. The dissenter who, on this principle, holds that Church establishments are unlawful is in error, but there is no palpable error in the form of his reasoning. The Romanist, one who begins by building Scripture on the infallibility of the Church, and then the infallibility of the Church on Scripture, is guilty of a paralogism which vitiates his whole system.

We now turn to Mr. Price's remarks on the Anglo-Catholic theory, or "that theory of Ecclesiastical polity which is commonly known by the name of Church principles." To this theory Mr. Price ascribes the mischief of secessions to Rome. "Church principles," he says, "determine the relation of each man to Christ by his relation to the Church" (p. 19). This Church is supposed to be universal, apostolic, visible; its essential characteristic is unity. Communion with it is essential to salvation. The sacraments are possessed exclusively by the Church; it has power and authority from Christ to declare the truth; its priesthood is derived from the Apostles by succession, and they alone are ministers of Christ (pp. 24, 25). These principles, he says, lead necessarily and absolutely to Rome, so that the only wonder is, that every one who holds them has not become a Romanist. They do so, he contends, because the Church of England is wholly excluded from Catholicity by them. She does not claim infallibility; she is isolated and cut off from communion with the great body, of what is admitted to be the Church and the Apostolical Episcopate. She separated from this unity; her reformation was a revolution; it is illegitimate on Church principles; it was not the result of any regular and deliberate enactment by her spiritual rulers; it was carried on by the temporal power, and forced on the Clergy: the Church of England had no right, as a minority, to effect any reformation, and separate from the majority of the Church; it was not sanctioned by any General Council; there was no appeal to any such authority: to reform a national Church independently of the universal Church, is to act on the principle of Protestantism, and to deny Church principles: national Churches have no recognized place in the Catholic system, as divinely organized unities; they are dependent on mere secular arrangements, and spring from them.

Such, in general, is Mr. Price's argument, in proof of the position that what he describes as "Church" or "Anglo-Catholic" principles, are the source of the secessions which we witness.

There is, undeniably, much truth in this statement; it is a simple matter of fact, that such views as Mr. Price refers to, have, in many instances, actually issued in secession to Rome. And, in following out the course of reasoning which he supposes to take place, there seems nothing to prevent secession. He very justly remarks, that in most cases of secession, there has been an absence of inquiry into the particulars of religious doctrine and practice—that the one question has been, "Which is the true Church?"—and that the Church is assumed to be possessed of such authority, that, whatever may be our private opinions, we are bound to accept religion in trust from her; we have no right to inquire: we may set aside all examination into the teaching of God's word, or the sentiments of the early Christians. Now this is the simple fact, in many instances, perhaps in most instances. It is also quite true, as Mr. Price states, that views of the same complexion are prevalent to no inconsiderable extent amongst persons who have no notion of forsaking the Church of England, and that such persons are thereby placed in a perilous position, and are peculiarly liable to fall as others have done before them.

But while we would most fully and unreservedly concur with Mr. Price in this statement, we must add, that if his representation of what he calls "Church principles" is meant to extend to all, or even the majority of those who are commonly reported to hold such principles, it is exaggerated and incorrect. For instance, with reference to one of the principal points which he puts forward as being held "essential" to the Church, namely, its unity, he will find that not only do all "Anglo-Catholics" recognize by the very fact of their position, the existence of one Universal Church, which is divided into different communions; but he will find them lamenting this division, and desirous of contributing to its termination. It is obvious, that when men do this, they do not recognize external unity of communion in the Universal Church as an essential, however desirable it may be. And therefore their theory, so far, does not lead necessarily to Rome, because it assumes that Catholic unity may be adhered to in different communions. So far, they assert nothing more than what Mr. Price himself holds, and what all Protestants hold.

They hold in the next place, according to Mr. Price, that the Sacraments are exclusively possessed by the Church, and that the Church alone has an Apostolic ministry; and they unchurch

Lutherans, and Dissenters, and Presbyterians, as having no true sacraments or ministry. We admit the truth of this to a certain extent. It is not unusual to hear expressions with reference to non-episcopal societies, which appear to exceed the bounds of truth and charity as much in one direction, as we have in the other to lament the existence of a latitudinarian spirit. But whatever may be the opinions entertained as to the ordinations and succession of the ministry, or the administration of the Sacraments, there is positively no reason why they should determine men towards Rome, rather than to the Greek Church, or to the Church of England; for those who hold these views consider these attributes to be possessed by the Church of England and the Greek Church as much as by any other. And so, again, with regard to the authority of the Church in teaching—its power to define the faith in General Councils—we would just say the same. If men believe that the Church is divided into several branches, they cannot recognize a binding authority over the whole in any one branch. They can only recognize in each a certain amount and kind of authority extending over its own members, and that not infallible in itself. They may be found recognizing a binding authority in the judgments of the undivided Church before Rome became separated from Greece, and England from Rome, which they do not ascribe to the divided Church, or any part of it. And we say with confidence, that while a man holds these principles, they do not by inference lead him to Rome. He may be correct or incorrect in his views in this or that point; but we maintain, without fear of effectual refutation, that such views do not, and never have led to Rome, as long as they are held to. Of course, if a man shifts from this ground, and takes up a different class of principles, he may readily become a Romanist. For instance, if any one becomes dissatisfied with the idea of a divided Church, and assumes that the Universal Church must necessarily be strictly one in communion, subject to one supreme undivided government, apostolical in its antiquity, and in possession of an infallible tribunal, ready at all times to pronounce on all questions that may arise, we can only say, that he has adopted all the great principles of the Romish argument, and is bound, in consistency, to join the Church of Rome. But where this view is not taken, there is no logical inference to be drawn in favour of joining the Romish communion. The actual evil however is, that at present there are persons nominally attached to the Church of England, and professedly holding “Anglo-Catholic” or “Church” principles, who are really holding Roman Catholic views, and who, being mixed up with others, are secretly under-

mining their faith. The existence of a "Romanizing" party is quite evident and undeniable, and the sooner it is got rid of and driven out the better.

Mr. Price, and a class of persons who think with him, that Episcopacy is a non-essential, and that all societies of professing Christians have the full and unlimited right of adopting whatever doctrine and discipline they think conformable to God's word, and that all are equally pleasing to God, such persons, we say, would fain persuade us, that the recognition of any Church system as essentially Divine, and resting on the basis of Truth and Revelation, is dangerous and Popish. If we hold Episcopacy to be of higher than human institution, we must go to Rome, say these gentlemen. What would they say if we should hold Episcopacy to be Divine, and yet deny that Rome has a true Episcopacy? Would the principle lead to Rome in that case? And yet it is perfectly competent to one who holds the Divine right of Episcopacy to argue thus. What, if we should hold the Sacrament to be administered validly only by an Episcopally ordained Ministry, and yet deny that it is validly or lawfully administered in the Church of Rome? And yet this is a view that has been taken before now. We ask these questions, merely for the purpose of showing that Mr. Price and others argue on mere assumption, when they assert broadly and without exception, or distinction, that "High Church," or "Church," or "Anglo-Catholic" principles of Ecclesiastical polity, as they explain them, necessarily lead to Romanism.

And we would here observe that Mr. Price has omitted what is a far more potent inducive, in our opinion, to secession from the Church of England—we mean the Theological system of what, we must designate by a recognized term, as "Tractarianism." Throughout his Article Mr. Price refrains from theology as being the cause of secessions. He says (p. 18) "Church principles, we are aware, is a comprehensive term, including certain views of theology as well as of ecclesiastical polity: in the using the phrase, we restrict its meaning to the latter element only, as being the cause of the defections we are deploring." Now surely this is a great mistake. It may be very true that persons care very little about theological questions, when they come to investigate the Claims of the Church of Rome; but Mr. Price may rest assured, that theological questions have had a great share in bringing them to the point of making that investigation, with a willingness to be determined in favour of Rome. What have men been taught? They have been taught that Justification by Faith is a Lutheran and heretical doctrine. They have been taught the efficacy of penances and mortifica-

tions in atoning for sin—the high and extreme desirableness of auricular confession to a priest—the duty of adoring Christ in the Sacred Elements—the lawfulness of invoking the Saints—the probability of a Purgatory in some sense—the existence of counsels of perfection, and the high merit of virginity, and of poverty, obedience, and the monastic state. They have been led to look on austerities as signs of saintliness—to dwell on external observances, on forms, on spiritual exercises of devotion, more than on the renewing and sanctifying influences of God's Spirit, as the means of holiness. They have been taught to imbibe the spirit of Romish devotions, and to model their practice as far as possible on the forms of Romish ceremonial and worship. They have been accustomed habitually to look up to Rome as the model of all that is elevated, Catholic, and saintly. They have been told that high and saintly virtues, angelic devotion, and all the grander virtues of Christian faith, are unsuited to the sphere of Anglicanism—that they are to be looked for elsewhere. They have been taught that the Articles are the fruit of an uncatholic age—that they are uncatholic in their tone, if not in their sentiments—that the Reformation from which they emanated was conducted by heretics, and that the Rituals and offices of the Church, her discipline and polity, and all her system, were tainted, polluted, mutilated, deformed by the influence of heresy—that she gradually recovered from that influence, and may be considered to have preserved the bare essentials of spiritual life. They have been taught that our duty is not to find or point out defects or errors in the Church of Rome, nay, to abstain from entering on any such course, but to learn and mourn over the shortcomings and corruptions of our own communion. They have learnt to gloss over every Romish error—to look on all who speak boldly against Rome, as uncatholic in doctrine, or unchristian in spirit, or otherwise undeserving of trust.

And what have they seen next? They have seen that such views are strongly condemned by the great body of the Church of England—by its Bishops, and by its members generally. They have also seen all who held such views virtually cut off from all prospect of being given the power of carrying them out in the government of the Church. They have felt a ban upon them. They have been censured and condemned. They have seen their chief teachers secede in despair. If Mr. Price imagines that such circumstances as these have had no effect in leading men to Rome, we think that few would be disposed to concur in that opinion. In omitting the theological part of the question, and sending us to views of "Church polity" as the source—the only source of perversions to Rome, he may act with some temporary advantage

to the object he is desirous of effecting; but he is assuredly taking a very unjust, and a very limited, as well as an unsound and dangerous view of the whole question.

We would offer here some few additional observations on the ecclesiastical theory of "High-Churchman" or "Anglo-Catholics," to which we have adverted above. We have shown that this theory does not necessarily, as usually held, lead to secession to Rome. But we must add, that it does not, in itself, hold out any safeguard against Rome. A man is not, perhaps, rendered safer against Romish delusions, by adopting the "High Church" view; but we do say, that he need not be less safe. The true security against Rome lies in the conviction founded on the Word of God, that her pretensions are unfounded, her doctrines erroneous, and her practice idolatrous. If this intelligent appreciation of the great real grounds of difference be not presupposed, the Low Churchman will be just as liable to be led away by the claims of Rome as the High Churchman; and we should say, that in all cases, this intelligent conviction is demanded as the foundation on which all our views of Church polity may afterwards be safely formed.

We see by lamentable experience, that notwithstanding the signature of the Articles, men too often come to the consideration of Church principles without any intelligent conviction of the truth of the Articles; and we therefore cannot wonder that they go astray. It would be a great mistake to imagine, or to act on the persuasion, that views of ecclesiastical polity alone will protect men against Romanism. We undoubtedly see instances, occasionally, in which this is forgotten. Young persons are sometimes set down to the study of works on the Church, or of ecclesiastical polity, when no care has been taken to instruct them in the grounds of objection to Romish assumptions or tenets—when, in fact, they have not yet learnt the doctrines of their own Church. Now this cannot fail to have injurious effects, in leading minds without sufficient ballast to investigations which are abstruse and difficult. It leads to speculation without affording the necessary materials and grounds for guiding the mind; and we conceive that to this reversal of the right course of instruction, or rather to the omission of all training and instruction on the points of difference between ourselves and Romanists, is to be ascribed much of the unsettledness which all sincere members of the Church of England have to lament.

We would say to parents, guardians, tutors, and teachers, Do not hastily introduce the young to the study of abstract questions of Church polity, until you have first instructed them thoroughly in the evidences of religion—in its great verities—and in the

leading doctrines of their own Church. Let them feel convinced intellectually of the truth of the statements in the Articles in opposition to Rome, and then you may safely introduce them to the questions of ecclesiastical polity. Let their principles be well assured, before you launch them on theories, however important.

We would say to the public generally, Do not too hastily condemn every one who holds Episcopacy a sacred and divine thing, and who regards the Church of England as an Apostolical Church—Apostolical in its ministry and in its sacraments. These principles have been held in former ages by many of the firmest opponents of Romanism: they are still held by many who are thankful for the reformation of the Church, and who are, on principle, opposed as strongly as men can be to Romanism. Do not suppose that every one who objects on principle to dissent from the English Church, or who doubts of the validity or lawfulness of dissenting ministrations, is a Romanist in heart. And do not let yourselves be persuaded, from a mere fear of Romanism, to adopt any latitudinarian view, to deny or overlook the fact that God has made a Revelation, and that *this Revelation*, and not merely each individual's view of it, is binding on us all. Remember that there is an unchangeable truth, and that all doctrines and Churches are not to be placed on a level.

To the "Anglo-Catholic," in Mr. Price's sense of the term, we would say: Experience has shown that persons to whom you looked up with confidence as your teachers, have experienced changes of view on the most important doctrinal subjects. Ought not this fact to point out the evil of depending on the judgment of individuals, with the implicit trust which you have had, and perhaps still have? Can you continue to be guided so absolutely by party connexions after all that has occurred? Are you not aware that there are individuals now associated with your friends, who are known to be Romanizing? Have you not seen one man after another adopt extreme views and practices, and secede? What security is there in the connexion in which you now are? Can you feel any well-grounded certainty that your friends may not be Romanists sooner or later? We put these questions, not in any hostile spirit, but simply as suggesting most serious inquiries on matters affecting your highest interests. Have you, we would inquire, looked in the first place to the will of God in His revealed Word? Have you been guided by that Word or by the works of this or that individual man? Have you examined the doctrines of your own Church, and satisfied yourself by careful comparison with the Word of God, that they are true and sound? If you are now in doubt and perplexity, may it not have arisen from your own deficiency in some of the leading principles of religion which you

ought to have settled in the first instance? And are you, with all these facts before you, entitled to claim the possession of exclusive orthodoxy? Are you, who as a party, are unsettled on so many points, fitted to undertake the office of ruling or reforming the Church, or of repressing error? Uncertain on so many points as you are, and inconsistent in various respects—is it for you to pronounce sentence of condemnation against every one who may differ from you? Is it not rather your duty to wait in modesty and self-distrust until your own position is ascertained, and in the mean time to refrain from denouncing as a heretic, or an unfaithful and inconsistent Churchman, every one who does not belong to your party, or adopt your formula, or express his belief in the terms you prefer?

And now to pass on to other subjects. We would in the first place express our concurrence with those, who believe the Church of England and Ireland to be the true Catholic and Apostolic Church in this kingdom. We believe it to be doctrinally in accordance with the Word of God, and we regard its polity as Scriptural and Apostolic. We hold it to be so, because, having examined the Word of God, and compared it with the tenets of the national Church, we have observed in all instances a full concurrence. As for the form of Church polity in particular, it is a system which has undeniably existed, and been universal in all ages from the beginning. It existed before the Papacy arose, as the more enlightened Romanists, such as Moehler, De Maistre, and Newman admit. We see no where, either in the Old or New Testament, any power given to communities of professing Christians to form their own ecclesiastical polity, nor any instances in which their call alone was sufficient to qualify persons for the office of the Ministry. We even find their right expressly denied¹. On the other hand, we find Episcopacy universal, apostolical, and Scriptural, though there is no direct injunction on the subject in the Word of God; and we therefore deem it a duty to maintain that discipline ourselves, and to recommend it to others, while we see no warrant in Scripture for pronouncing that all other ministrations must necessarily be invalid, and that the Church cannot exist in any way, where this apostolical discipline does not exist.

The continuity of this polity, of the sacraments, of the chief rites of the Church, of the reception of the same Scriptures, the profession of the same Creeds, and of the same leading positive doctrines of Christianity, establishes the essential identity and continuance of this Church in all ages. The Reformation of the

¹ 2 Tim. iv. 3.

Church of England was a great and most salutary change, removing a mass of errors and corruptions which for a series of ages had been gathering around Christianity, and in some respects obscuring or subverting its doctrines. The remainder of the universal Church, being either separated from our communion, as in the East, or under the sway of the Papacy, as in the West, it was evidently a matter of necessity for us to proceed in the work of reform, without the concurrence of a General Council, or of the See of Rome. The general duty of all ministers and pastors to teach the truth of the Gospel, and to expel false doctrines, and the analogous duties of all Christians in their respective stations, were the warrant for the reform which was carried on by the State, by many of the authorities of the Church, and by the people. It is true, as Mr. Price objects, that every act of the Reformation did not take place in Synod—that sometimes the Bishops were opposed to it—that there was sometimes force—that there were some irregularities. This objection does not invalidate what then occurred; it took place, sooner or later, with the consent, if not with the active concurrence of the whole community, State and Church; it was right and necessary in itself; it was carried, on the whole, by common authority; and being in accordance with clear Christian duty, it was the work of God, and is to be held as His work.

We are met by the objection that all this issued in a division—that the Church of England is isolated, and separated from communion with other Churches—and yet that the true universal Church is only *one* in her communion and government. We answer, by calling on the objectors to produce a single passage from Scripture, in which unity of outward communion is declared to be an essential and invariable attribute of the Church. Nay, further, we call on them to produce any definition of that kind from any of the œcumenical Synods. Let them even produce, if they can, any definition of their own Council of Trent to that effect. They cannot do so, and therefore their objection is merely the result of their private judgment, and we are prepared to show that their private judgment is wrong.

Here, perhaps, Mr. Price may object to us that we are basing the Church altogether on private judgment; that we recognize the Protestant principle, and if so, we must allow that every one has a perfect right to dissent from the doctrine and discipline of the Church of England. Now it is quite true that we found faith in the Church on private judgment. The Romanist does so likewise; and the question of the influence of private judgment in either case is only a question of degree. But we are certainly not bound to admit the right of every one to oppose and reject

what our own private judgment tells us to be revealed by God. Others may think differently from us, and we cannot help their doing so ; but if we think they reject what is the revealed will of God, we are obliged by the very principle of private judgment, to hold that they do wrong. We recognize a considerable *authority* in the Church of England also ; and although that authority is not infallible, it is not to be despised or lightly rejected. Youth admits authority in age ; tried integrity and wisdom have an authority of their own ; a minister of God has authority ; a bishop has official authority ; the collective judgment of many clergy and bishops has authority ; the practice and doctrine of a Church, with all its bishops, clergy, and laity, for ages, have authority. They are deserving of respect from individuals ; they ought to have weight. They should determine the judgment in the absence of any clear and evident ground of objection from God's word. And besides this, the Church has inherent authority to carry out her belief by removing from her communion those who deny it. Here, then, is an authority which comes from the Divine Founder of the Church—but which is not infallible, and which is only known by private judgment.

And this intermediate authority we see in the Word of God as existing amongst the chosen people. With them priests and judges decided all causes, and yet were not infallible. In the New Testament the believers are directed to follow the faith of their teachers—to obey them. Ministers of Christ are set over his Church to feed them, to teach them, to admonish them. And yet here was certainly no infallible authority necessary. We are directed to hear the Church, and it is spoken of as the pillar and ground of truth ; and yet infallibility is not ascribed to it. Some Churches *did* go astray, even in the Apostolic times. The authority of the English Church is neither greater nor less than that which we see particular Churches to have possessed in the Apostolic times. It is not infallible, and yet it is deserving of obedience and reverence. It exercises no dominion over faith, but it has the right to teach and to keep that which is committed to it. To deny the existence and the usefulness of all authority unless it be infallible, would be to subvert all existing authorities, and would amount to the same absurdity in religious matters as it would be in civil matters to refuse all obedience except to the supreme legislative power—to deny the authority of judges, magistrates, and civil authorities generally, because their actions might be mistaken, or their proceedings inconsistent with the intention of the Legislator.

- ART. VII.—1. *The Crescent and the Cross.* London: Bentley.
 2. *Memoirs of Prince Rupert and the Cavaliers.* Bentley.
 3. *Reginald Hastings.* Colburn. *Darien.* Colburn.

ASSUREDLY our loss—yes, we may say without exaggeration, our country's loss—is great, in him who has so recently departed from among us, summoned so hastily and so awfully away. Nor is it mainly as lovers of literature that we deplore that loss, though we acknowledge the delightful talents of the author; rather as the man—the gentleman, the English gentleman—has England occasion, in our judgment, to mourn for the premature departure of one, of whom it might be truly said, that the spirit of ancient chivalry seemed to have revived in his person. We, who trace these lines, were not personally acquainted with Eliot Warburton, but we know several of those who were; and their testimony seems unanimous upon this point, as to the perfect amiability and honourable manliness of the character of the departed; and, indeed, the perusal of his works must force a conviction of their author's moral worth, upon any reader endued with powers of observation. Free from those excesses and exaggerations which have sometimes been found to characterize “Young England” (so-called), Mr. Warburton would rather seem to have been a most favourable specimen—or shall we say, a representative?—of the modern English gentleman; not altogether free, indeed, from those deficiencies to which that phase of character is apt to be liable; for what man is quite perfect?—but still, on the whole, an honour to his nation, and to his nation's literature. Mr. Warburton's would appear, indeed, to have been that peculiar order of character and of talent, which could scarcely ripen save under the influence of English institutions, of our admirable social polity, our unrivalled constitution, and, last not least, our pure and truthful Church; for Eliot Warburton was a consistent, though not an extreme Churchman. In him (and this is a peculiarly English characteristic) the love of truth and justice was carried almost to an excess, even as in Falkland of old time; the same earnest desire for peace, and for enjoying the sympathies of his fellow-men, seems to have distinguished our modern cavalier, as we may not unaptly term him, which marked the famous peer of old.

If the shadow of blame may be allowed to interpose its presence in the midst of the sunshine of such honourable eulogy, we

would observe, by way of warning for the future rather than of censure on the past, that the battle of this age against the spirit of insubordination and lawlessness, at least in our own country, must be fought,—not, indeed, with less love, with less conciliatory gentleness, but with rather more of fixed determination. We can, indeed, scarcely go too far in acknowledging whatsoever of good may abide in an opponent, for that is by far the likeliest method of winning that opponent to our side; yet must we be very decided in the enunciation of our own principles, and stern in the upholding of them. In fine, a spirit of deep and solemn earnestness becomes more needful every hour, to counteract that easy indifferentism, which an advanced stage of civilization is especially apt to engender, and to repress those tendencies to democratic disorder and mob-sway, which must always find their place in a free country, and which are especially pressing and dangerous at the present season. Though assuredly they *ought* to have few charms for us Britons, when we have just witnessed their legitimate working-out in a neighbouring country, where the most absolute despotism, probably, in Europe, has just been established by means of universal suffrage, by favour of the sweet voices of the many-headed monster. Mr. Eliot Warburton was manifestly (judging from his works) a Conservative and a Churchman, and one of no mean stamp; characterized mainly by gentleness of spirit, and highly honourable and truthful feelings; emphatically an English gentleman; and that word conveys much to those who are able to apprehend its bearings. We believe that that may well be said of Eliot Warburton, which was first spoken by Tennyson concerning the lamented Arthur Hallam, that he, namely,

“ So wore his outward best, and join’d
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind,—

“ Nor ever narrowness or spite,
Or villain fancy fleeting by,
Drew in the expression of an eye
Where God and nature met in light;

“ And thus he bore without abuse
The grand old name of Gentleman,
Defiled by every charlatan,
And soil’d with all ignoble use.”

—*In Memoriam*, pp. 171-2.

And to Eliot Warburton also, we apprehend, might the two

following noble verses, from the same grand elegy, be applied with equal aptness:—

“ High nature amorous of the good,
But touch'd with no ascetic gloom;
And passion pure in snowy bloom
Thro' all the years of April blood.

“ A love of freedom rarely felt,
Of freedom in her regal seat
Of England, not the schoolboy heat,
The blind hysterics of the Celt.”

Such was Eliot Warburton: but on the man we will now gaze no longer; let us rather seek the reflection of those qualities in the author's works. They may all be found, and they have all been recognized in his valuable “Crescent and the Cross;” valuable, because reflecting so perfectly the better half of the tendencies and aspirations of the Anglo-Saxon mind in the nineteenth century. Even for future generations, when the more immediate interest of this picturesque and delightful narrative shall have passed away, it will possess a sterling interest and value, as a faithful record of the thoughts and sentiments, the very image of the inner man, of an English gentleman in the age that has just glided past us. Perhaps the thoroughly English tone of the book is its most marked peculiarity; its freedom from affectation, or excess of any kind; its moderation of judgment, its charity of temper, its truthfulness and honesty of purpose. It makes no pretensions to that tone of playful, yet oftentimes bitter satire, which distinguished Byron's letters, and “Eothen,” and may, therefore, at first sight, appear more common-place; yet it is not really so: there is no straining after effect, no effort of any kind; all is simply felt, and truthfully, yet powerfully, narrated. Mr. Warburton's appreciation of the beauties of nature was very deep and true; and many of the descriptions of natural scenes, both in this work and his novels, cannot be easily surpassed in picturesqueness or in beauty.

The only other production of this author's that we are acquainted with, besides “Reginald Hastings” and “Darren,” is his “Memoirs of Prince Rupert and the Cavaliers,” a very interesting historical, or rather biographical, work, on which we bestowed an article upon its first appearance. It is marked by the same qualities of fairness and candour which usually distinguish Eliot Warburton's writings; only suffering, as it appears to us, from an excess of liberality towards opponents. The battle-

scenes in this work are very vigorously pourtrayed ; and a most interesting and complete portraiture is presented to us of the hot Prince Rupert, the most daring, and sometimes reckless, of Cavaliers, who, at the same time, possessed one of the most powerful intellects of his day.

But though we esteem both "the Crescent and the Cross" and "the Memoirs of Prince Rupert" very highly, yet we think "Reginald Hastings" likely to survive them both in the thoughts and memories of men. Of "Darien" we will not speak at length: its theme is a more painful one ; and it seems to us to be painfully, though powerfully, treated. The descriptions of tropical scenery, however, which are introduced in this work, are exquisite, and there is much of excitement and power in the whole narrative. But, to our mind, a shadow of gloom hangs over this last production of its ill-fated author ; a kind of lurid air of mystery envelopes the whole creation. This may be fancy, on our part ; but it makes us shrink from entering upon a detailed examination of this doubtless remarkable romance. Criticism, indeed, is scarcely in place on such an occasion as the present ; and, besides, we repeat, that this romance has great merits ; only, more, perhaps, in its isolated scenes, than as a whole ; more, again, as a powerful narrative of actual, but painful occurrences, than on the score of any fictitious interest which the narrative may possess.

On the whole, we cannot but think that Mr. Warburton's great powers have been more happily displayed, in that so-called "Autobiography of Reginald Hastings," which we purpose to make the especial subject-matter of this brief article.

This is a most admirable record of the natural thoughts and feelings, and also of the highly-wrought adventures, of an English gentleman or nobleman in the days of the Martyr-king. The work is imbued from first to last with the spirit of loyalty, and of sober, yet cheerful, piety, while the interest of the narrative, with its many hair-breadth escapes and chances, has rarely been surpassed. It is far more than a clever novel, because it is an accurate and graphic delineation of the manners and chief events of one of the most important periods in English history. Its tone is throughout so pure, that it might be read by a father to his children, and yet so natural and so manly, that it cannot be said to omit any of the chief elements which went to make up the spirit of that age, though perhaps, in some cases, they may be tempered or softened down to beauty. There is enough to indicate without offence the cant of the Puritan, or the recklessness of the Cavalier ; the portrait is truthful, and yet we have rather the ideal of the original, than its exact fac-simile.

Let us now proceed, without attempting to accompany the hero through all his manifold adventures, to call attention to some of the chief features of this very delightful book. Nothing can well exceed the easy grace of the opening chapters. Without entering into any unnecessary details, Mr. Warburton has therein most graphically brought before us the interior of an English nobleman's household, in the age of Charles I.; and his delineation has every characteristic of truth. Nothing can be more natural than the way in which the supposed autobiographist enters on his self-set task, to relieve the tedium of captivity; and an air of reality is imparted to the whole narrative by this masterly introduction which we rarely find in works of fiction of this class; an effect which may almost be paralleled with the verisimilitude of De Foe, in his "*Memoirs of a Cavalier*." The portraiture of the noble Lord Hastings, so grave, so melancholy, so truthful, and so loyal, of Hugo, the gallant and interesting brother of the hero, of his gentle and early sainted mother, and of the lady of his love, Zillah, and her fair sister Phœbe, are all highly successful in their respective orders of delineation.

We shall not attempt, as we have said, to trace the progress of the narrative; but cannot forbear calling attention to the highly-wrought adventure in the fourth chapter, and again to the most masterly delineation of Lord Digby in the sixth, a character which is admirably preserved throughout the work, and may be considered a model of portrait painting. We pass on to the first battle, narrated at length in the work before us; and that is told with so much characteristic sympathy—sympathy both of the gentler and the more warlike order—that we shall take the liberty of presenting our readers with a long, and, in our judgment, a most admirable extract, the twelfth chapter, p. 81—86, which will enable them to form a distincter notion of Mr. Warburton's powers than any eulogy on our part, or any number of detached and shorter extracts, could have done. The reader will remember, that Reginald Hastings, the eldest son of Lord Hastings, and a Cavalier in the king's army, is himself the narrator of these stirring incidents:—

"I pass over the raising of the standard, and the consequent events, that are fresh in every recollection, and not easy to be obliterated. Never seemed a nation more reluctant than was England to go to war; but when once thoroughly uproused her efforts were prodigious. An army gathered round the King, as if by magic; and when we marched away from Shrewsbury upon London (as we fondly hoped), we mustered upwards of ten thousand fighting men, besides a crowd of mere idlers, courtiers, and officials. I also pass over the various incidents of

our march, and arrive at once at my first battle-field. On the morning of the 23rd of October, we found ourselves descending the steep side of Edgehill, to form in the plain below, where the enemy stood ready to receive us. Hugo rode that day in Lord Bernard Stuart's Life Guards, which I had hoped would have remained in attendance on the king: but when our battle-line was forming, the life guards requested and obtained permission to charge with Rupert's corps of cavalry, to which my troop also was attached. I was not, however, destined to command it on that fatal day.—It was a soft beautiful Sabbath morning that rose over the hills and meadows of the peaceful-looking vale of Redhorse. The church-bells were pealing from the belfry of Keinton, and the sound passed solemnly over our wide-spread hosts, as they mustered for the work of slaughter. I then experienced no elation at the prospect of the approaching battle; all the high hopes and enthusiasm I had felt and cherished concerning my first fight, suddenly gave way before the solemn and saddening realities of that hour. There is something in the sight of a real enemy, almost unintelligible to a young and innocent and inexperienced mind. Men, by thousands, speaking the same language, and, in many instances, thinking the same thoughts, were there, some half-mile away, calculating how they could best destroy and crush us. Yet these men might have been good and kindly neighbours to us, as to each other, but for the one great cause; the hand and voice that was soon to deal death against his fellow-countrymen, would have offered to him kindly greetings a few months before. If such thoughts would force their way even into my boyish mind, how heavily they must have weighed on the soul of our King! And, truly, as we defiled before him to the fatal plain below, never did I see an expression of such deep and settled sorrow on the countenance of any man: a heavy gloom had fallen on it, which nothing but the brightness of his eyes relieved. There was ample time to observe him, for our whole force had but two paths to descend by from the brow of the hill, and these two met in one near where his Majesty was standing. Our column was obliged to halt just there, in order to allow the artillery to pass by; and I observed all that related to the King with the deepest interest. His thoughtful but penetrating glance seemed to scan every spot of ground, and him who occupied it, whether friend or foe: and sometimes that glance would wander for a moment to the far hill side, where the two young princes stood gazing on the scene full of such moment to their future. He scarcely looked at the different officers who came to announce information, or to require it, but he started at the sound of a deep and somewhat agitated voice, that uttered, 'God save your Majesty!' The speaker's countenance was concealed by a helmet, of which the visor was only raised as he turned to the King. I listened, however, with emotion to the voice, and felt my heart stir within me, as the King extended his hand frankly and cordially, and exclaimed, 'Lord Hastings, I hail it as a good omen for this day, that you return to my side. Nay, man, speak not of the cause that made you absent: I remember it at this hour, perhaps too

well, especially when I see yonder traitor, Holland, in the ranks of my enemies. Enough for the present, my true-hearted and gallant Hastings! if it shall please Heaven that we both survive this day, hasten to me when it is over. Now tell those troopers to move on, or the rebels will have the triumph of the first move; and there is my nephew Rupert, impatiently waving his sword below for the troops to advance.' As the King spoke the pathway had become clear. My father was instantly at my side, and an unsuppressed shout of welcome and triumph burst from his faithful followers. As we passed on to our position on the right, I had time for very few words of greeting; but my father informed me that he had travelled all night to overtake the army. He had suffered so from anxiety at home that he determined to follow us. Though still not strong, he hoped to see that one brave battle which must decide the fate of England, as he then vainly thought. Such was not the will of Providence.—But the hour of the fight was come; and so busily had I been occupied with our men, that I had scarcely time to glance along our line before the battle-smoke concealed it from my eyes. I could only observe that our force was ordered precisely in the same manner as that of our enemies; the cavalry on either wing, flanked by Aston and Heyden's artillery, and the infantry in the centre, where the stout and true Earl of Lindsey fought among his Lincoln Volunteers. I heard a few guns upon the left, then Prince Rupert rushed to the front of our column, and shouted to the trumpeters to sound a charge. Out they spoke cheerily, and all my enthusiasm blazed up again fiercely from the ashes where it had smouldered. God! what a mystery hast Thou made us! A few minutes before, at the tone of the gentle church-bells, I felt as if I could have pressed every foeman to my heart, and entreated him to change his evil ways; now, at the sound of the scornful trumpets and the glitter of the sword, my mood was changed. I thought I could have swept the enemy from the earth as the Destroying Angel of the Assyrians. I longed to gather their pikes in armfuls, like the Switzer Arnold, and defy death and suffering alike, as our Cavaliers dashed over my body through the human gap that I had made. Seldom has a thought been sooner followed by a deed. With one wild fierce shout we dashed our spurs into our horse's flanks, and as we burst upon the enemy the force of our own shock cast us asunder. The Round-head cavalry never waited for a stroke nor received one, until they were overtaken in their desperate flight; but the infantry stood firm, as Prince Rupert's columns rushed past them like a whirlwind. We on the left meanwhile were borne against Stapleton's infantry, who received us with steady hearts and levelled pikes. Still shouting 'for God and for the King!' I plunged among them, and as the weight of my gallant horse bore me through, I could feel the scratch of a dozen pikes that glanced along my armour; the next moment I was flung upon the ground, and a rush of men passing over me deprived me of all consciousness. I know not how long I lay in that sudden swoon; but as I slowly recovered I could still faintly hear the shouts and yells of desperate fight approaching and retiring, and the ground shaken under me

as masses of cavalry charged to and fro. Gradually the sounds grew more distinct, and vision returned to my eyes: I looked round, and—Heaven!—what a cruel spectacle revealed itself! The hand that I pressed on the ground to raise myself splashed in red blood, which dyed my cuirass with many a stain. Dead and mangled horses lay on either side of me, round them lay many slain and wounded men; the latter, with low moans and stifled prayers or execrations, endeavouring to writhe their gashed limbs into some less painful attitude. Most of them were enemies, but all thought of enmity seemed to have passed away. Not a few of these poor fellows had belonged to my own devoted troop, who had sealed their fidelity with their lives in endeavouring to support my charge. It was miserable to me to see those honest manly features, so well known in childhood's happier days, now distorted or pale, as the sword or musket had destroyed them. I not only knew every yeoman who lay there, but every child and village girl that vainly expected the return to his home of their slain soldier. A young trumpeter, whose first attempts to sound a horn I well remembered in our woodland chase, lay close to me, empaled by a Roundhead pike; and across his breast lay his father, his grey hairs dabbled in the blood that streamed from the boy's side. He was a sturdy forester, who taught me woodcraft long ago; his right hand still grasped the sword with which he had severed the sword that smote his son, but a small mark upon his forehead showed where a bullet had freed the childless father from all sorrow. Many such groups lay scattered widely round, formed by death and agony into terrible picturesqueness. Not one mere mercenary soldier could I see: all were honest, simple-looking countrymen, who wore their soldier garments awkwardly as they lay there, manuring their native soil with rich red blood. As my dizzy eyes wandered over the dead and dying, and slowly recognized each altered face, they were arrested by the prostrate form of an officer, whose crimson scarf showed him to be a Cavalier. I dragged myself towards where he lay upon his face, bathed in gore. I lifted him gently, raised his visor, and beheld—my father! He was not dead; but my joy on finding him alive was soon checked when I observed that indescribable pallor which, even to the inexperienced eye, is the sure sign of approaching death. Once more, however, he smiled—smiled upon me with a look of tenderest affection, and his warm heart rallied its energies again as it spoke in his kindling eye and voice. He faintly and solemnly blessed me; and through the roar of war's infernal din his whispered words fell distinctly on my ears like the accents of an angel. 'Mourn not!' he said, softly; 'no one ever so rejoiced to live as I to die—to die thus on my son's brave breast, while my King's enemies are scattered before him! Now I have no earthly fear to mingle with my hope of heaven! Long may you live, my son, loyally, righteously; and when you die, may you welcome death as I do now!' He paused, and some inarticulate words rattled in his throat; but his last heart's pulse lent vigour to his voice as he saw some of our troopers returning from the chase:

they flung themselves from their horses, and gazed with clasped hands and mournful eye upon their lord. He tried to raise himself; and, pointing with his trembling hand to where the battle was still struggling, he exclaimed, 'The standard is taken! To the rescue—to the rescue! This day or never—fight!' Then, after a moment's pause, he rose with a dying effort from my arms, and strove to utter his last war-cry. 'For God!' he cried, and his voice failed, his head sank upon his cuirass, as he murmured 'and for the King!'—and then he ceased to breathe. I felt the force of his last words, and the agony of my heart sought refuge in desperate action. I flung a fallen standard over the gallant dead, and, forgetful of all bodily pain and wounds, I sprang to my feet. My horse, fearless and well-trained, had never left me. Though rolled over and trampled on, and bleeding from a dozen wounds, he was quietly grazing on a patch of grass, from which he had pawed away the dead body of a little drummer boy. I remember nothing more of that fearful day, excepting charging across the plain, strewn as it was with parties confusedly attacking and flying. I felt my strength failing me, and I only sought to reach the first *mêlée*, to fling myself among the enemy, and perish in the clash of swords. I tried to collect myself: to take in the position of the battle, and lead my scanty troops where they were most needed, but in vain; my brain reeled, and it was only by a glimmering instinct that I led, still at a furious gallop, my willing men against the first body of orange scarfs that I could reach. My troops cheered bravely as we dashed in among the enemy, and I can remember no more."

Admirably told as is this graphic narrative, perhaps it conveys too sombre an impression, to respond to the general character of this charming work, which is replete not only with grave and serious interest, but also with amusement. Still our readers can scarcely have failed to admire with us the deep earnestness and solemn beauty of those passages referring to the Martyr-king, the zeal with which our author enters into all the fortunes of the hardy fight, and the natural and most pathetic final interview of the father and son. The nature of "Reginald Hastings," however, scarcely adapts it for extracts; it is too complete a whole. Every chapter has a fresh and living interest, and such an air of reality, that we can scarcely believe the work to be a fiction. "Reginald Hastings" is, in fine, a master-piece of its kind, and cannot fail to *live*. All the chief characters of that stormy era pass in review before us, and all enact parts which are accurately expressive of their peculiar individualities. The closing scene in the career of the young and gallant Hugo is most graphically and touchingly portrayed; and we would willingly extract it, did not time and space forbid. Then, again, the battle of Newbury is delineated with all that spirit and fire for which Mr.

Warburton's battle-scenes were ever so remarkable, softened by the influence of calm and tender Churchmanship, as, where we are told,—

“So lay the beloved of many, the admired of all, the gallant, good Carnarvon! And, by his side, his white hairs waving in the breeze, knelt Jeremy Taylor, the Divine, pouring forth such heavenly and consoling prayer, as brightened up the countenance of the dying man with thoughts that conquered agony.”—p. 218.

Powerfully marked is the extraordinary individuality of Hezekiah Doom, or, rather, of the regicide Felton, hovering, like an evil bird of prey, over the heroine Zillah, who, however, in her queenly grace, can scarcely be likened to the dove. The scenes betwixt her and the hero are singularly and powerfully dramatic. Few portraitures may interest the general reader more than this masterly one of Cromwell:—

“There stood Cromwell, now not only calm, but immovable looking. I did not then note the rest of his appearance; my whole attention was riveted on the massive but deeply-marked countenance that met mine. The bold broad brow bespoke indomitable resolution, rather than command; the small eyes, (grey, I believe they are,) that glanced out from beneath his shaggy eye-lashes, were not what is called piercing, but they looked *inevitable*, if I may use that word to express, that it seemed impossible to baffle them. The nose was of the shape and somewhat of the colour that toppers celebrate; but the mouth might have become Radamanthus himself. The whole visage seemed to argue a marvellous compound of subtlety and strength; yet over all was a strange and almost noble expression of immortal sorrow; something sublime, indeed, that fixed itself more deeply in my memory than all else.”—pp. 259, 260.

Nor is the following speech of this man's less characteristic of one of the most illustrious criminals of all time. Hastings has been brought before him, as prisoner at war, and is now awaiting his doom. Cromwell thus addresses his officers:

“Behold! this is the sort of man with whom we have to deal; this is the work put upon us. Yea, here is a brave gentleman—one of good report; honourable and just, moreover, in his generation, and well-beloved of the dwellers on his lands. One whom we have marked as not swift to shed blood, or greedy of gain, or profane, or a wine-bibber.’ He paused, and I began to feel nervous about the conclusion of this most unexpected eulogium, though I had not *then* known his panegyric, and swiftly following denunciation of the brave Lord Capel. He now looked at his officers steadily and mournfully, as if he were reading some unwelcome counsel in their countenance, as he resumed: ‘But it is even so, my masters; ye say, that having put his hand to the

accursed thing, he must pay the penalty thereof. It may not be that the people suffer both ways—that they be not only warred against in the field, but likewise defrauded of their righteous spoil! Is it not so, my masters? Wherefore, young man, I have sent to have speech with thee: for the Parliament is very merciful, and would not condemn any man without a hearing.’”

We break off abruptly, though the whole scene is masterly, and will well repay a reading. The perusal of this work can be compared to nothing more fitly than to a journey through a richly-wooded and highly-cultivated country, where every turning of the road presents some new and animated prospect to our eyes. As we now hastily turn the leaves, we scarcely descry a chapter on which we could not dwell with pleasure, and which would not furnish much both of interest and instruction. The scenes in Holland are particularly admirable of their kind, though they certainly do not partake of the nature of Dutch scenery; those in Switzerland are romantic, on the other hand, and exciting, as mountain scenes ought to be; and the conclusion is peculiarly appropriate and natural. Indeed, the easy grace and calm truthfulness of the work are, after all, its great and peculiar merits, which induce us to regard it as one of the most valuable illustrations of that stormy and romantic age.

We feel that in this limited notice we have neither done justice to Mr. Warburton nor to his works: we have desired only to yield our hasty tribute to his memory, as a man of the highest talents, a consistent Churchman, and an English gentleman. Others are still left behind him; the authors of “Hochelaga,” and “Rollo and his Race,” who share many of his most distinctive excellencies, and who, for his sake, will be the dearer to their country. It is no exaggeration to say, that England has seldom mourned a disaster more than the premature loss of Eliot Warburton. Men who only knew him by reputation, spoke, and still speak of him, as though he were a private and a dear friend; and the general voice appears to express, with one accord, that conviction of his sterling merits, which could scarcely find more fitting utterance, it may be, than in these well-known words:

“ His life was gentle: and the elements
So mixed in him, that Nature might stand up,
And say to all the world, This was a man!”

NOTICES OF RECENT PUBLICATIONS,

ETC.

1. The Church of Christ, in its Idea, Attributes, and Ministry. By Rev. E. Litton.
2. Rev. A. Clissold's Spiritual Exposition of the Apocalypse. 3. The Church of the Invisible. By Robert Montgomery. 4. Hengstenberg's Revelation of St. John. 5. The Origin of the English, Germanic, and Scandinavian Languages and Nations. By Rev. Dr. Bosworth. 6. The Popes: an Historical Summary. By G. A. F. Wilks, M.D. 7. Mason's Pictures of Life in Mexico. 8. Is the Church of Rome the Babylon of the Book of Revelation? By Dr. Wordsworth. 9. Church Sunday School Magazine. 10. The Penny Post. 11. The Scottish Ecclesiastical Journal. 12. Oxford University Statutes. 13. The Church Chronicle for the Diocese of Lichfield. 14. First Annual Statement of the Society for Protecting the Rights of Conscience. 15. Rev. W. J. E. Bennet's Pastoral Letter. 16. Church Extension in St. Pancras. By W. Rivington. 17. The Catechism of the Council of Trent. Translated by T. A. Buckley, B.A. 18. Rev. G. Currey's Preparation for the Gospel, as exhibited in the History of the Israelites. 19. Atlases for Schools. By A. K. Johnston. 20. The Ionian Islands. 21. Rev. H. Hayman's Dialogues of the Early Church. 22. Montgomery's Luther. 23. Anchurus. By Rev. W. Ewart. 24. A Brief Argument for reviving the Ancient Synodal Action. By T. W. Peile, D.D. Miscellaneous.

- 1.—*The Church of Christ, in its Idea, Attributes, and Ministry. With a particular reference to the Controversy on the subject between Romanists and ourselves. By EDWARD ARTHUR LITTON, M.A., Perpetual Curate of Stockton Heath, Cheshire, and late Fellow of Oriel College, Oxford.* London: Longmans.

WE have received this work at so late a period, that we feel that we should do injustice to its importance and its high merits, by entering at present on the examination of the doctrines advocated in it. We can here only say, that Mr. Litton's work is one which appears calculated to throw much light on various difficult and important questions, and though we should be inclined to differ from him on various points, we yet must express the interest and instruction we have derived from this eminently suggestive work; and we hope to enter at length on the subject in our next Number.

- 11.—*The Spiritual Exposition of the Apocalypse; as derived from the Writings of the Hon. Emanuel Swedenborg, illustrated and confirmed by Ancient and Modern Authorities. By the Rev. AUGUSTUS CLISSOLD, M.A., formerly of Exeter College, Oxford.* In 4 vols. London: Longmans.

THIS is really a remarkable book in its way. It comprises a very long and very elaborate commentary on the Book of Revelation, drawn from all kinds of sources—Romish—Protestant—Dissenting—Patristic—Modern—and Mediæval. All ages and sects have been laid under contribution, for the purpose of showing the

conformity of the ablest interpreters with the views of the Hon. Emanuel Swedenborg. But it really seems to us, that such labour is in some degree thrown away, by one who professes to believe in the Divine inspiration of Swedenborg. For assuredly, if his interpretation proceeds from revelation, it is in itself quite sufficient, and cannot need the aid of the opinions of uninspired writers.

Either Swedenborg was inspired, or he was not. If he was not inspired, his interpretation must stand on its own merits; but if he was inspired, it is of very little consequence what any one else says on the subject of which he treats. The inspiration of Swedenborg, however, is the question; just as is that of Mahomet, or Joseph Smith, or Johanna Southgate, or Irving. In the Commentary before us, the Revelation is, of course, made to support the notion of the Swedenborgian or "New Jerusalem" connexion; and a great portion of the work is taken up with pointing out the supposed errors and contradictions of the Trinitarian doctrine, and in maintaining the Sabellian theories of Swedenborg. We have no doubt that it will be highly appreciated by the members of the "New Jerusalem" connexion. We are not extensively acquainted with their theological literature, but we should suppose that the work before us, from its learning and its extent, must be amongst the most important they possess. It will be read with interest by all who wish to know the system of interpretation adopted by the Swedenborgians. One characteristic of this interpretation is, that it supposes the Revelation to be a consecutive series of prophecy, proceeding in regular course, without repetition of the same events under different symbols.

III.—*The Church of the Invisible, or World of Spirits: a Manual for Christian Mourners.* By ROBERT MONTGOMERY, M.A., Oxon, Author of "*The Christian Life*," &c. Fourth Edition, revised and enlarged. London: Darling.

THIS is a well executed and carefully revised reprint of a justly popular volume. As an example of the just views which it contains, we quote the following striking passage:—

"Still we would guard you against the conclusion that any providential chastisement doth of itself absolutely and essentially incline man to repent and be renewed. Far otherwise. Afflictions, considered apart from a concurring grace to conduct and sanctify their operation unto some especial end, are rather calculated to render men morose, rebellious, and discontented, and morbidly resentful against Providence and His will. And this is often witnessed under visitations from God, so fearfully marked with the signatures of His righteous hand and wrath, one might fancy (were it possible) the very angels wonder and

weep to see men stand out with adamantine sternness or infidel indifference against such an alarming appeal."

We heartily commend it to all, especially those for whom it is intended—Christian Mourners.

IV.—*The Revelation of St. John, expounded for those who search the Scriptures.* By E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated from the original by the Rev. PATRICK FAIRBAIRN, &c. Vol. I. Edinburgh: Clark.

THIS work in exposition of the Apocalypse, is less overloaded with critical and scientific matter than is usually the case with German works. Dr. Hengstenberg is honourably known as amongst the opponents of Rationalism, and, on the whole, as one of the soundest theologians in Germany. The exposition before us evinces a great intimacy with Scripture, and we doubt not that it will be perused with interest by many readers. As far as we can see, it adopts a course of interpretation widely at variance with that which is generally received in England, and which traces the history of the Church in detail, through the successive visions of this mysterious book. The connexion of the symbols with history as described in this work, appears to be of a general, and almost vague character.

V.—*The Origin of the English, Germanic, and Scandinavian Languages, and Nations; with a Sketch of their early Literature, and short Chronological Specimens of Anglo-Saxon, Friesic, Flemish, Dutch, German from the Mæso-Goths to the present time, Icelandic, Norwegian, and Swedish; tracing the Progress of these Languages, and their Connexion with modern English, &c.* By the Rev. JOSEPH BOSWORTH, D.D., F.R.S., F.S.A., &c. London: Longmans.

To do justice to the merits of this profoundly learned and interesting work, would demand far more time and space than we can at present command. Amongst the branches of science with which we are acquainted, it appears to us that the science of Ethnology, in its more abstract forms, is inferior to none in point of difficulty. For in truth, when the origin and relations of nations are traced by the aid of their respective languages, an extent and degree of critical knowledge is requisite, which it is rare, indeed, for any man to possess; and which, in its results, is scarcely appreciable, except by its fortunate possessor. Dr. Bosworth's reputation stands high as the Author of an "Anglo-Saxon Dictionary," and the work before us appears to have been originally intended for

an Introduction to that work. It would be really impossible for us to attempt any detailed description of its contents. Suffice it to say, that the reader will here find a most elaborate dissertation on the origin and derivation of languages from the original—an account of the peopling of Europe—notices of Celtic, Germanic, and Scandinavian languages—of the various dialects of Anglo-Saxon and modern English; and, finally, a history of all the cognate languages of the West, with illustrative Maps. In fact, the work appears to be a kind of Encyclopædia in its way.

VI.—*The Popes: an Historical Summary: comprising a period of 1784 years, from Servius to Pius IX., carefully compiled from the best Ecclesiastical Authorities, and illustrated with numerous Notes.* By G. A. F. WILKS, M.D. London: Rivingtons.

THE object of this work is to dissipate, by the force of undeniable facts, the theories of Papal infallibility and sanctity. As far as we have seen, Dr. Wilks has carried out his object with ability and success. The work is not overloaded with a cumbrous display of learning, and we should say it would be a very useful book for circulation amongst intelligent laymen.

VII.—*Pictures of Life in Mexico.* By R. H. MASON. With Illustrations by the Author. London: Smith, Elder, and Co., Cornhill.

WE recommend these pleasant volumes for an idle hour's reading. "Pictures" they are, as their name imports; or rather bird's-eye views of life in Mexico,—that land so highly favoured in its climate and productions, where animal and vegetable nature put on their most gorgeous attire, and where moral nature sinks to such hideous degradation. The contrast is striking indeed to behold such magnificent and lovely scenery—snowy mountains and smiling plains, forests of noble trees, tangled and trellised with masses of brilliant flowers, and alive with birds of dazzling plumage, and snakes of still more lovely hues; sparkling veins of metal and precious stones bursting through the soil; cities of splendour, noble even in their decay,—and then to turn from these to the squalid and miserable Indians, to the wretched and filthy *léperos*, the swarms of degraded ruffians, begging, robbing, and murdering, by day and by night, in the public streets, and the hordes of *ladrones*, or mounted robbers, who infest the country roads.

The chief occupation of all classes appears to be gambling—beyond almost any other country—here; even the vilest of the *léperos* have their own gaming-houses; while, until a very few

years ago, education was at so low an ebb that it was estimated not more than one in fourteen of the inhabitants of Mexico could read. The separation of the sexes in the middle class—the men and women seldom taking their meals in the same apartment—tends to degrade both; and even in the higher class there is a total want of the social intercourse, in which alone civilization and domestic happiness can advance.

Probably no country in the world can exhibit a lower or more repulsive system of religion than Mexico; the “padres” having unbounded sway over every class, and being themselves, not merely entirely uneducated, but so devoid of morality, as scarcely to attempt the assumption of a better character. Their power may be judged of in some degree by the enormous wealth of the Mexican Church. Mr. Mason says:—

“It is difficult to name with exactness the sum of its revenues, there being no statistic information on the subject; but it is not too much to estimate the worth of Church property in Mexico—consisting of houses, convents, churches, furniture, jewels, and gold and silver vessels—at the sum of a hundred and sixty millions of dollars; exclusive of the annual incomes derived by the priests, hierarchy, and secular clergy from their flocks. The bishops and superior clergy are as numerous as they were before the Revolution. Besides an archbishop and nine bishops, there are nearly five thousand parish priests. There are ten cathedrals, with canons, and other dignitaries innumerable; and more than a hundred and fifty convents, containing nearly two thousand monks. The priests and monks have the sole distribution of all monies bequeathed for pious and charitable purposes; and Church property is still exempt, as it was before the Revolution, from paying any tax or burden whatever to the state. The Jesuits were driven from the country, and their estates confiscated, when the yoke of the Spaniards was shaken off.”—Vol. i. pp. 119, 120.

For a description of the interior of these splendid cathedrals—blazing with jewels and gold—we must refer our readers to Mr. Mason’s lively pages—but we cheerfully extract the following curious history:—

“During the troublous and sanguinary times that preceded the first Congress of the Republic in 1825, it was judged expedient by the authorities of a distant provincial cathedral, that the gold and silver utensils and ornaments, with the precious stones and other costly movables, should be removed, for greater safety, to another church in the interior of the country. To this end, boxes and hampers, with false slides and secret contrivances, were made; so that, in the event of their capture or examination by robbers, the most valuable articles might remain undiscovered. The treasures were packed with the utmost care and secrecy; and much deliberation was exercised in the choice of an

escort to accompany the precious cargo. At length it was decided that one Tezarin—a worthy disciple of the Church, who had been employed to command an escort under government—and his band, with several holy brethren from the cathedral, should be entrusted with the duty.

“The caravan set out in due time upon their journey, with the utmost caution and privacy: the treasure being disguised under the appearance of a common bale of merchandise; and its guardians wearing the semblance of merchants with their escort. They proceeded for a considerable distance in security; but on the evening of the second day of their journey, much to their surprise, the party were assailed by a determined band of ladrones; they were disarmed, and their luggage was carefully examined. Not content with merely surveying the packages, however, the robbers, as if by a strange instinct, broke the boxes to pieces, and thus the hidden gems and most costly vessels were exposed to view. Every thing was ruthlessly carried away; the prisoners were left behind, bound hand and foot, and the robbers made good their escape, leaving no traces whatever of their flight.

“For a long period the secret of this daring and successful sacrilege continued an impenetrable mystery. The chagrined priests left no method untried for the discovery of the plunderers and their booty, and to learn how their secret expedition had transpired (for it was evident that the thieves had been supplied with previous information); but all their efforts and inquiries were entirely unavailing. At length the immaculate Tezarin himself was apprehended, and condemned upon a charge of theft and conspiracy; and while under sentence of death for these misdemeanours, he confessed, among other revelations, that the unaccountable robbery of the treasures of the church, just recorded, had been executed under his own direction. He admitted that the time and place of the occurrence had been planned by him; though he had submitted, for obvious reasons, to be bound as a prisoner with the rest. He also gave such information as led to the apprehension and execution of his accomplices. The punishment of Tezarin was mitigated, and the principal treasures of the cathedral were, by his agency, recovered: but their history does not end here.

“Although the jewels and golden vessels were restored to their old places in the cathedral, outbreaks and disturbances in its neighbourhood were of frequent occurrence. The hearts of the holy fathers were once more filled with doubts and fears; and so bitterly had they earned the experience of the past, that they had scarcely now the confidence to trust one another. While affairs were in this situation, news came that a church at no great distance from their own had been entered and plundered of its richest treasures, and that a series of such robberies was to be apprehended. This report, which they had every reason to fear was but too correct, had the effect of greatly increasing the consternation of the priests.

“The superior ecclesiastic and two of his favourites had come to the determination, without the knowledge of the brethren, that a subterranean vault should be formed under a particular part of the cathedral, where, in time of need, the most valuable of the church’s possessions

might be deposited. With much ingenuity the desired receptacle was stealthily completed, and the entrance preserved a profound secret among the worthy trio. They had decided that the only means of access should be by a trap-door from above, closed with an invisible spring; and the trap-door was cunningly fixed, and the imperceptible spring duly set, accordingly.

"The disturbances in the vicinity increased. Insurrection followed insurrection; outrage succeeded outrage; pillage appeared to become the order of the day. Neither life nor property was held sacred; and the cathedral itself was threatened with an invasion.

" 'We must watch vigilantly and incessantly, from night to morning, each in his turn,' exclaimed the affrighted dignitary to his companions; 'for we know not at what hour the peace of our Zion may be threatened by these sacrilegious depredators.'

"And watch they did, night and morning, in parties, in obedience to the orders of their chief.

"Many a dire alarm shook the hearts of those devoted old priests as they performed their tedious duty, through the midnight hours, under the arches and vaulted roofs of the old cathedral. Often did they give themselves up for lost when the echo of footsteps near the square, or the noise of the wind as it shook the fretted doors of the building, saluted their listening ears. The murmur of the breeze, as it swept through the deserted aisles; the wanderings of the rats beneath the hollow wainscotings; or the crackling sound of some expiring taper as it sank into its socket,—vibrated upon their overstrained nerves like the rush of a throng of léperos, or the coming tramp of a band of mounted ladrones. Even their own voices, and the echo of their footsteps, became strange to them as they cowered together, and gazed from time to time into each other's haggard and anxious faces. The anxiety and dread at last had the effect of imparting an unearthly tinge to their aspects; and they seemed, even to one another, to resemble those departed spirits who are doomed to keep a gloomy vigil through the hours of darkness, beside the well-remembered scenes of their misfortunes or their crimes. At length at a late hour, one stormy night, when the three ecclesiastics, to whom alone the secret of the vault was known, happened to be on the watch together, a sound as of a thronging multitude arose in the distance, which, as it drew nearer, was heard above the howling of the wind and the falling of the rain. The tramp of heavy footsteps approached the cathedral; shouts and vociferous cries burst forth on every side; the red glare of innumerable torches shone through the emblazoned window. At the first alarm, the trio of monks proceeded to carry the portable boxes containing their choicest treasures into the vault below; and by the time the building was surrounded, they had concealed the whole.

"Meantime a series of thundering knocks assailed the door, which it was evident must soon give way beneath the repeated strokes: the massive bolts were forced, the hinges torn away, and an entrance effected. Just as the band of depredators rushed madly through the opening, the shaven head of the last of the three priests disappeared

below the entrance of the vault; the trap-door was hastily closed, and the spring was made secure.

"But this movement had not escaped the searching eye of a lépero in the crowd.

"The cathedral was thoroughly ransacked; many valuable articles were broken to pieces, and the fragments were passed from hand to hand; but a murmur of disappointment arose, ere long, that so few available treasures were to be discovered. The idea of a subterranean concealment at once flashed upon the minds of the robbers, and the supposition was confirmed by the lépero who had seen the closing trap-door. They immediately tried every crevice and broken stone, and beat violently on the floor with hammers and axes; but so well had the opening been concealed, that they were compelled to abandon the attempt in despair. Venting their disappointment upon the building, they demolished several of the painted windows, and carried off the choicest of the ornaments; and it was a miracle the edifice escaped conflagration at their hands.

"The beating upon the floor, however, had broken the spring of the trap-door, the holy fathers' only avenue of escape; and when, on the disappearance of the invading crowd, they attempted to emerge, they found themselves, in spite of every effort, hopelessly immured in a dungeon that must soon prove their living sepulchre!

"The remains of the three monks were only discovered—fast beside the treasures which in life they had loved so well—when the marble floor was taken up by some workmen who were engaged in the restoration of the dilapidated and desecrated cathedral."—Vol. i. pp. 137—144.

An awful "Picture" of Mr. Mason portrays the Acordada, or prison of Mexico, too revolting for extract. For the morals of the lower classes, let the fact suffice that, "out of a population little over 130,000, the prisoners in one average year amounted to 9237;" and of these, 58 were committed for vitriol-throwing,—a crime which may well be called of "fiendish atrocity."—Vol. i. p. 193.

Amidst so much that is dark and disgusting, it is pleasant to find a bright spot in the picture portraying the poor but faithful *arrieros*, or carriers, who appear to be almost the only honest and trustworthy people in the country: to them is entrusted the transmission of all small merchandise, and in some parts even they only travel in companies. Uncomplaining and enduring as the patient mule he drives, the *arriero* toils on, through *tierras calientes* and *tierras frias*, through dark forests and over frightful precipices, along mountain passes and solitary places, meeting at every step a white cross, marking the murdered remains of some less fortunate *arriero*, overtaken by *ladrones*. One of their adventures may amuse our readers:—

"One bright summer morning an *arriero* set out from the city of Chihuahua with an unusually precious cargo on the back of his mule,

including a small quantity of coin and several bars of silver. Considerable precautions had been taken by his employer; and, as secrecy and dispatch were necessary in the transmission, he commenced his journey privately, under the impression that his errand and destination were unknown to his acquaintances and comrades.

"At the end of the first day, though the road had been rocky and difficult, his progress was considerable; for his spirits were buoyant, his mule was hardy and active, and the strength of both was yet unwearied. He stopped in the evening at a little *rancho* which was well known to him: it contained but two rooms, and was the only place where it was possible to obtain shelter for many miles. Its owner was an old, solitary Indian, who received him on this occasion with unwonted hospitality; and, after partaking of a hasty meal of *chilé* and *frijoles*, by a wood fire on the ground, in the company of the host, and, making fast the bridle of his mule to the wall of his own apartment, he retired to his couch, composed of two skins and a blanket, to enjoy a night's repose.

"After more than an hour of wakefulness, he was startled by hearing his own name spoken in subdued tones by more than one person in the next room, where the fire was still burning brightly! Applying his eyes to a crevice in the partition dividing the two apartments, he perceived that the adjoining chamber was occupied by three figures besides the old Indian host; and overheard them planning the readiest way to rob and murder him. The unexpected guests were *léperos*, whom he remembered to have seen in the city of Chihuahua, and they must have patiently tracked his footsteps at a distance during the day's journey.

"The *arriero* was well armed, it is true; but resistance against such fearful odds was perfectly out of the question. The only door of his sleeping-place led to the scene of consultation, and it had been secured on the other side; window there was none, and the least noise might be fatal to him. There appeared no means of escape, and time pressed; for it was not likely that the attack of his enemies would be much longer delayed. With the energy of coming despair, he cast his eyes round the room, and to his great joy perceived a slight opening in the thatch that composed the roof. Repressing an exclamation that sprang to his lips, he mounted the slight pile of skins that had composed his pillow, and nervously thrust his hand into the cavity; the thatch yielded to his touch, for it was a mere mixture of reeds and rushes. He breathed more freely, for his escape seemed no longer impossible; but then there were his mule and his treasure. Well! first securing his own safety, he would put a plan in execution, which hastily crossed his mind, for the recovery of his baggage.

"With the utmost caution, he removed the accumulation of soft and decayed matter from the lower part of the roof; then, after examining his weapons, he noiselessly sprang upwards with all his strength, gained the top of the mud and *adobé* wall, and dropped down on the outside. Taking advantage of the darkness, he then carefully proceeded by the side of the rocks to a spot with which he was well acquainted, where

several paths met, at some distance on the right of the inhospitable hut. Here he paused, and, taking a pistol from his belt, fired it without more ado into the air; trusting to attract the attention of his assailants, and to draw them from the hut. Nor was he mistaken in his calculation; for, ere he had time to regain the rancho by a circuitous route, he had the satisfaction of seeing what he believed to be the whole party scouring the several paths in the distance, to ascertain the cause of such an unlooked-for disturbance of their plans.

“On entering the hut, he found that the old Indian had been left behind to guard the supposed prisoner and his property; but this was only a momentary obstruction to his progress. With the speed of lightning he threw himself upon the cowering wretch; and, placing one hand on his mouth to stifle his outcries, plunged his cuchillo twice up to the hilt in his back, between the shoulders. Then casting a heap of mats upon the fire to extinguish it, that the ruffians might not have the advantage of its light to guide them back, he unloosed his trusty mule from the wall, and, emerging from the hut, drove the animal before him by a track which he had every reason to believe was but little known.

“His superior knowledge of the country enabled him, even in the darkness, to make good way from the scene of his past peril; and he used every exertion to place as great a distance as possible between his outwitted enemies and himself. On he sped, beside his patient mule, over the mountain paths in the dead of the night; the man profiting in no slight degree by the fine instinct of the animal, who seemed to understand the emergency, and to strain every limb for the preservation of his master. But even sure-footed mules have occasionally been known to take a false step, and our arriero's beast stumbled over a projecting rock, and fell down a shallow precipice, carrying his master with him. Though the declivity was slight, the fall was yet so heavy that both arriero and mule lay at the bottom stunned and insensible for hours. As it chanced, however, this fall proved the means of their preservation: two of their ruthless and determined enemies had been upon their track, having heard the steps of the mule from a distance; and but for this accident the arriero would have been overtaken.

“But their pursuers passed on in the darkness, and returned ere long, under the impression that they had been deceived. The light of morning discovered the arriero and his mule waking and stretching themselves, somewhat bruised, but with no bones broken.

“Grateful for his late escape, our muleteer pressed on with fresh vigour, long and toilsome though the stages were, till he arrived in the neighbourhood of the Mexican mountains; then he began to calculate the time when he might expect to arrive at his wished-for destination in the capital.

“For a considerable distance that mountain-path abounds in intricate windings, which render it impossible for the wayfarer to perceive the road very far, either before or behind him. Glancing backwards over his shoulder at one of these points, our arriero perceived a whole herd

of wild and heavily-armed men hastily approaching. A moment's consideration convinced him that these were ladrones; and their quick movements and threatening gestures sufficiently testified their hostile intention toward himself. On they came with cries and imprecations, calling upon him to stop, if he had no wish to find himself at the bottom of the nearest precipice, with a dozen rifle-balls lodged underneath his jerkin.

"The arriero's ingenuity and presence of mind here again served him in good stead. Instead of flying from them, or betraying the least fear on their approach, he turned towards the band with a placid countenance, and held up his hands to intimate his satisfaction. He then gave them to understand that he had been anxiously awaiting the arrival of the troop, and would be gratified to share with them the treasures in his possession; that he admired the wild life of the freebooters, and wished of all things to be admitted into the band.

"The bait was swallowed with avidity; the arriero was joyfully accepted as a comrade, and his treasure was hailed as an acquisition to their stores. It was decided, after an animated debate, that the money, being portable, should be placed in the captain's care, for the instant requirements of the troop; but that the bars of silver, being heavy, should remain upon the back of the mule until the next day, when they would make arrangements for exchanging them for coin. Then the whole company, elated with the success of their enterprise, proceeded with their new comrade to a secret resort among the mountains, where they passed a night of boisterous carousing, singing, swearing, and quarrelling, as is usual in such scenes of drunkenness and debauchery.

"Every member of the band, excepting our brave arriero, fell at length into a state of sodden slumber; he had anticipated such a result, and hastened to take advantage of it: stealthily relieving the captain of the money he had appropriated, he quickly led away his trusty and still laden mule from the inner cave, and before the dawn of day, was far beyond pursuit. The arriero, ultimately overcoming all difficulties and temptations, landed his precious cargo in safety at its anticipated resting-place."—Vol. ii. pp. 9—17.

Among such a people, and in such a country, where nature has done every thing and man nothing, agriculture is, of course, in the most primitive state; the natural fertility of the soil, producing in many parts two or three crops of Indian corn and wheat in one year, and the physical debility of the Indian adding to his indolence and sluggishness. Melancholy, indeed, it is, to look at the helpless and degraded state of the Indian labourer, or rather slave, of the present day—at the decreasing commerce of the country—the financial difficulties of the government—the revolutionary troubles and continual sanguinary revolts, or *pronunciamientos*, in every town and village—the lawlessness, suffering, and degradation existing every where: and remembering that these

people are *nominally Christian*, look back upon the thousands of giant temples of Aztec worship in ancient times—founded in horror and bathed in human blood, it is true, but so magnificent in size, in wealth, in splendour, and beauty of workmanship, that no eye will ever behold them, even in their decay and ruin, without being oppressed with the shadow of a mighty people, who have passed away for ever.

We would fain have found room for many more amusing and lively “Pictures,” but we can only advise our readers to seek them for themselves, along with much information, which appears to have been put together with equal care and industry: we have space, before we bid Mr. Mason farewell, but for one more adventure, in company with one of the wild-cattle hunters of the prairie.

“The Red point was the name given to a spot where the soil was of an extremely ruddy colour; and as the sun now cast its last burning rays upon the earth, the glowing appearance was heightened, insomuch that it might have been mistaken at first sight for a sheet of water reflecting the gorgeous atmosphere above. Our traveller gazed for a little while on the scene before him; not that he could appreciate its beauty, but he was endeavouring to calculate by its aspect the degree of to-morrow’s heat. He then slowly turned his eyes in the direction of the east, then towards the north, then towards the west again, taking in every object between himself and the horizon in his range. Apparently satisfied with his observations, he walked his horse to a slight hollow at a little distance, containing three trees, and tied the animal to the trunk of one of them; then, as the darkness came on, he proceeded to select a grassy nook within a few paces of the tree, and after refreshing himself and horse, laid him down to rest. Deep sleep overtook him as the stars above appeared in their accustomed places; and the scene, which had lately been so glaring, became enwrapped in the cool and quiet lustre of a tropical night.

“He slept soundly for several hours, dreaming about his home in the village, and the expectant wife he had left behind. Next his thoughts recurred to Yio, the dealer, to whom he had promised a goodly number of hides within the space of two days. Then he dreamed of the priestly father, of whom he had a great dread, and of his parting benediction on his journey; he thought, in his vision, that the priest was before him, and gazed upon him; that as he gazed, his aspect changed, and he regarded him with the most dreadful sternness, accusing him of forgetting his evening prayers and aves before lying down to sleep upon that spot. The priest’s aspect grew more and more severe; his countenance became more terrible, and his voice louder and harsher than before; finally, he stood over him and cursed him with loud and dreadful imprecations, and forthwith consigned him to the torments of purgatory in retribution. Yes, he felt that he was there; there, among the

unhappy spirits, suffering the extremity of torture! And, oh! the awful groans and howls of anguish that resounded through that dreadful place! How the wretched spirits ground their teeth in rage and despair; and shrieked and tore themselves in agony, as they leaped and sprang out of the circling flames, crackling and hissing around! Now a troop of fiends surround him, and he feels the burning heat has seized upon him! They take and thrust him among the fiercest of the fires; and—

“Suddenly he awoke with a start and shudder; his person and clothes bathed in perspiration, which fell from him like huge drops of rain. The stars were shining calmly above him, but the dreadful sounds of which he had been dreaming still seemed to salute his waking ears. Yells and shrieks, howlings and groanings, sounded close beside him, thrilling through every nerve; and still they ceased not. Presently he heard a sound which recalled his scattered senses.

“It was his horse in the midst of a pack of wolves!

“It was too late to save him. The wolves, pinched with hunger, are unusually daring at night. There is a numerous herd of them, and they are quarrelling together over every morsel of the spoil; for there is not sufficient to satisfy the whole. Several of them have turned away, with their hunger sharpened, and approach the hunter, while their companions are battling for the horse’s bones. Meanwhile he has started up, seized his double-barrelled rifle, the only weapon, beside his lasso, which he has brought with him, determining to hold out as long as possible, and to sell his life as dearly as he can.

“The wolves now surround him as he stands, but hesitate in advancing to the attack. This race of wolves are in the habit of retreating from the presence of men, unless in extreme want: but now it is night; they are in great numbers; their appetite has been stimulated by the taste of blood; there is but one man, and they come nearer. So closely they approach at last, that he can perceive the starlight reflected brightly, though in a warmer tint, from their eyeballs; while the vapour of their breath envelopes him. Animated by a sudden and almost despairing impulse, he levels his piece at the nearest group, and fires. One of the wolves lies dead, another is wounded, and the rest retreat to a little distance in alarm.

“It is not for long, however; they perceive that nothing follows, and very soon return. They approach him, and close round him again; his position is critical. They come nearer still. But a slight diversion in his favour occurs from their summarily falling upon their comrades who have just been shot, and devouring them with savage eagerness. This second course produces almost as much confusion as did the first; under cover of which the watchful hunter attempts to retreat slowly and carefully from their immediate neighbourhood.

“Soon they follow him once more; and every barrier between him and a dreadful death seems removed. Still he retreats slowly and half unconsciously; they are very near him now. Now one has leaped upon him; and the remaining barrel of his rifle has exploded in the struggle. Fortunately it has shot the wolf in question; the rest fall

back in affright and devour their dead companion as before. If he can only gain the deep stream which he sees shining on his right hand, the hunter will have a chance of safety; the water will, at all events, be an auxiliary to him, as he is an excellent swimmer. The thought inspires him with renewed hope and energy; he halloos and beats off his enemies at every step; and after many narrow escapes, he reaches the bank of the river. The wolves, however, appear to have a perception of the importance of the moment; and just as he is about to plunge into the stream, they make one fierce, simultaneous rush upon him.

“For an instant nothing can be discerned but foam and splashes, as the water is divided both by the assailants and the assailed. The hunter, diving beneath the surface, has almost placed himself beyond reach of the wolves, whilst many of their bodies float around him drowned. He is beginning to congratulate himself on his deliverance, as he perceives his enemies yelling and gnashing their teeth together on the opposite bank, when he feels himself seized by two animals of a larger and stronger growth than the rest. Their teeth almost meet in his flesh, and, in spite of his utmost exertions to the contrary, they are gradually drawing him under water. In vain he grasps their throats with maniac energy; still they keep their hold, and the stream becomes dyed with his blood. Presently the smaller of the two looses his hold; the current carries him away, and he is drowned. Only one of his assailants, a large she-wolf, remains to be dealt with now. He struggles desperately, but in vain, to free himself from her grasp; yet he perceives a kind of fixedness in her movements that he had not observed before. Stretching out his arm once more, he places his hand upon her head and mouth, and finds that she is dead. Still her weight draws him downwards; almost immediately he feels a faintness creep over him; he loses his consciousness; and with the gripe of the dead wolf still fixed firmly upon him, he sinks below the surface of the water. But in the act of sinking, the bodies of the hunter and his enemy cleaving the stream violently, the hold of the beast became relaxed. The man rose to the surface, and his head coming in contact with a sharp projecting rock, his consciousness returned. He opened his eyes, forthwith struggled to the bank, and in great weakness and exhaustion, succeeded in climbing upon it. As the first rays of the quiet morning light broke in the distance, the full particulars of his past peril flashed upon his mind; he turned and beheld the last group of his assailants retreating in the opposite direction, and folding his hands upon his breast, he gave hearty thanks to Heaven for his deliverance.”—Vol. ii. pp. 113—120.

We must not forget to mention the spirited etchings which adorn Mr. Mason's volumes.

VIII. *Is the Church of Rome the Babylon of the Book of Revelation? An Essay derived in part from the Author's Lectures on the Apocalypse, and partly from other sources.* By CHRISTOPHER WORDSWORTH, D.D., Canon of Westminster. London: Rivingtons. 1851.

THIS invaluable little Essay, sold for one shilling, should command a circulation of hundreds of thousands. To every honest mind the argument put forward in it, we should say, must carry conviction; it is at once learned and eloquent, and truly incapable of refutation. We extract a noble passage:—

“ Nearly eighteen centuries have now passed away, since the Holy Spirit prophesied, by the mouth of St. John, that this Mystery would be revealed in that City, which was then the Queen of the Earth, the City on Seven Hills, the City of Rome. The Mystery was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable,—almost impossible. Age after age rolled away. By degrees, the mist which hung over it became less thick. The clouds began to break. Some features of the dark Mystery began to appear, dimly at first, then more clearly, like mountains at daybreak. Then the form of the Mystery became more and more distinct. The Seven Hills, and the Woman sitting upon them, became visible. Her voice was heard. Strange sounds of blasphemy were uttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun; kings and nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her power. And now the prophecy became clear, clear as noon-day; and we tremble with awe at the sight, while we read the inscription, emblazoned in large letters, ‘Mystery, Babylon the Great,’ written by the hand of St. John, guided by the Spirit of God, on the forehead of the Church of Rome!”

IX.—*Church Sunday School Magazine.* 1851. Vol. VI. London: Rivingtons. [18mo. pp. 280.]

A VERY pleasing and useful little publication. The variety of its materials, and the good sense and piety characterizing the whole, combined with its very low price, must ensure an extensive circulation; and we cordially wish it all success.

X.—*The Penny Post.* Vol. I. January to December. 1851. London: J. H. Parker.

THIS cheap and well-written periodical represents the views of a considerable class of persons, who may generally be characterized

as disciples of the Tractarian school. It is carefully edited, and we should think it would prove an efficient organ for the promotion of the class of views which it advocates.

XI.—*The Scottish Ecclesiastical Journal. Vol. I. From January to December. 1851. Edinburgh: Grant and Son.*

WE have watched with much interest and cordial good wishes the course of the "Scottish Ecclesiastical Journal" during the first year of its existence; and we have at its conclusion to congratulate the Scottish Church on the establishment of a journal which is distinguished as much by the ability with which it is conducted, as by the tone of sound and moderate Churchmanship which it has maintained, amidst the strife of extreme opinions. We trust that it will meet support in this course from all that portion of the Church which is willing to act for the general good, irrespective of party considerations.

XII.—*Oxford University Statutes. Translated to 1843 by the late G. R. M. WARD, Esq., M.A., &c., and completed under the superintendence of JAMES HEYWOOD, Esq., M.P., F.R.S. Vol. II. London: Pickering.*

THE publication before us contains much valuable matter illustrative of the history of the University of Oxford. We have nothing to do with the motives of those who have published it—the principles and intentions of Mr. Heywood are sufficiently well known. In the Appendix, there are various documents relative to the Tractarian movement.

XIII.—*The Church Chronicle for the Diocese of Lichfield. Nos. 1, 2, 3. Printed and published (for the Proprietor) by James Pyson Nibbs, Printer, at the "Edensor Press," in the parish of Edensor, in the county of Derby.*

HERE, indeed, is a journal to which we most earnestly wish success, and which will obtain it, if a large and enlightened zeal for the truth as taught in the Church of England, and a judicious selection of the most popular and useful topics, constitute any claim on support. This "Church Chronicle" cannot fail to encourage all that is good in the Diocese of Lichfield, and to promote vital religion and sound faith wherever it is circulated. It is published monthly, price one penny; and it is admirably calculated for circulation amongst the middling and lower orders. We are in great want of penny publications of this kind.

xiv.—*First Annual Statement of the Society for Protecting the Rights of Conscience.* Dublin: Webb and Chapman.

It is amongst the signs of the times that it has been found requisite to establish a Society in Ireland for the express purpose of holding out protection to converts against the persecution of the Romanists; and it is very cheering to see men of all parties engaged in this truly charitable and Christian work. The funds are raised by subscription, and are generally applied in enabling persons to give some temporary employment to converts, who are almost invariably thrown out of work by joining the Church in Ireland. The Roman Catholic farmers and employers dismiss them immediately on discovering the fact; and numbers are obliged to fly from home, in order to obtain the means of living. There are many affecting details in this Report of the sufferings of these people in the cause of God. The Report is valuable in another respect, as showing the *extent* of the movement in all parts of Ireland, the readiness with which the people receive the Word of God, and the constancy with which they adhere to it. We would express an earnest hope that all of our readers who are interested in the advance of the Reformation in Ireland will get this Report, and aid the Society (the funds of which are very inadequate to its object) with their subscriptions. The office of the Society is at 133, Stephen's Green, Dublin. The Archbishop of Dublin is the President.

xv.—*A Pastoral Letter to the Parishioners of Frome, in the Diocese of Bath and Wells.* By the Rev. W. J. E. BENNET, M.A., Vicar. London: Masters.

THIS Letter is not such a production as we should have wished to see. We had indulged a faint hope, that, after all that has occurred, and on calmer consideration, the author might have been able to draw back in some degree from the position assumed by him while at St. Barnabas, and might have afforded to his well-wishers some security for greater moderation in future, by some acknowledgment that he was not inclined to adhere to all his previous expressions and acts. In this, it is needless to say, we have been disappointed. The author represents himself as a persecuted man, most unjustly treated; and while acknowledging himself fallible, he yet vindicates all his actual proceedings and his language, and while holding out a plain intimation that the same course, in respect of ceremonial, will be pursued at Frome which has caused offence elsewhere, urges patience, good will, and forbearance on the part of his parishioners, and exhorts them to

follow his guidance. We sincerely trust that all will be overruled for good, but we regret the general tone and character of this Letter, and lament that such an opportunity has been lost.

xvi.—*Church Extension in St. Pancras. A Comparative Statement of the Increase of Houses, &c., in the Parish of St. Pancras, Middlesex, from 1801 to 1851; with a Brief Summary of the Measures taken and in progress to provide for the Spiritual Wants of the Parish.* By WILLIAM RIVINGTON. London: Rivingtons.

A PUBLICATION like that before us, portrays a state of things which cannot be described by any other terms than that of "awful." Here is a single parish, the population of which has, within fifty years, risen from 30,000 to 170,000, and which, during almost all that time, has been comparatively destitute of the commonest outward means of grace. The present vicar, Mr. Dale, on his accession to the living in 1847, having been previously made Canon of St. Paul's by Sir Robert Peel—an appointment which reflects honour on that minister—found the parish of St. Pancras in such a state of spiritual destitution as well might make him tremble. But he girded himself to his work manfully; and notwithstanding much direct and indirect opposition, he has succeeded in advancing the cause of religion to a very great and cheering extent. We like to see such things as temporary churches and temporary ministers in such cases. We like to see the missionary system brought into play where it is really called for. Time was when our ancestors worshipped in churches made of wattles; and many is the place now where a wattled and thatched, or wooden, ay, or earthen, church is grievously wanted. Mr. Rivington has produced one of the most interesting and valuable pamphlets we have seen for a long time on matters connected with Church Extension. As a detailed record of the progress of the Church in a vast London parish, it is most instructive and interesting. But the remark remains to be made, that the mere outward and material provision for Church Extension is *something* indeed; but it is little, unless you can find men of a truly missionary spirit prepared to go into the waste places, and re-gather into the fold of Christ the depraved and irreligious multitudes around them. It is not mere outward organization or system of any kind that can do the real work.

XVII.—*The Catechism of the Council of Trent, translated into English; with Notes by* THEODORE ALOIS BUCKLEY, B.A., &c.
London: Routledge.

A USEFUL volume to those who are engaged in studies on the Romish controversy. It appears to be executed well and carefully.

XVIII.—*The Preparation for the Gospel, as exhibited in the History of the Israelites. The Hulsean Lectures, preached before the University of Cambridge, in 1851. By* GEORGE CURREY, B.D., &c. Cambridge: Deighton. London: Rivingtons.

THE object of this able and learned series of Lectures is to show how the history of the Israelites led in a harmonious succession to the establishment of Christianity, with an especial view to infidel objections. The train of Scriptural illustration, through which the author is led, in tracing the analogies, identities, and developments connected with his subject, is highly instructive and edifying; and his work must be regarded as a valuable accession to our theological literature.

XIX.—1. *A School Atlas of General and Descriptive Geography, &c. By* ALEX. KEITH JOHNSTON, F.R.S.E., &c. Edinburgh and London: Blackwoods.

2. *A School Atlas of Physical Geography, &c. By* ALEX. KEITH JOHNSTON. Blackwoods.

THESE Atlases are not only deserving of the attention of all who are engaged in the work of Education, but of all that class who wish to possess convenient and portable atlases, at a moderate price. The Atlas of General and Descriptive Geography not only comprises all the latest discoveries, and includes all the modern geographical divisions and boundaries of states; but it is remarkable for its distinctness and accuracy; and the system of colouring adopted is the best we have seen, with a view to the discrimination of one territory from another. The Atlas of Physical Geography contains charts of the ocean currents—principal lakes—river systems—mountains, table-lands, and valleys—distribution of earthquakes and volcanoes—temperature—constant and periodical winds—distribution of rain and snow—distribution of vegetable and animal life, and of the different races and religions of men. We can recommend this Atlas, as comprising a vast amount of most interesting and important information. The

results of immense labour, and of the most profound observations of scientific men, are here brought together in a shape and form which render them accessible to all moderately-educated persons.

xx.—*The Ionian Islands; what they have lost and suffered, &c.*
By an IONIAN. London: Ridgway.

THIS pamphlet contains a strong attack upon the government and policy of the Lord Commissioner of the Ionian Islands. It is written with great energy and ardour. The eminent personages who figure in an introductory Letter as Σιρ Ε. Γ. Οὐαρδος, and τοῦ Λόρδ Γρέϋ, and Κύριος Ι. Γϋουμ, will be long remembered in the Ionian Islands.

xxi.—*Dialogues of the Early Church: I. Rome. II. Smyrna. III. Carthage.* By HENRY HAYMAN, M.A., *Fellow of St. John's College, Oxford.* London: Skeffington and Southwell.

THE author of these Dialogues has composed a series of Dialogues which are framed almost exactly on the model of those which one might suppose to have been written in the third century. He has entered thoroughly into the spirit of his subject—the persecutions of the Early Christians.

xxii.—*Luther: or, Rome and the Reformation.* By ROBERT MONTGOMERY, M.A., *Author of "The Christian Life," "God and Man," &c. Sixth Edition, revised and enlarged.* London: Blackwood, Paternoster-row. 1852.

ANOTHER, and another, and another edition of Mr. Montgomery's poems, is called for by the reading public, and yet we are assured by critics, by publishers, nay, by all the world, that there is no longer any demand for poetry in England. It is manifest that this impression, however general, is not a correct one, for facts go further than ten thousand arguments drawn from the work-a-day objects of men's thoughts and interests, and the utilitarian character of the century. Tennyson's fame is great in the critical world, and most justly so; we esteem him one of the most exquisite of lyric poets. But Robert Montgomery has, at least, ten readers where he has one; and, this being the case, the bard of "Luther" can afford to smile at the assaults and denunciations of his adversaries. The fact is, that his poetry represents many of the most familiar, and at the same time the most healthful tendencies of the English national mind; and thence, doubtless, his great success with the general public.

His vigour of thought is, perhaps, his most marked characteristic, and no where is this more happily exhibited than in his poem of "Luther," the sixth edition of which now lies before us. It is replete with vigorous reasoning, and characterized by what we may call a certain point of beauty, and a stately magnificence of verse in those passages in which the beauties of nature are portrayed, or the faith and honour of the great Reformer are vindicated. Mr. Montgomery has added, we perceive, a new section to this poem, on "Jesuits and the Mind of Man," which is exceedingly characteristic of its author's power, and with the main bearings of which we most heartily concur. In conclusion, we will cite one powerful passage from "the Poet's Retrospect," which we only cull from amongst a thousand equally, or more powerful passages, because it happened to arrest our attention first, and which may help our readers to account for Mr. Montgomery's extensive popularity. He is speaking with reference to the Christian Sabbath:—

"Glory, to think that on this morn, mankind
Bow at the footstool of their common Sire
In co-equality of dust and sin,
To plead for mercy at salvation's fount.
Ye mighty hunters in the fields of truth,
Titans of thought, ye giants of renown,
Colossal wonders in the world of mind,
Who with the shadow of a soul immense
Cover creation,—though your genius charm
The eternal public of posterity,
Your names are nothing in the balance now.
Bend the stiff mind, and bow the stubborn heart;
And, in the pleadings of your helpless dust,
Go, take your station with yon cottage-girl,
Or chant a verse with yonder hymning child:
And, happy are ye, if like them ye feel,
That wisdom is our ignorance to know.
There, cast your anchors in the cloven Rock
Of Ages: far behind the veil it towers,
Deep as eternity, and high as God."—p. 373.

XXIII.—*Anchurus, and other Poems.* By WILLIAM EWART, M.A., Curate of Pimperne, Dorset. London: Ollivier. [12mo. pp. 226.]

THE principal poem in this volume relates the self-immolation of Anchurus to appease the wrath of the gods. The calmness and thoughtfulness which pervade the discourses of this prince with his friends, previously to his sacrifice, are most happily ima-

gined; and the whole is well conceived, and ably executed, furnishing clear evidence of a perfect familiarity with the best classical models. There are many other poems of merit in the volume. We would especially notice that on "the workhouse chapel," and on "Avon woods," as showing poetical power of a high class. We may add, that the tone throughout is all that could be wished.

XXIV.—*A Brief Argument for reviving in the Church and Realm of England the Ancient Synodal Action, &c.* By T. W. PEILE, D.D., &c. London: J. W. Parker.

THE learned author of this publication is well known to the public by his elaborate Commentary on the Epistles. The view here taken grounds the admission of Laity to the Synods on Scriptural precedent, and obviates the danger of disputed elections by vesting the nomination in Episcopal hands—a most important practical suggestion, and well worthy of attention.

MISCELLANEOUS.

AMONGST the publications which now lie before us, and which we are at present prevented from noticing by want of space, but to which we hope to return hereafter, are "Christ in Hades," by W. W. Lord; "Medwin's Sermons;" "Syriac and Chaldee Reading Lessons;" "A Reply to Phases of Faith," by Walther; Bishop Pearson's "Lectures on the Acts;" "Rural Thoughts," by Whiting; Stapf's "Spirit of Education;" "Babylon and Jerusalem;" "Songs of the Bells;" Laurence's "Services for the Sick;" "The Exiled Soul;" De Teissier on "The Lord's Supper;" "Lives of certain Fathers of the Church;" "Allerton and Dreux;" "The Crystal Palace;" "Miller's Sermons;" "The Three Paths," by Anderson; "The Turf;" "The Road," by Nimrod, and other Volumes of "Murray's Readings for the Rail;" "Lowell's Poetical Works;" Forbes on "The Christian Sacrifice;" Pickering's "Christian Classics;" "Gift at Confirmation;" "Caswell's American Church;" "Home is Home;" "Pigott's Patriarch of the Nile;" "England before the Norman Conquest;" "State of Man subsequent to Christianity;" "Bellis's Sermons;" "Lilias Davenant;" "Hawthorn's Scarlet Letter;" "Twice Told Tales," and other Volumes of "Routledge's Popular Library;" "Penrose's Sermons;" "Elements of Christian Science," by Adams; "Cavendish's Life of Wolsey;" "Wilkinson's Sermons," &c. &c.

Foreign and Colonial Intelligence.

EUROPE.

FRANCE.—The ceremony of the installation of the President recently took place in the Church of Notre Dame.

The honours paid to a king anointed on the day of coronation are scarcely greater than those which attended Louis Napoleon on this occasion. A solemn "Te Deum" was performed in every Cathedral Church of France; the blessing of Heaven was invoked upon the country, and upon the man who has been appointed to sway its destinies for the term of ten years. The service concluded with the "Domine Salvam," thus worded:—"Domine, Salvam fac Rempublicam—salvam fac Napoleonem, et exaudi nos in die quâ invocaverimus."

The "coup d'œil" presented on entering the Cathedral of Notre Dame was very fine. The pillars of the great nave, adorned with purple-coloured banners, sprinkled with stars of gold; the velvet draperies and enormous garlands of foliage and flowers, which covered and fell from the galleries; the richly-decorated flags, carrying the arms and names of the chief cities of the empire; the columns of the sanctuary, covered from base to capital with silk brocade of crimson and gold; the altar in the choir, with its rich and gaudy ornaments; the benches for the authorities and the constituted bodies; and the galleries on either side crowded with persons; the orchestra of 500 musicians, vocal and instrumental, disposed in the galleries at the extremity of the choir, and the principal feature of all, the lofty dais, with hangings of crimson and gold, doubled with white, surmounting the "estrade," which faced the altar, and supported the "siege d'honneur," whereon sat Louis Napoleon with his "prie Dieu," the Archbishop of Paris (who officiated in the service) to his right, and the attendant Bishops to his left.

The President arrived exactly at noon, and the orchestra performed, while he entered the cathedral, and took his place, the march and "Vivat in æternum," by Lesueur. The "Te Deum," which Lesueur composed for the battle of Austerlitz, and which was afterwards performed in celebration of the taking of Algiers, displayed the strength and number of the musicians to the highest advantage. The hymn to St. Geneviève, the patron saint of Paris, and the offertory, which followed the "Sanctus" of M. Adam, and the "Domine Salvam," which terminated the ceremony in a highly effective manner, were executed to perfection.

The "Patrie" states the cost of the ceremony at Notre Dame at 190,000 francs.

M. Lacordaire, Superior of the Dominican Order in France, has been ordered to quit Paris, in consequence of some expressions in a sermon preached by him in the Cathedral of Notre Dame.

The "Univers" contains a long letter from the Irish Roman Catholic Primate Paul Cullen, returning thanks for the contribution of 13*l.* to the Catholic Association for resisting Anglican proselytism.

A chapter is to be created for the service of the Church of St. Geneviève, late Pantheon.

ITALY.—Accounts from Rome state that the Austrian Government has just offered to the Pontifical Government such great facilities for the creation of a Roman army, that that measure may now be considered as definitively decided on. The following is the plan on which this matter will be carried out:—All the existing corps will be disbanded and remodelled; two regiments of a foreign legion will be recruited for out of the country. Austria lends the town of Como as the centre of formation for this force; each of these regiments will be 2500 strong. These 5000 men will none of them be Italians, and, as far as can be, Swiss, Austrian, and Bavarian. Baden will also furnish its contingent. Two Roman or Italian regiments, each of 3500 men, will be formed from the remnants of the regiment of guards and other troops, which were in course of organization. The gendarmerie will be carried up to a strength of 5000 men, 4000 of whom are already enrolled; a battalion of foot chasseurs of from 1200 to 1500 strong, a regiment of dragoons, and one or two brigades of artillery, will complete this force of 20,000 men. The 5000 gendarmes, the 5000 Swiss and Germans, and the battalion of chasseurs commanded by M. Aldeon-Polomba, an officer devoted to the Holy See, will form an effective force which will insure the fidelity of the two native regiments, and will permit the Pontifical Government to protect itself with its own troops. The formation and the support of this army will entail fresh charges on the Treasury.

The Pope has issued a decree giving his sanction and benediction to an expansion of the "Association for prayers for the conversion of England," which is henceforward to embrace all who are separated from "the Church."

A petition is in course of signature among the British residents at Rome, addressed to the Cardinal Secretary of State, for permission to build a Protestant Church within the walls, the necessary funds being ready.

The following facts are comprised in recent communications from Florence. The Grand Duke of Tuscany continues to persecute Protestant Christians. One of these being very ill, was lately attended by two of his friends. The physician Gallori, a follower of the priests and of the police, instead of apprising the family of the state of the sick man, as was his simple duty, in order that his various social and religious duties might be attended to, seeing that the poor invalid did not ask for a confessor, because he said that he had peace in the faith and in the promises of his Saviour, himself called in the priest, who imme-

diately hastened to perform his part ; and forthwith asked the sick man if he believed in the Pope. "No; but I believe in Jesus Christ." An animated discussion followed this beginning, and the sick man, who quoted many texts of Scripture in opposition to the nonsense and temptations of the man, became so tired, and his illness so aggravated, that his friend who was attending on him, and who up to that moment had been silent in a corner of the room, conceived that he was bound in charity to rise, and he said, "My friend, you have spoken well, but now it is enough." Upon this the priest, looking angrily at the speaker, took his hat, and ran to the Prefettura in order to vent his rage. Thirty gendarmes went to arrest the two attendants upon their friend, and the sick man himself is watched by one of the gendarmes at his side, who allows no one to enter the room but the wife and the brother. The priests went successively with extraordinary preparations for administering the communion; they took care to keep away at that moment even the above-mentioned persons of the family in order that they might not have witnesses. But the continued abiding of one of the gendarmes, sufficiently shows that the sick man has not been wanting in faith. The two new prisoners are tranquil in spirit, because they know that "Blessed are those who are persecuted for righteousness' sake." This happened on the 2nd of January, 1852.

GERMANY.—A Lutheran minister, named Eichhorn, in Baden, having attempted to revive the strict old Lutheranism, which has been supplanted throughout the greater part of Germany by the "Union" Church, a compromise between Lutheranism and Calvinism, has been arrested, and, in virtue of the state of siege, declared "a prisoner of war."

The current number of the "Home and Foreign Record of the Free Church of Scotland," contains a statement from Messrs. Wingate and Smith, respecting the circumstances under which they were lately expelled from Hungary. The following passage will interest our readers :—

"On returning home on Sabbath afternoon from the house of prayer, we found a summons waiting us from one of the heads of the police (who are a very different body, and clothed with very different powers, in Austria from what we are accustomed to in our own happy country) to appear before him next day. We speedily communicated with each other, and finding that both had been cited at the same time, and that the object could not, therefore, be to obtain information from us, but to make an announcement to us, we immediately anticipated the worst. On appearing at the time appointed, we were simply informed that an imperial order had arrived, to the effect that we should leave the country without delay. We demanded the reason of such summary proceedings against us. The councillor of police said, 'that, so far as he knew, the government had nothing against us personally, but that the nature of our functions was disliked by them.'"

We subjoin an extract from a letter written by Mr. Edwards, another

Missionary, who had been labouring in Lemberg, and who was also summarily expelled:—

“*Breslau, Jan. 31, 1852.*

“I arrived here yesterday, and only embrace the first leisure moment to let you know where I am, deferring all particulars till next week. On the 18th December, without any premonitory symptoms, the storm that had been long brewing burst, and I received orders not only to suspend my meetings, but to quit Lemberg and Galicia before the end of the month. In a personal interview with ————, I prevailed on him to retract the latter part of the sentence, and to bring the whole matter before the ministry in Vienna. He told me that there was nothing against me *but the enmity of the civil governor, who is a pupil of the Jesuits.* I wrote a statement of the case to our ambassador in Vienna, but before his answer came, having got a hint from a person in high official station, that nothing could be accomplished but by personal application, I resolved to undertake the journey, fatiguing enough at any time, but how much more so when the country was covered with snow! and on the 31st of January set out for Vienna. I obtained an audience, and stated my case to the Minister of the Interior, and for ten days did all I could think of to help the matter, but with so little success, that when my business was finished in Vienna, the police refused me a passport back to Lemberg, and I would not have obtained it, had not providentially a document in my favour been transmitted the same day from the highest court of the martial law in Lemberg to the police in Vienna. On the strength of this I obtained a billet, good for eight days, to return to Lemberg. There was now nothing for it but to remove my family, with Mrs. Edwards within a month of her confinement, a journey of more than 200 English miles, before we could reach the railway, and double that distance before we could reach Breslau, the first Prussian town in which we could hope for permission to take breath. On reaching Cracow, I requested a few days’ rest, that the weak members of the party might recruit from their fatigues, but was told sternly that I was not allowed twenty-four hours, but must immediately proceed; and if my family could not, I must go alone and leave them, and if we could not go the whole way to Breslau, we must go a part. By virtue of expostulation, we obtained a few days, but for which it would probably have been fatal to one of our number; and as soon as we were able for the journey, proceeded, and reached this only last night.”

The key to the whole of this painful history is, we think, clearly to be seen in the few words put in italic. For the first time for nearly a century, the Jesuits have obtained a complete ascendancy at Vienna.

SPAIN.—The subjoined correspondence has recently been published:—

“*Madrid, July 6, 1851.*

“Sir,—With reference to the note addressed to you by the Marquis of Pidal on the 4th of December last, I have the honour to state to you

that the Minister of the Interior has informed me, under date of the 3rd inst., that her Majesty has been graciously pleased to grant the permission requested by you for the construction of a burial-ground for British Protestants, under the following conditions :—

“ 1st. The burial-ground will be erected on the hill of San Damaso, outside the gate of Toledo, and it will be constructed with subjection to the hygienic or sanitary rules required by establishments of this kind.

“ 2nd. No church, chapel, nor any other sign of a temple, or of public or private worship, will be allowed to be built in the aforesaid burial-ground.

“ 3rd. All acts which may tend to the performance of any Divine Service whatsoever are prohibited. And

“ 4th. In the conveyance of the dead bodies to the burial-ground any sort of pomp or publicity shall be avoided.

“ These conditions, as you will observe, are the same which were contained in the Marquis of Pidal’s note, and which have been adopted by her Majesty’s government, in conformity with the opinion given on that subject by the Royal Council.

“ I have only to add that this Royal decision has already been communicated to the governor of the province of Madrid, and that you may direct the works to be commenced whenever it may suit your convenience.—I avail, &c.

(Signed)

“ EL MARQUES DE MIRAFLORES.”

“ VISCOUNT PALMERSTON TO LORD HOWDEN.

“ *Foreign Office, July 28, 1851.*

“ My Lord,—I have received your despatch of the 15th inst., inclosing a copy and translation of a note which the Spanish Minister for Foreign Affairs has addressed to you, stating that the Spanish government consent to the establishment of a burial-ground for British subjects at Madrid, upon certain conditions specified in his Excellency’s note.

“ I have to instruct your lordship to state to the Marquis de Miraflores, that her Majesty’s government are glad to find that the Spanish government has at last granted a permission, which, however, her Majesty’s government are entitled by treaty to demand as of right; but her Majesty’s government, in acknowledging this tardy compliance with the stipulations of the treaties between the two Crowns, cannot refrain from adding a strong expression of their deep regret to find that this permission is accompanied by conditions so inconsistent with the liberal spirit of the age, and indicative of a system of religious intolerance on the part of the Spanish government towards those who profess the Protestant religion, which forms so striking and unfavourable a contrast with the liberal and enlightened system of perfect religious freedom which prevails in the United Kingdom towards the professors of the Roman Catholic faith.

“ Her Majesty’s government cannot but hope that the time is not far distant when principles of action which belong to an age now long gone

by will cease to be, in such matters, the rule of conduct of the government of Spain.

"Your lordship will give a copy of this despatch to the Spanish Minister for Foreign Affairs.—I am, &c.

(Signed)

"PALMERSTON."

NORWAY.—The inhabitants of Finmark, the most northern district of Norway, have, in consequence of the preaching of missionaries belonging to some new sect, abjured Christianity, and driven away their pastors. Two clergymen sent to the spot by the Bishop of Drontheim, found men, women, and children lying about the streets, their clothes in disorder, and their heads covered with ashes, bewailing themselves as having by the creed in which they had hitherto lived incurred eternal damnation. In some parts this fanaticism has degenerated into perfect madness, and a body of troops had to be dispatched from Drontheim to quell the disturbance.

TURKEY.—The Sultan has just issued a firman in favour of the Christian Protestants, allowing them to meet together freely, and permitting their marriages and births to be registered.

The "Débats," after giving the news from Constantinople of the change in the Turkish Ministry, adds:—

"After long and frequently interrupted negotiations, the question of the Holy Places has been, by the energy, activity, and skill of M. de Lavalette, brought to a conclusion. The solution is as favourable as possible; it is not contrary to the spirit of existing treaties, and is rather to the advantage of France, as the protectress of Catholicism in the East. The state of possession, according to the terms of the treaty of 1740, and Article 33 of the Capitulations, was, and has remained, the bases of the negotiation. All the rights of France, founded on these two documents, are fully and explicitly reserved. The Porte leaves in *statu quo* the claims of the Fathers of the Holy Land, relative to the holy grotto, purchased by them, and which they claim as their property. It engages to give up to the Latin monks the keys of the Church of Bethlehem, and it admits their right to perform their religious ceremonies in the Church of the Virgin. The Porte also engages to replace the star of the Holy Sepulchre, which was removed six or seven years ago, and that within a fixed delay. The monks at Jerusalem are authorized to repair some of their establishments, and to purchase land for the enlargement of others, a favour which they have for many years been soliciting in vain. Lastly, for all the places claimed by the Latin monks, there is granted to them a participation in common, that is to say, the power of performing the ceremonies of the Catholic Church, with the exception of one alone—the tomb of the Nativity."

ASIA.

CHINA.—M. Schœffler, a young Dutch missionary of the Popish faith in Cochin China, has been put to death for preaching his doctrine.

He was denounced by the Mandarins, arrested, bound hand and foot, conveyed to the capital Hue Fo, and condemned to death by a sort of judicial commission. He was hanged on a very lofty gibbet. More than 10,000 troops attended the execution, to prevent any hostile demonstration on the part of the numerous Christians of Hue Fo.

INDIA.—The Right Rev. Dr. Harding, Lord Bishop of Bombay, arrived at his destination by the Peninsular and Oriental Company's steamer "Achilles" on the 25th of November, and was formally installed in the cathedral on the Sunday following, in the presence of one of the largest congregations ever assembled there.

A clergyman in Ceylon, the Rev. B. Boake, who has for fifteen years invariably omitted the cross in baptism, has been admonished by the Bishop to adhere to the rule of the Prayer Book, which he has promised to do, after a correspondence, in the course of which he charges his Diocesan with "novelty" in the interpretation of the Prayer Book.

The "Colonial Church Chronicle" gives the following account of the state of the education of the poorer classes of the European and East Indian communities in India :—

"The only Christian schools in the Madras Presidency, supported by the government, are those attached to the head-quarters of the few European regiments and dépôts, (to which the children of the soldiers of those regiments are alone admissible,) and the transferred Dutch settlements of Pulicat and Negapatam. With these exceptions, the rising generation of Europeans and East Indians, in the civil and military stations throughout the country, are left without any other education than is supplied by the clergy and their congregations, whose efforts, however creditable to them, are necessarily, in so fluctuating a community, desultory and ineffective, and so great a burden ought not to be thrown exclusively upon them. The neglect in this respect is still more marked in the case of the Christians (European, East Indian, and native) connected in various capacities with the native army, who are utterly destitute in this respect, while there is a government school in every native regiment for the heathen, and another for the Mahomedans."

AMERICA.

The following is a statistical summary of the Episcopal Church in the United States at the present moment :—

Dioceses, 20 ; Bishops, 33 ; Priests and Deacons, 1572 ; Ordinations in 1851—Deacons, 49 ; Priests, 66 ; Candidates for Orders in fifteen dioceses, 145 ; baptisms estimated for twenty-five dioceses, adults, 1926 ; children, 11,682 ; confirmed, estimated for twenty-seven dioceses, 6133 ; communicants, estimated for twenty-six dioceses, 67,206 ; marriages in twenty-four dioceses, 3711 ; burials in twenty-three dioceses, 6413 ; Sunday school teachers in nineteen dioceses, 4660 ; Sunday school pupils in twenty-two dioceses, 40,507 ; churches

consecrated, in twenty-three dioceses, 54; corner-stones laid in ten dioceses, 20.

BISHOPRIC OF NEW YORK.—The Rev. Dr. Creighton, recently elected by the diocese of New York to the provisional Bishopric, has, after mature consideration, declined to accept his election. After stating his reasons for keeping the question so long in suspense,—the urgent counsels and entreaties pressing him to accept, and his own anxiety not to consent or to refuse rashly,—the Bishop elect thus concludes his letter to the standing committee of the diocese:—

“In thus avowing a conclusion in opposition to the wishes and synodically expressed judgment of the diocese, I am discharging the most painful duty of my life. But it is one from which I cannot escape. That I love the Church with a true affection, I conscientiously believe; and I think I could cheerfully make any personal sacrifice for her good; but that very love for her makes me shrink from the thought of retarding her onward course through my incompetency. I feel deeply my deficiency in many of the qualifications indispensable for the Episcopate. That high office demands, and perhaps never more than at the present time, the highest endowments, profound theological attainments, intellectual power, physical strength and activity, patience, decision, and untiring application, in connexion with supreme devotedness and zeal in the cause of Christ. In too many of these I fear I am wanting; in others I am too conscious of falling short, to justify my assuming the guidance of so large and influential a branch of Christ’s Holy Church. With a sense of my unfitness, how can I rise and solemnly declare before God and the Church, ‘I am persuaded that I am truly called to this administration?’ It is pain and grief to me, and in the opinion of some (few I trust) it may be my reproach, that I should utter it, but, oh! brethren, beloved in Christ, and for your own sakes, I cannot be your Bishop.”

The “New York National Police Gazette” contains a mass of disgusting details relative to the proceedings of the Mormon sect at the Salt Lake, from which it appears that plurality of wives is in full vogue there. Governor Young is said to have ninety wives. He drove along the streets a few days ago with sixteen of them in a long carriage, fourteen of them having each an infant at her bosom. Heber C. Kimball, one of the triumphant council, blasphemously called the second person in the Trinity, has almost an equal number; among them a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and culled by the head men.

MONTREAL.—The Lay Committee of the Church Society of the diocese of Montreal has made an appeal to the “laity” of the diocese, calling on them to take the initiative in providing means for the formation of new missions. They urge this as a duty imperative on every individual member of the Church, observing that if this sacred obliga-

tion were heartily fulfilled, the Society would soon have the means of sending new labourers into the Lord's vineyard, without subjecting the Missionaries to the personal privations which they undergo in the prosecution of their arduous duties.

NEW BRUNSWICK.—The late Hon. W. Chipman, Chief Justice, has by his will directed the interest of 10,000*l.* to be paid annually to the Diocesan Church Society of New Brunswick, and made handsome bequests towards the permanent maintenance of the Madras School, and towards the endowment of St. John's Church.

BARBADOS.—A very important and interesting commencement of the work of Missions for the conversion of negroes in Western Africa has taken place at Barbados. It appeared to its originators, that the most appropriate celebration of the Jubilee by them would be to commence, if practicable, within the year, or at least to take measures for commencing, a Mission to Western Africa. In accordance with these views, at the Barbados Church Society's annual meeting on the 16th June, 1851, it was determined to make the African Mission, not a mere branch of the Church Society's operations, but the object of a distinct Society, to be called "The West Indian Church Association for the furtherance of the Gospel in Western Africa, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, as Trustees of Codrington College."

The object of this Association is stated in its title,—“the furtherance of the Gospel in Western Africa.” The course contemplated is that of a distinct Mission from the West Indian Church to Western Africa,—distinct, but not of necessity separate from, much less opposed to, the Missionary operations already alluded to. A holy rivalry indeed there may exist between the different Missions, but combined, it is to be hoped, with the fullest sympathy and good will, and, as far as circumstances may admit, with Christian communion and mutual encouragement, if not actual co-operation. To avoid any approach to collision, it is proposed to direct the West Indian Mission to parts of Africa unoccupied by the older Missions of the Church either in England or in America, if not utterly strangers to any efforts of Christian instruction, such as the kingdoms of Dahomey and Ashantee, with the coasts which skirt them: on one of which, the Gold Coast, the Society for the Propagation of the Gospel had formerly a Mission for more than seventy years (i. e. from 1750 to 1826), which even recently they have contemplated reviving, and which it is hoped they may be induced and enabled to re-establish, perhaps in actual connexion with the efforts of this Association.

With respect to the Church Missionary Society, in order to remove any possible suspicion of an intended intrusion from hence on their labours, the Mission Board have stated that, when in England in January last, the Principal of Codrington College was requested to communicate with the Society, and to explain to them the nature and

objects of the Mission contemplated from hence; and that, in consequence, the following Resolution was passed by the Society's Committee of Correspondence on the 7th January, 1851 :—

“ That this Committee are rejoiced at the intelligence now communicated of direct attempts to evangelize Africa originating in the united Christian efforts of the white and coloured population in the West Indies; and that the new Association be assured of the cordial sympathy of this Committee, and their prayers for the Divine blessing on the undertaking, and their willingness to furnish any information which they may possess for the furtherance of the design, and especially copies of all translations into the African languages, or information connected therewith.”

We most cordially wish success to this noble undertaking, and trust it will be adequately supported.

AUSTRALASIA.

TASMANIA.—A remonstrance has been addressed to the Bishop of Tasmania by seven colonial Chaplains against various portions of the proceedings at the late meeting of Australasian Bishops, especially against the declaration on holy baptism; together with a demand for an appeal direct to the highest ecclesiastical authority in England, and an invitation to the Bishop to call an assembly of the Clergy and representatives of the laity, to deliberate upon a future constitution for the Church of the colony. The Bishop in reply expresses his belief that he is precluded from complying with the last-named request by the Royal declaration prefixed to the Thirty-nine Articles, and reminds the remonstrants that in the letters patent recently issued, it was provided that an appeal from the Bishop's judgment should lie to the Metropolitan of the Australasian province. Five of the seven Clergy have since solemnly protested against the colonial appeal. In another correspondence several Clergy denounce three books, “Steps to the Altar,” “Spiritual Communion,” and “Theophilus Anglicanus,” as containing unsound doctrine, while the Bishop vindicates the impugned works.

THE ENGLISH REVIEW.

JULY, 1852.

ART. I. — *Return to Parliament of the number of Juvenile Offenders committed to Prison in England and Wales in the Years 1849 and 1850.*

THE whole subject of the proper treatment of our convict population is one of the most difficult, while it is one of the most important, that can claim the attention of our legislators or our journalists. Ought any of them to be transported to our colonies? What can we do with them if we do not transport them? How ought we to treat those who are in prison? Has the solitary system failed? Can the silent system be enforced apart from the solitary? Ought prisons to be generally industrial establishments? Is it well to interfere with the labour of honest workmen by that of prisoners? Is it ever right to throw away the labour of prisoners? All these, and hosts of other questions of a like tendency, are at the present day really unanswered. The whole of this vast subject, deeply interesting to the philanthropist, of immense importance to the legislator, closely affecting every honest man and woman in the kingdom, is in truth an open question.

Now, the subject on which we desire to offer some remarks, is not precisely identical with any one of the points which we have expressly mentioned above; and yet it lies, as we firmly believe, at the root of the matter. The proper mode of dealing with our juvenile offenders, the mode of so dealing with them that they may not become old in crime, and may not swell the number of our convict population, must necessarily be worth the most serious consideration. It can be of but little use to try one scheme after another, which has for its object the deterring from crime of men and women, if, all the while we are endeavouring to frighten them, and doing but little really to reform them, swarms of boys and girls are growing up, initiated in every kind of vice, soon themselves to become men and women, “*mox daturi progeniem vitiosiores.*”

Indeed, we do firmly hold, that no amount of attention bestowed on the subject of the treatment of our convict population in general, can be at all available, as long as we allow ourselves to neglect juvenile offenders as they have been neglected; that no reform of prison discipline, no amount of instruction given in prisons, no novel schemes, however plausible, can meet and counteract the great evils under which we are now labouring,

until we go to the root of the whole matter, and strive zealously, as we never yet have striven, to reform young offenders.

The course which we would pursue in this article is, first, to inquire how such offenders, how boys and girls are generally dealt with when they are convicted of crime; and, secondly, to state how, in our opinion, they ought to be treated.

Before, however, entering on this subject, we would say a few words upon the difficulty of effectually dealing with young culprits. We believe, that persons unacquainted with the lower orders, or, perhaps, we may say with prisons, have an idea that it must be a vast deal easier to reform a boy or girl than a man or woman; that it is not a very hard task to persuade the boy or girl, comparatively unused as they are to crime, to give up illegal and dishonest practices, and to work honestly for their living. Now, of course, it is true that the practice of sin hardens a man's heart; that it is generally a more difficult thing to persuade one who is old and well versed in the ways of sin to repent and turn to God, than to prevail on one whose conscience has not become seared by oft-repeated, wilful sin, to turn and amend. This is a truth which we firmly believe. But because this is conceded, it does not follow that it is much more easy to persuade a young culprit to become honest, to desire to work honestly, than an old one. We concede simply, that the heart of one who has sinned for a few years may be touched more easily than the heart of one who has sinned for many. But this concession does not affect the whole question. Very important considerations remain which are not affected by it at all. Granting that the whole moral nature of a boy of fourteen or fifteen years of age is not so averse from good as that of many a man of forty or fifty, still we have to consider whether there are not influences at work, and that too very actively, which may cause the boy to be less willing to give up the practice of dishonesty than the man. We decidedly believe that there are. The man who has long lived a dishonest life has found out that the ways of sin are *not* ways of pleasantness, as far as this life is concerned. He knows, from his own experience, that there is such a thing as eating of the fruit of his own way, and being filled with his own desires. He knows that the loss of character is a decided evil; that he very often cannot, if he would, get employment when his character is gone; that what he refused once to believe, as to the certainty of sin blasting his character, is true. He knows that sinful practices destroy health. He knows, for he has tried it, that money got dishonestly, is comparatively useless. He knows that a shilling honestly made, will go further generally than five shillings which are the fruit of dishonesty. He knows that the penalties of the

law have their terrors. Time was when he thought it a small thing to be sent to prison for three months or six months. *Now* he knows it to be a very severe punishment. Once he had no friend for whom to care, none who really cared for him; and he walked to prison with a light step and a careless heart, thinking himself as likely to find a friend within its walls as without. Now this is changed: he has a wife and children, for whom, in spite of his faults, he knows how to care; and it adds considerably to the penalty of the loss of liberty, that he has to leave them uncared for while he is atoning for his crime.

But of all these evils the boy thief knows next to nothing: his calling—for to a London pickpocket picking pockets is as a calling—has its own peculiar inducements. The risks inseparable from it sweeten it not a little to him. It is a vast mistake to regard such a boy as one whose daily work is unmixed misery. It is by no means so. He takes considerable pleasure in it. He is not excited only by the hope of the shilling or eighteenpence which he may get for the handkerchief worth five or seven shillings, or by the idea of a successful inroad on the pocket of some unprotected female. The very pursuit of his game affords him no small excitement. The dodging a visible policeman round the corner of a street; the detecting a well-nigh invisible detective by dint of his own acuteness; the leading these gentry a long and well-ordered chase; the exercising his calling in the self-governing city of London, and then being off into Middlesex when he sees an eye upon him; the initiating into the *arcana* of his trade one younger or less practised than himself; the meeting with his comrades in all kinds of dark alleys; the keeping a careful and judicious look out when others are acting; the ready receiving of stolen property the moment it has passed from its rightful owner;—these, and many such dodges, do afford to the young street thief an amount of real excitement, which keeps him at his work fully as much as any hope of gain, and which operates on him far more strongly than it does on the man. And as the work by which he lives excites him, so also it is true that the fear of punishment is with him a deterring motive of much less power than it is with the man. The idea of loss of character molests him but slightly. If he has been not taught at all, or has been ill taught, it is not likely to trouble him. But if he has been well taught,—and many a London thief has,—experience has not shown him, as it has shown his senior, how great an evil this is. You may talk to him about the value of character as long as you please; but generally the excitement of his work, and his liking of his companions, will be far too strong for you; and till he has begun to be sorry that he cannot get work, in order

to which he must of course first wish to get it, he will care very little for any lectures that you may read him on the loss of his good name.

The same class of remarks applies forcibly to juvenile offenders of the female sex. They, too, know fearfully well what is the excitement of a vicious life. They, too, care extremely little for character, grievously as they often atone for the loss of it. We consider, therefore, that while it may be perfectly true that the man or the woman who has led a lawless, ungodly life, is more disinclined to turn to God than the boy or the girl, and that there may be a better prospect of bringing well-applied moral machinery to bear on the mind of the young offender than of the old, there are various influences at work on the mind of the young—influences which must not be disregarded—which make what is commonly called the reformation of the young culprit, the desertion by such an one of dishonest practices, and the seeking to live honestly, a matter almost, if not quite, as difficult as the reformation of the offender who has arrived at years of maturity.

Let us now inquire in what manner juvenile offenders are commonly dealt with when they are convicted of crime. Our remarks will be chiefly, if not entirely, confined to the mode of their treatment in the city of London, simply because with that we are best acquainted; although, probably, the remarks made on this subject will be found to be susceptible of a far wider application.

The common mode, then, of dealing with young pickpockets and such criminals is this. They are proved, on the oath of a policeman, or some independent person—most frequently the former—to have attempted, successfully or unsuccessfully, to pick a pocket. They are at once sent off to prison for a month, or two or three months, as the magistrate may please. The punishment with which they are visited is constantly found insufficient to deter them from crime. But is it to be expected that it should deter them? Are those whom they meet in prison likely to deter them? Is the inexperienced boy likely to be more desirous to be honest when he is liberated from prison, after passing a portion of his time with others far more experienced than himself? But to pass this by. Let us suppose the young thief, who has been once convicted and punished, liberated. Let us suppose that he again takes to thieving. Possibly he is not recognized at the police-office: his *alias* may serve his turn. He has grown three or four inches since his last imprisonment; and no one recognizes in John Smith the Thomas Williams of last year. If he is so unknown, the magistrate believes that in summarily convicting him, he is sentencing him to punishment for the first time. But

what if he is known? What if on his second, third, or fourth detection, various police-officers assure the magistrate that he is well known to them? Will he then be summarily punished? Will he then be made to undergo another imprisonment of two or three months, although his re-appearance at the police-court proves his unamended state? Unfortunately this is very often the case. Unfortunately it happens, that the officers in our city prisons can constantly say of this or that culprit, that he has been in the same prison four or five times. This seems to us to be a very great evil. Several causes may be assigned for it. One, and by no means an uncommon one, is the carelessness and haste of the magistrate. Such a functionary, disposed to get through his daily work as quickly as he can, seems often to consider the *temporary* removal from the streets of one known to be an old offender his primal care. "For three months at least you shall pick no pockets," is occasionally the mode of address adopted by such a functionary to the youth with whom he has to deal. He has it in his power to commit the boy to Newgate to take his trial; but he fails to do so. He may mean to be lenient. He may wish to give the boy another chance of stopping in his course before he runs a yet more imminent risk of transportation. But, be his intention as kind as it may, his practice is bad; he often, by adopting it, perpetuates the evil which it is his duty to cure.

And another reason of the repeated appearance at the same prison of the same prisoner, is the carelessness of the policemen. Ready as a policeman is to identify a prisoner, if he happens to be present when the offender is brought up for examination, there is very often a want of proper care in this matter. Only a week or two ago a case came under our own notice, in which a notorious pickpocket, who had been confined three or four times in one of our city prisons, was taken into custody, and carried to a station-house about two minutes' walk from that same prison. His appearance and bearing were most certainly not those of a young offender; and if a messenger had been sent from the station-house to procure the attendance of any one of the officers of the prison, the man would have been recognized, and on his appearance before the magistrate would, or ought to have been, properly punished. But no such precaution was taken; and so the culprit, not being identified by any one who chanced to be at the police-court when he was brought up, was again sent for three months to the same prison in which he had before been three or four times, where he is at this moment. It is only fair, however, to say that the evil of which we complain, the repeated imprisonment for short seasons of the same offender in the same

prison, will often arise from the circumstance that he is only *suspected* of being engaged in pocket-picking, and that the offence cannot be clearly proved; in which case, a magistrate feels it useless to send him to take his trial, and so summarily commits him as a rogue and vagabond.

But to return. The fact is, that from some cause or other, undue haste or carelessness, or some more excusable cause, it constantly happens that a boy, sixteen years of age, has been confined in the same prison three, four, or more times. This is a fact which every one conversant with a London prison well knows. And this fact sufficiently proves, at least as much as this, that *such punishment does not deter the offender from crime*. We may allude more particularly to a few cases appearing on the books of one London prison in the course of last year. We will mention them in the order in which they appear, premising that only eighty juveniles were there in the year. A boy, aged fifteen, was in that prison *three times* in that year. Another of the same age was there for the *second* time. Another, aged eleven, was there *twice* in the year. Another, aged fifteen, was there for the *eighth* time. Another, aged twelve, had been in another London prison. Another, aged fifteen, appeared *twice*. Another, of the age of twelve, had been in another prison, and only a few days intervened between his two imprisonments. Another, aged ten, had been in another prison. Another, aged fifteen, appeared for the *second* time. Another, aged fourteen, came in *twice*. Another, aged fifteen, was in the same case. Another, of the same age, was there for the *second* time. Another, only twelve years old, was *twice* there, having been for three months in one other London prison, and twice in a third (once for three months). Another, aged fifteen, was there for the *second* time. A girl, aged fifteen, appeared for the *fifth* time. Two boys, aged thirteen, appeared *twice*; one of whom had been also twice in another London prison.

Now if these few facts are worth any thing at all, they do prove that our present mode of punishing juvenile offenders does them remarkably little good. They prove that imprisonment does not deter from crime. They show, that while we are keeping up, at a great expense, a large staff of prison officials, and are flattering ourselves that we are helping thereby to reform our juvenile population, that population is not reformed. It seems that we cannot help inferring that the means which we employ are not those best calculated to bring about the end which we have in view. We do not wish to jump to this conclusion in a hurry; not to say hastily, "crime is still found to be prolific, and therefore the means by which we strive to obviate it are neces-

sarily inefficient." We know that a schoolmaster may strive hard to make boys work. He may employ means which experience has shown to be generally good; and yet he may find individual cases which baffle all his endeavours. He may have to thwart evil tendencies, to oppose evil dispositions which he cannot counteract, "*naturam expellat furcâ, tamen usque recurret.*" Just as the strongest appliances of religion may in vain be brought to bear on the vicious tendencies of man's nature, while religion is not in fault, even so it *may possibly be true* that, while our attempts to reform young offenders are found to be in very many cases utterly useless, still we are at present doing just what we ought in order to reform them.

But it seems to us, that a very little consideration will show that this is not the case: that the law has left a most powerful means of reformation almost untouched, and that until we make constant, vigorous use of such means, we have no right at all to flatter ourselves that we are taking all possible pains to ameliorate our social condition, by deterring juvenile offenders from crime.

With a view to clear the way for the full consideration of this part of the subject; what, let us ask, is usually the cause which has led a boy or girl astray? There can be little doubt, that, while several causes may be named, as helping to cause the fall of any such persons, *the evil example of others* is in almost every case the chief cause. Such evil example may have been set by parents, by brothers or sisters, by companions casually picked up in the court or alley, in the school, or in the workshop; or again, by men or women, who make it a practice to train those younger than themselves in vice: but a bad example is almost always the main cause of the wrong-going of the young. To punish a child, therefore, for any dishonest act that he may have committed, by placing him for a while where his evil tendencies are almost sure to be strengthened, and then, after confining him for a few weeks or months with offenders older and worse than himself, to allow him to return to the very places in which he has before been led astray, and to the very persons who have been his tempters, can surely not be a wise course. Surely the punishment intended (for this clearly ought to be one of its objects, though not the sole one) to deter a young offender from crime, should not be inflicted with almost a total disregard to that which is the chief cause of his wrong doing. We say, *almost* a total disregard, because of course it may be observed, that in committing a boy to prison for any time, however short, a magistrate does much which may prevent his being injured by the very same causes which have before been his bane. It may be said that he does, for a time at all events, sever the boy from old scenes and

old associates, and that so far he is likely to do him real service. To this we would answer, first, that when one, who is at all a practised thief, is sent to prison, he can scarcely be said to be severed from old associates, although he may be from old scenes; while one who is not a practised thief, too often only changes one set of wretched associates for another. And secondly, we would say, even granting that, under a really well-ordered system of prison discipline, a boy is effectually severed from *all* associates: granting that he does not exchange a word with a single being; granting, if you please, that he is not allowed even to see a single fellow-prisoner during his whole term of imprisonment; and that, therefore, his imprisonment does effectually remove him, while it lasts, from all chance of evil example: then the principle, if it be worth any thing, ought to be carried a great deal further. We say, if you allow that it is useless to try to reform a juvenile offender without removing him from the contamination of evil example, you ought not to be satisfied when you have merely provided that he shall be removed from it for a few weeks, or a few months; you ought not to allow him then to return to his old haunts and to his old associates. Many a time have we ourselves been distressed at seeing a boy met at the gate of his prison by three or four of his old companions, and led away by them in triumph, unquestionably to commence a new course of crime. Where is the hope, what reasonable man can have any hope, that any punishment which he has just suffered, any good advice which he has just received, will be of the slightest power, when its effect is daily counteracted by the worst example? Surely, it must be unnecessary to argue this point. Surely, every man of sense, whether he knows any thing of prison statistics or not, must feel sure, that if any good at all has been done, any spark of better feeling kindled in the boy's mind when he was a prisoner, that good must speedily be undone, that spark must be effectually quenched, in the midst of the open vice, ungodliness, and dishonesty, of which he is again a witness, and a willing one.

May we not, then, consider it a somewhat strange circumstance, and one much to be lamented, that our law does not at present attempt to provide at all effectually for the reformation of juvenile offenders, by subjecting them for a considerable time to good moral and religious training, and removing them during such time from the example of evil associates? Is it not much to be deplored, that not a single establishment exists in England, to which the law consigns juvenile offenders of either sex, *as a matter of course*, on their first or second offence, in which they may be taught an honest trade, and effectually separated from their old haunts and their old friends? We are perfectly well

aware of the existence of Parkhurst Prison, and a very excellent establishment we believe it to be ; but it does not at all meet the very great evil of which we complain. It does for many juvenile offenders, for many who are known to be old offenders, for many who have committed some daring crime, what we earnestly desire to see done for all, when they are first found guilty of any crime, however small it may seem to be, whether at assizes, or at quarter-sessions, or at a police-court. We wish to see established, generally throughout England, asylums, or penitentiaries, or reformatory schools (call them what you will), to which boys and girls found guilty of theft (perhaps of other crimes also) may be sent by way of punishment for their crime, and in which the attempt to reform them may be really and zealously made. We are inclined to think that no committal to such an establishment should be for a space of *less than one year*, and that generally it should be for double that time. Such establishments need not, ought not, to partake much of the character of prisons. A boy or girl who may have committed a crime, punishable under our present system by an imprisonment of three months, ought not to be treated in such an establishment for at all a longer period, as a prisoner is treated under our present system. Probably it would be better that such treatment should not be pursued at all. The deprivation of liberty, of that kind of freedom which above all the culprit loves—the liberty to go where he likes, and do as he likes—and the deprivation of it for a long period would, in all probability, be punishment quite sufficient. He could soon be made to understand, that the object aimed at in sending him to the school is not his torture—not the making life irksome to him for a few months (which, by the way, must now be a prisoner's ordinary notion of the great end of imprisoning him), but the keeping him apart from the injurious influence of those companions, at whose instigation most likely he committed the crime which has brought him into trouble: the teaching him to read and write, and exercise some honest calling, so that when he leaves the school he may, if he will, live without stealing. He would distinctly understand at the outset, that he had been sent not for a month or two, but for one or two years: and this certain knowledge would, as we firmly believe, have at once a very good effect upon him. For he would not feel, as a boy when sent to prison now almost always does feel, that he is precluded from the practice of dishonesty for a month or two, and that as soon as that time has passed, he is again to take to it as his calling: he would not, as he now does, be planning how, on the earliest opportunity, he might join his old companions in some lawless scheme: he would not, while undergoing the penalty or

one crime, be plotting the commission of another as soon as possible. He would feel that for awhile—a very long while as it would appear to him—he must of necessity have done with his old mode of living: and the knowledge that he could not for a long time employ himself as he used, would be at least a preparation for his taking something like an interest in other and better employments. Under the present system of short imprisonments, it is not only the case that the shortness of the time during which the discipline lasts, renders it useless to attempt in any way really to improve the juvenile offender; that it is evidently of no avail to set him to any thing but the merest mechanical work, simply because, long before he can be improved, he will be free from prison¹ (which he perfectly well knows, and therefore takes no pains); but it is also true, that the boy brings into prison and takes out with him his *pickpocket's mind*. He knows that he is committed only for a very short time. He makes up his mind to get through his imprisonment as best he can, and has not the slightest desire to do any thing when he leaves prison, save to lead the lawless life which he loves.

But while it decidedly seems to us that the main use for which such reformatory schools are needed, is that a boy or girl may be effectually separated from the evil associates who have led them astray, and from whom a short imprisonment does not, and cannot separate them; yet such establishments would be of vast use in other particulars. One cause which greatly tends to fill our prisons with juvenile offenders, is the utter neglect of parents. The children are not taught to do any good, and, as a natural consequence, they take to doing harm. Only a short time since, a return has been made to Parliament of the number of juvenile offenders committed to prison in England and Wales in the years 1849 and 1850, in compliance with a motion made by Sir J. Pakington, shortly before he became our Colonial Secretary; from which it appears, that on one specified day there were undergoing sentence in England and Wales 737 such criminals, of whom 327 were unable to read, *and as many as 554 had been brought up to no definite occupation*, 547 in England, and seven in Wales. Now, let us consider what chance there is that a boy or girl, neglected by parents, never sent to school (and if sent, probably learning scarcely any thing), brought up to no definite occupation, and so without any means of earning a living; exposed to the influence of bad example, shall be able, after being

¹ For instance; a few years ago a schoolmaster was engaged in a London prison to teach the boys to read and write; but the attempt was given up, and the master was discharged, because it was found that he could be of no real use to boys who were committed for periods varying from a week to three months.

in prison, to regain lost character, and to pursue a course of honesty. What is a boy of thirteen or fourteen years of age to do, even supposing that he does indeed wish to leave the ways of dishonesty, on finding himself discharged from prison, without the power of turning his hand to any kind of honest work? If he has a father or mother able and willing to help him, he will get a shelter if he chooses to avail himself of it. If not, if the unkind usage of a step-father or a step-mother has taught him that home is no refuge for him (and this is far from being an uncommon case), what is he to do? Even if he could work well, he would find it a very hard matter to get any employment. If he cannot work at all, he is driven to the resource of "jobbing about" in the streets or markets; and if he once comes to that mode of living, he soon takes to thieving as a resource. But suppose that such a boy had been, on his first being found guilty of any offence, sent to a reformatory school, and kept there for two years, and taught some work which might afford him a resource, much would then have been done towards enabling him to be honest. The chance would at least have been given to him. He would not be thrown on the wide world, as hundreds of young pickpockets are, friendless, and for any good, helpless. He would be able to show his credentials as one, who, though he had once gone wrong, yet had atoned for his wrong doing; and had since been well taught, and was known to be able to turn his hand to some useful work. His old evil associations would be broken through. Time, and the strong hand of the law, would have done their work in dispersing many who had set him a bad example; and surely it is not too much to hope that he himself would now, in some degree, have learnt to believe, that there is such a thing as an honest livelihood to be derived from honest employment, and that he would feel some desire to exchange for such employment, a mode of life promising only precarious, dishonest gain.

There will be, we apprehend, two great objections to this mode of dealing with juvenile offenders. The one, that the expense will be formidable in this age of economy and cutting down of expenses: the other, that the "liberty of the subject" must not be unnecessarily interfered with. On each of these two supposed objections we shall be glad to offer a few remarks. And first with regard to the question of expense. It must, of course, be impossible to *prove* that the plan which we now suggest may not cost somewhat more than that which is at present adopted. No statistics could prove this, because we cannot prove beforehand that the proposed plan would in many cases be successful. But we are strongly inclined to believe that expense would, in all

probability, be spared under the plan of long imprisonment, or rather, long confinement in the reformatory school; at any rate, that it would not be materially increased. We do not know precisely what it may cost to maintain a boy in prison for three months, but we do know perfectly well, for experience proves it, that many a boy undergoes several imprisonments of that duration, and that after having entailed on his country considerable expense by his various imprisonments, he is then at last sentenced to transportation for seven or fourteen years, and so puts honest men to a vast deal more expense.

Our present plan of proceeding, therefore, is unquestionably in many cases a very costly one. And we believe that the chances are, that the early confinement of the young offender in the reformatory school would in so many cases be the means of reforming his character, and of teaching him to become an honest man, that money would on the whole not be lost, but saved by dealing with him in the way which we suggest. And as to the second objection, arising from the fear of interfering without a pressing necessity with the liberty of a young offender, it may be remarked, first, that it is by no means certain that any such offender, even if confined for his first offence for as much as two years, would in the long run lose liberty. If his confinement in the reformatory school answered the end intended, and saved him from transportation, as it is our firm belief that it very often would, he would clearly be the gainer.

And, secondly, it is the duty of a legislator to do the best that he can, both for criminals and for honest men. If he believes, that, by acting vigorously with young offenders, he has a good chance of reforming them, of making them honest, and so of saving good citizens from their depredations; and if, moreover, he sees plainly that the plan now adopted does not produce this result, it seems somewhat an odd doctrine to hold that all his sympathies are to be in favour of the thief. There is a vastly unnecessary expenditure of morbid sentimentality in favour of culprits now-a-days.

But perhaps it may be said that much is already done with a view to satisfy our desire; that we have some reformatory schools in England; that a number of juvenile offenders are received in them; and that after all we can do but little good by sending any such offenders against their will to any such schools; that as men are not to be made religious by act of Parliament, so neither can they be reformed by any coercive measures. We could say a good deal about some of our reformatory schools, but we are unwilling to lengthen this paper more than can be helped. Of Parkhurst Prison we have before said a few words, and need

not now say more ; because *as none are sent thither who have not been sentenced to transportation*, it is at once quite plain that it fails, on principle, to supply the want in question. The schools of the Philanthropic Society at Red Hill, and the Bridewell House of Occupation in St. George's Fields, Southwark, may be mentioned, as each, in its way, proceeding in a right course, and calculated to do—we feel sure doing—a great deal of good. But they do not at all meet or remedy the evil. One very serious objection to the practically useful working of the latter establishment, is to be found in the fact, that while more than one hundred young persons of each sex are frequently sheltered within its walls, well taught, well clothed, well fed, protected from an infinite deal of evil, and often restored to a respectable position in society, yet a rule, which has now been in force some little time, excludes from all participation in its benefits every young person of either sex who is under the age of thirteen years. A mistake, more fatal to the real utility of such an institution, could not, as it seems to us, very easily be made. The intentions of those who enacted such a rule were, no doubt, excellent ; but assuredly they did, by ever enacting it, and do now by enforcing it, seem to shut out from all possibility of help a very large number of those who most peculiarly need protection, and who are, just because they are young, most likely to answer the end which all who are really interested in the institution have in view. For surely no man can walk along the streets of London often, without receiving abundant proof, that a London boy of thirteen is as far advanced, as independent, as impatient of rule, as difficult to be restrained, and therefore as unlikely to be persuaded to enter a reformatory school, or to be reformed if he does enter it, as most country boys who are two or three years older. And if any man requires further proof of the precociousness of young London boys than such as a few walks in the streets will give him, he has only to enter a London prison, and investigate for himself a few of the many cases always to be found there, in order to be convinced. There he will soon see that it is by no means an uncommon thing to find a boy twelve or thirteen years old, sufficiently independent of parental rule to have left his home, and to be living by himself, completely without control, lodging at some low lodging-house, supporting himself as best he can, getting work now and then by carrying parcels, hanging about markets and wharfs, helping to unload boats, and very often picking pockets. Now, when it is left perfectly optional to a boy, whether he will become an inmate of a reformatory school or not, is it of the slightest possible use to endeavour to persuade one who is thus independent of control to enter it ? The thing of all others most dis-

tasteful to such a boy is discipline. The year or two which he has spent in lounging about the streets in idleness or crime; the companions whom in that time he has picked up; the tastes which he has contracted and strengthened;—these all make him, at the age of thirteen, infinitely less likely to care to enter an asylum, or, if he does enter it, far less likely to remain in it, or, if he does remain, far more likely to corrupt his companions, and to get no real good himself, than if he had been sought out and persuaded to become an inmate when he was ten years of age.

We were informed a few months since by a clergyman, the curate of a populous parish in Westminster, that he had been the means of gaining admission to the house of which we are writing for several young persons in his district; and he spoke with sorrow of the existence of the restriction in question, by reason of which he had been prevented from so assisting a girl who, before she was quite thirteen years of age, was actually a prostitute! Who can say that, had she been admissible when she was ten years old, she might not have been saved from utter ruin?

But the notion which we desire especially to combat is, that any number of reformatory schools, to which juvenile offenders may go at will, or may refuse to go, can possibly answer the required end. Experience shows all who have had it, that either the parents or the young persons continually refuse to accede to their being sent. The objection comes, as might be expected, most frequently from the latter, but by no means only from them. A case came under our own notice, not very long ago, when a sharp, intelligent, clever boy, of about thirteen, who had been sent to prison for robbing his employer, was willing to go to an asylum. His old employer was asked to take him back into his service, but refused. Here, then, was a case in which it surely might have been supposed that parents would have hailed the idea of easily getting such a home for a boy, who, having once been in prison, was not very likely to get another place, and who, from his acuteness, was most likely to get into mischief. The parents were strongly urged to allow the boy to go, but refused. It is of course easy to understand why a poor father or mother, themselves destitute of good feeling, should wish to keep a boy at home. They gain something by his work, however little it may be, and they had rather that he should remain at home, and bring them a part of his earnings, than that he should leave them with the best end in view.

And the cases in which the young refuse to make use of an asylum, when it is offered to them during imprisonment, are so numerous, that the conclusion is forced on the mind, that it

is useless to expect that reformatory schools, filled by volunteers, can ever be fully available. We have looked into the books of a London prison, in order to see how the case stood in this respect; and we find that in the course of the year 1851, twenty-eight juvenile offenders, out of a total number of eighty, refused the offer of an asylum on their own account, while the parents of one other refused their consent, and thirteen others availed themselves of the refuge. It is no part of our duty to inquire why the remaining thirty-eight neither refused an asylum nor were sent to one: probably this result was in most cases produced by the simple fact, that there was no room for them in any asylum to which they might have been sent from prison. But we are sufficiently sanguine to believe, that if each one of those eighty culprits, who first became amenable to the law between the ages of ten and twelve years, had been compelled to go to a well-managed reformatory school, comparatively few of them would have appeared a second time before a magistrate. We have already observed, that it is easy to understand why parents often refuse to allow a child to go to an asylum. It is quite as easy to understand why the boys themselves are unwilling to go. Confinement in an asylum appears to them as a punishment, and they have no idea of undergoing this punishment, in addition to that which they have suffered from imprisonment.

We commend this subject to the most serious consideration of our legislators. Sir John Pakington may be found to be an excellent Secretary for the Colonies; but we are somewhat sorry that a member of Parliament, who has turned his attention as long as he has to the proper mode of dealing with juvenile offenders, should be, as we presume he now must be, unable to bestow his thoughts on a subject of so great importance. Offenders of this class are by no means decreasing in number. By the return lately moved for by Sir J. Pakington, we find that as many as 489 more were committed to prison in England in the year 1850 than in the preceding year. In 1849 their number was 6489; in 1850 it was 6988. And assuredly this is a very serious consideration; especially so, if the case be, as we firmly believe it to be, that our present mode of punishing such criminals by no means tends effectually to deter them from crime. Even if we could separate our idea of juvenile offenders altogether from that of adults, the matter would assume a vast importance; for it is surely our duty to endeavour, by all the means in our power, to deter the young from crime. But we cannot thus separate them. "The boy is the father of the man;" and when we find nearly 500 juvenile offenders sent to prison in one year in England above the number of those who had been committed in the previous year, we know very well that

there is that increase, not merely in the number of *young criminals*, but of offenders who will almost certainly become lawless men and women ; who will, in their own persons, and by their example, greatly add to the number of our dangerous classes ; who, wherever they go, will spread an atmosphere of vice and immorality around them ; will swell the ranks of chartism and sedition ; and render all good government more and more difficult of attainment.

We earnestly trust that this subject may soon meet with the attention which it deserves. We earnestly trust that the evil may be attacked at the fountain-head ; that the *chief* attention of our legislators may be turned to the prevention of crime, rather than to its punishment. Punished, of course, it must be ; but how infinitely better will it be *for us as a people*, if we can succeed in preventing its growth by the reformation of those in whom it is seen to be first developing itself, than if we look on almost passively till it has got head, and must be repressed by the most severe measures. How infinitely better will it be for the temporal and eternal interests of those who now pass through life a scourge to all about them, and their own worst enemies, and pass out of life without a gleam of hope, if we can succeed in showing them, while they are young, that honesty does indeed offer to them a rich reward ; if, by separating them from evil companions, and at least compelling them to see what a virtuous life is, we can prevail upon many of them to believe that rulers, while they are, and ever must be, a "terror to the evil," yet do indeed desire to be, as unquestionably they ought to be, the "ministers of God to *them* for good."

ART. II.—*Our Doctor, and other Tales of Kirkbeck. By the Author of "Lives of the Fathers," "Tales of a London Parish," &c. Edited by the Rev. W. J. E. BENNETT, M.A., Vicar of Frome.*
London: Masters.

THE number of religious tales published within the last ten years must be something enormous: from the three volumed novel, down to the penny tract, they meet us in every direction, and in every phase and mode of religious opinion. And judging from the multitude of these publications, we may fairly infer the incessant demand for works of this class; and hence also the influence which they are exercising on the opinions of the more educated classes. We believe that the religious views of no inconsiderable section of the community amongst the youth of the higher classes, are in great degree formed by religious works of this lighter and more popular character. The power of composing tales of this kind is evidently no uncommon circumstance; and we are continually meeting with volumes which really evince no inconsiderable power, and which possess many charms of composition. The *Tales of Kirkbeck* are an example of works of this class. They are written with good taste and even elegance, with feeling, piety, and simplicity; and their interest is such that it is difficult to lay down the volume. We presume that the tales are more or less founded in fact; but their dramatic power is very considerable; the dialogue is sustained with spirit, the descriptive parts are graphically told, and the tales are wrought up with artistic power. Generally speaking, they are of a very serious and even melancholy character; but their sadness is always relieved by the spirit of religious hope and consolation which they pourtray, and often in a very touching and affecting way. The writer, however, is quite as much at home in livelier as in graver topics, though the former are certainly not the staple of the volume. The reader will agree with us that the following picture of a village doctor is ably executed:—

“If there ever was a pattern village doctor, a very model of kindness and benevolence, and goodness and skill, it was (and I am thankful to say yet, *is*) Dr. Martin. An enthusiast in his profession, in which, notwithstanding his little conspicuous abode, he was a distinguished member, and continually sought out in consultation through several counties round—ay, and further too, for more than once we have been abandoned to fevers and neuralgias and all the aches and pains that

flesh is heir to, while our good doctor was summoned to some urgent matter in London town itself ! We used to compare him to a certain well-known classic celebrity, and say that every follower of Esculapius, from the dignified M.D. of our cathedral town, who is too fat to walk, and consequently drives a roomy chariot, to poor old Joey Bassomthwaite, who kills or cures half the countryside with his herb-teas, and spider-and-thimble charms, gave *himself* the first place as king of all doctors, and doctor Martin the next. I know I for one would rather trust my life, or what is far dearer, my brother's, in his hands than to the whole College of Surgeons—ay, and Apothecaries' Hall to boot !

“ Well, but Dr. Martin's qualifications do not stop at physic. He is a botanist, (and a bit of a quack I strongly suspect too, with his simples and decoctions, now and then !) an entomologist—by reason of which his drawing-room, as the housekeeper by courtesy calls it, is full of gorgeous butterflies and other unfortunate insects, most unpleasantly impaled on ferocious looking spikes—a lover of natural history generally—wherefore stuffed birds and beasts encumber every corner of the house ; and once when he had begged me to go up stairs in search of some particular treasure, I was scared out of my senses by encountering a huge wolf, whose large glaring eyes, to my great relief, turned out to be glass only. And further, turn where you will, some live thing corroborates Elsie Braith's statement, (I hope you remember Elsie Braith ?) that the ‘ doctor is terrible fond of them craters, and sure when he's so tender to reasonable beins, ane suldn't grudge it him.’ Somehow though, you generally find a kitten in every chair, and a small rough dark dog—something like one of those hairy caterpillars at which in childish days I used to shudder, coiled up on the sofa ; and not unfrequently if Lioness or Macbeth—(the doctor's two great Newfoundland dogs) have recently been performing their ablutions in the beck, you may get as they shake themselves, something so closely approximating a shower bath, as to make one inquire whether the hitherto orthodox physician has turned hydropathist ! Then there are rabbits and guinea pigs, and favourite poultry without end—cocks that crow as no other cock ever crowed—hens that either are uglier, or more beautiful, or lay more eggs, or bigger eggs, or smaller eggs, or something, than anybody else's—guinea fowls that will fly at everybody but their master—turkeys that have a marvellous knack of getting given away about Christmas time—rare ducks that lord it over everybody else's in the beck, even the parson's—pigeons that evidently consider the whole house their own property—and ‘ little birds’—(as the whole lesser tribe is denominated when they appear as a ‘ roast’ on one's table in Italy) quite without number, from rare Australian parrots which dazzle one's eyes with their gorgeous plumage, and crack the drum of one's ears with their horrible screeching, to that dear intelligent bullfinch who would just as soon think of inhabiting a pie-dish as a cage, and sits on a certain tall disused piece of chemical apparatus in the doctor's laboratory—I call it—*shop* he calls it ; and pipes away ‘ There's nae luck about the house,’ in a way that would certainly drive every single patient off

in despair, if long experience had not taught them to believe the doctor rather than his bird. Oh Bully, Bully, you are but a wicked fellow I fear! and assuredly yours is the only voice raised in falsehood in that house!"—pp. 3—6.

The character of the doctor is indeed delightful, and his personal appearance, if we may judge from the following sketch, is exactly in keeping with such a character:—

"Shall I finish with a personal sketch? and shall it be taken when the good doctor is 'outside his baste', his long legs nearer the ground than might be considered in correct proportion, and his somewhat spare person rendered portly by the manifold drappings of his grey plaid, as he sallies forth on a wintry afternoon to see some hill-side patient? or when stooping with knitted brow and compressed lips over his paper, while the pen emphatically sets down healing combinations? or best of all, when kindled with some benevolent scheme, intent upon others' good, he is warmly discussing his point,—his eyes beaming with activity and intelligence, and every muscle ready to work?"—p. 10.

We have serious thoughts of settling down at Kirkbeck ourselves, for undoubtedly the village and its vicinity appear to be fertile in the production of characters of the most charming description, and in exhaustless variety. As to Dr. Martin, we long to make his personal acquaintance. The doctor is an important personage in the volume before us, making his appearance in all the tales on some errand of good or other. In the first tale which is denominated in his honour, "The Doctor," we have a narrative of an adventure in which he is made the means of rescuing a young person from a position of peril in which her own thoughtlessness had placed her. The story opens on the return of the doctor to his dwelling, "that odd-shaped low building nearly opposite the vicarage," whither he had just returned after a long hot ride on professional business. He had just got established in his cool study, and was looking "with considerable satisfaction at a neatly napkin-covered tray which Elsie had deposited at his elbow, with his old-fashioned squirrel-headed silver teapot, exactly suited for one person, and its accompaniment of rich cream, and a plate of the freshest, nicest of bread and butter,"—(we like little details of this kind—how much reality the "squirrel's head" gives to this description!)—well, at this important crisis, a sound of drums and fifes is heard disturbing the quiet of the village, and this, on inquiry, proves to be caused by a troop of equestrians who have come to show off their feats of horsemanship to the admiration of the neighbourhood. Various intermediate incidents occur, and then the doctor is called in to attend on one of the troop, or, as it turns out, on a

young lady who had foolishly engaged herself to join the troop in order to escape from a disagreeable home. Fortunately the young lady is not engaged in any other way to the manager, and so there is no great difficulty in placing her under the doctor's care, where she becomes a fixture for a time, and then is married—*not* to the doctor. There is not much incident in this story, but it is nicely and well told, and all the details are so well wrought out, that it is very pleasing.

The tale entitled "St. Patrick's Cliff," is, we think, still better written than "The Doctor;" the incidents are more striking, if not more ably developed. It commences with the description of a fishing village at the extremity of the long narrow valley of Kirkbeck, and, amongst other points, of a chapel placed on the summit of the adjoining cliff. It is pretty clear from the following account of the feelings of the writer, that he or she would gladly hail the re-establishment of the Roman Catholic worship and faith. We apprehend that those who think with the writer would be willing to hand over Westminster Abbey to Cardinal Wiseman if it were supposed possible that the Bishop of London had no prior claim.

"On the very extreme point of the cliff, just where it rears its head in sight of many a mountain, and towers over many a long mile of blue waves, there stands a little chapel—ruined it is true, yet reading a lesson of no light import in the firm strength with which its massy stones yet cling together, of the immovable unchanging strength of the Faith which is built upon a rock. True the roof has long been torn by wild storms, or perhaps by wilder, more ruthless hands of men, from off the little haven of faith; but the star-spangled sky or the glorious sunlight are its roof instead; and though no altar now invites us to bow the knee, though the quaintly-carved portal can neither close upon the profane intruder, nor open its typical gate to those who, weary and heavy laden, seek their rest where they know it can never fail,—yet, thanks be to God, no neglect, no sacrilege can ever undo what once was, and as long as one stone shall stand there, ay, until the very cliff itself shall crumble into dust, it will ever be a sacred spot, consecrated by that which has been—consecrated by solemn rites, and prayers and vows, which, though long since forgotten by men, and those who offered them passed away from hence, as they had never been, yet are each and all recorded in that Book, which will be awfully opened at the Judgment Day; both those who reared that little chapel as a beacon to the storm-tossed sailor, and those who desecrated it: those who now smile coldly upon its departed 'superstition,' and those who would rather kneel down and whisper a prayer of faith in union with all who have knelt there before, and with the holy angels who yet linger round the sacred spot where now men have ceased to pray.

"Yes, call it holy ground—for of a truth as to the pure all things are

pure, so to the faithful of heart many things are full of faith which mere men of the world despise and think lightly of.

“Do the sailors find a calmer sea, or toss with fewer perils over that stormy winter deep, because the little lamp no longer twinkles from the narrow loophole of S. Patrick’s Chapel? Do the mothers and wives and sisters pray more fervently for their perilled dear ones now, than when with reverent steps and beating hearts they climbed the rocky hill, and knelt within the walls where *their* mothers (then like themselves perhaps, young and hopeful, now long since sleeping in the church-yard hard by,) had in like wise knelt praying for those who after all their escapes from sea and storm were at last called to their final account—the course of all men?

“Men may say what they will—I cannot argue—I will rather kneel down in the narrow grassy precinct of S. Patrick’s little chapel, and thank God that he has given me the blessing (for of a truth it *is* a blessing) of joining in spirit their prayers who beheld him in the angry storm, and in the smooth sunlit ocean, and knelt here as they did so; of admiring and reverencing faith rather than condemning a so-called superstition, which in reply does more silently, but how impressively! rebuke the cold-hearted worldliness of present days.

“Yes, Moulton is a changed place since it boasted that it contained no lawyer, no doctor, no schoolmaster! Plenty of all these are now doubtless, but fewer of those who in former days rendered their services unnecessary. Of old, the priests belonging to that little church found time not only to keep its sacred walls ever open, and its sonorous bells sounding many times a day their musical summons to prayer and preaching, heard on the still summer’s eve far up the eastern valley—reaching to the summit of those ragged blue mountains that seem to hold the bay in their ample lap, and mingling harmoniously with the tiny breakers that foam like mere playthings over that dark line of rocks else scarcely visible in their lurking danger to the pilot’s eye. Not only did the good priest send out God’s music, calling as it were

“‘O all ye works of the Lord, bless ye the Lord: praise Him and magnify Him for ever.

“‘O ye mountains and hills, bless ye the Lord: praise Him and magnify Him for ever.

“‘O ye seas and floods, bless ye the Lord: praise Him and magnify Him for ever.

“‘O ye children of men, bless ye the Lord; praise Him and magnify Him for ever.’

“But they also found time to fill the physician’s part of healing, and the preceptor’s part of teaching their flock; and the medicine was mixed with many a prayer, and the lesson taught with many a text; and perhaps the patient and pupil prospered even as well as now! Ah well! but I must not forget myself Who it was that said to one over eager to question,—‘What is that to thee? follow *thou* Me.’”—pp. 39—42.

We certainly cannot but admire a spirit of Christian charity; but Christian charity should remember that it is connected with truth, and that it cannot hold out encouragement to error, or excite sympathies with what contains a fearful admixture of error, as if it were the very purest and best system on earth. We fear that the writer is one of that class of persons who will not see any thing in Romanism except the virtues of some of its members, or the good side of some of its institutions. A truce, however, to such unpleasant surmises, and let us accompany our writer in the story.

"Now and then some little children would find their way from the generally more attractive beach; and listen wonderingly to my tales of the ruined chapel and its narrow graves yet visible in the hard rock, where the shapes of coffins are hewn out in several places, wondering about the child who must have lain in that *very* little bed, so still and so cold! But I had one almost daily visitor in whom I began to grow really interested. He was a man of from fifty to sixty, well made, and but for his exceeding emaciation and haggard countenance, of good and comely exterior. He was dressed in sailor's costume, but he did not appear to be occupied in marine toil. He generally came slowly rambling up the hill, and sitting down upon the extreme edge of the cliff, he would look out to sea very earnestly, then down below upon the sands, and at last always visited the coffin hollows in the rock, and all as if he were looking for something.

"At first when I saw this man I supposed him to be some invalid recovering from sickness, and, like myself, strengthening on the fine air of S. Patrick's Cliff; but the second or third visit this impression was changed, and I determined to speak to him. 'It is a great height down to the sea there,' I said, for he had just been hanging over.

" 'Ay, 'tis,' he answered.

" 'And dangerous, I should think. Has any one ever fallen over the cliff?'

He looked up at me with a sad stare, and then said slowly, 'Na, na, shou didn't fa' ower t' cliff—twarn't that gate shou deed. I maun go seek her!' and in a moment he was descending the cliff again by a part hardly less steep, to the sands below."—pp. 45, 46.

This leads to the discovery of the sad story of the unfortunate wanderer, which is told by his aged mother in such a broad north country way, that we find it no easy matter to understand the whole of it. For instance, what an outrageous perversion of the Queen's English is "shou" for "she!" The book positively ought to have a glossary attached to it. The old woman's story is that "puir Steevan," her son, was engaged to a young woman, who is thus described:—

"And just down town there's a girt big farm-house, ye'll hae minded it may be? it's no as it used to be now. Howsomever, 'twas a big place once, and Farmer Dawson (him as lived there) was a proper man, and a weel to do. He had ae dawter, an' shou was Mary, my Steevan's ain dear luve,—an' nae wonder either, for she was as bonnie a lassie as could be seen the lang o' Morecombe, or any where else for that. Shou was just the gentlest and saftest bairn ye can fancy, and yet somehow shou was brave as a lion too. It's my belief there was naething at a' Mary wad not hae dune if shou thocht to be sarving her God or helpin' her neebor in his trouble. Ye could tell it in her e'en, they were sae blue and sae saft like, and yet at times when owt raised her sperrit they wad be all aleet, mair like twa stars on a frosty winter's night than owt else. There was naeboddy in a' town but loved Mary, and several lads wad hae kept company wi' her, but she wad nane of them; Steevan was her first and only lad, and tho' I'm his mither, I will say shou might hae dune warse. Ye wadna think maybe to see yon puir silly fallow wi' his lang thin face and dark e'en, that he was sae handsome ance? But he *was*, an' a gude fellow too, an' owld Tommy Dawson (as we ca'ed him) couldna say nae to Mary when shou said sae pretty like that it was marry him she wad. But in truth I maun tell ye, Steevan had ae fault, it's no sae oncommon in these parts, and more's the pity, for there's mony a proper lad lost in this world, and may be in t' next too along o' it. Ye'll guess it's drink I'm meanin'. Ay, and Steevan *did* get too much some whiles."—pp. 48, 49.

"Puir Steevan" one evening is drunk; and "Steevan" has been intrusted with the care of some cows, and Mary in her love for him goes to drive home the cows, which her lover was unable to guide himself; and so the sad tale proceeds:—

"Meanwhile, Mary set oot to fetch t' kye;—they was in a large pasture runnin' down to the shore, and there was mair nor ane way o' gettin' there. Ane was gaeing a' roun' town, and was langish. Anither was ower S. Patrick's Cliff, or else ye could come down ower t' sands. Mary chose the cliff, for she had nae fears of owt that wasna holy there, though there was mony a lass, ay and lad too, that wad hae gane round the haill bay or they'd a' crossed S. Patrick's Cliff, o' a dark night, and that no for fear o' the cliff, but o' ghaists.

"Mary went ower however, for owld Bill 't sexton war just ganging to toll t' bell for Peggy Eastwaite's lile lassie as had deed a' t' croup, and he seed Mary gae up the cliff. It was terrible windy, and it's like she scarce could keep on her feet a top, there were marks o' her clogs seen i' the boglike mud as if shou had been blown hither and thither. Well, it's like shou found t' kye, and thocht shou wad bring them hame alang the beach, for ye parsave she couldna bring t' kye ower t' cliff, by rayson there was no but a footpath, and it was sae wet and late to gae roun' town, and shou wad be missed, and a' the tale telled aboot Steevan. Any how, that's what we reckon shou thocht, for nae livin' sowl ever heerd her sweet voice agin, or saw her bonny saft blue e'en.

Shou comed down on to sands, and then tide was creepin' up gay fast : crowlin' and creepin', and foam'in' ; but the wind made sic a blather that it's like shou didna hear the sea as else shou wad hae dune. Whan she saw her peril, or how her soul travailed in her, as she seed a cold cold death comin' up in the waves, and thowt that she wad never mair see her father or mither or Steevan, or the light o' God's heaven, there's none can say, for nae mortal was near her, and save the poor dumb kye and the rowlin' waves and rushin' wind there was nowt but thick darkness round. Maybe the angels made light for her in the darkness, for shure she was in gudeness like the innocent babes that they say (it may be true, or it mennot) see the holy angels as they lig in their wee bit cradles, and smile to them afore they even smile to their mither's.'

" ' She was lost then ? '

" ' Lost ? Lord bless ye and save ye ! what hope was there for her on they cold sands wi' the tide drivin' up like a snow wraith, and the night as murky as the Egyptians ? ' Night waxed, an t' mither began to wonder that Mary didn't come ; at first she thowt shou'd maybe come to see me wi' Steevan, but it wasna like Mary to do that, and when shou went to cowhouse, shure enough it was empty ! Then shou got sorely frettened, and then in came owld Tommy frae Lancaster, expectin' his ain bonnie wee Mary (as he aye called her) to run into his arms and hug him, and when he heerd frae the mither how it was, he was just like ane distrout. ' The tide ! the tide ! ' was a' he could say.

" ' Then they came runnin' through the toon, and ca'ed on Steevan, and he wak up, and it a' cam upon him at ance, and he turned white and cowl'd for ever like a deed man. Then they a' turned out wi' lanthorns and shoutin's, but the night was sae murky that they could never see a yard afore them, an' no one could find his way—the wind blew out a' their leets, and what wi' its roaring and their trouble o' mind, they only went wanderin' over and over the same place and fand nowt. When it was past twal' o'clock, folks persuaded old Tommy to gang hame, and said for sure Mary was safe somewhere. He couldna believe them, a father's heart is no light to easen, but he was spent-like, and he went hame, and sat a' night by t' fire, never sayin' owt gude or bad, but startin' and lookin' up wi' a shiver every time the wind howled louder than usual down the chimley, or that onybody stirred.

" ' Everybody went hame 'cept Steevan. I saw him nae mair that night, and I knew weel he was searchin' for *her*.

" ' As soon as morning light cam, a gold grey sad light it was, the seekers began again, and they searched along the shore, but nowt did they see. The storm had washed up many a bank of sea-weed that night, and at last, close up under t' cliff they spied some ane sitting crouched up alongside o' a grit heap of green weed. Then they went to look, and sure an it was my Steevan, nigh perished with t' cowl'd, and his face quite awesome like to see. He was not alone, for close beside him, and yet half covered with the chill slimy dank seaweed lay Mary—stiff and cowl'd, her bright blue e'en closed and a' the colour

gane frae her cheek and lips, and her bonny lang gowden hair a' soakit and drippin' wi' the salt water."

There is another very pretty tale in the volume, the story of Ella, the deserted daughter of a proud, cold-hearted parent, who is at length subdued by calamity, and then the child assumes her natural place in a changed heart. But the finest tale in the book in our view is the "Miser's Daughter." The character here portrayed is really a nobly and affectingly imagined one: its great merit is the forgiveness of injuries, and the faith from which it springs. We have perused this tale with unmingled pleasure.

We might point out some other tales of high merit in this little volume, amongst which we would particularly specify "Birksghyll;" but the volume itself, edited as it is by the Vicar of Frome, in a pleasing preface, leads us to dwell for a little on certain recent events in which that editor has taken a prominent part. We have seen in the little volume before us some slight indications of a spirit which is but too prevalent in the present day, and which appear to be increasingly manifesting itself in some classes of society. The truth is, that all warnings and examples are thrown away on some persons, who appear to be totally incapable of opening their eyes to the signs of the times, and continue precisely in the same course of opinion and practice, no matter how far experience has shown the peril or the unsoundness of one or the other. The evil is a wide-spread one, nor is it easy to see a satisfactory remedy at present.

But to turn from such general reflections to the particular case which has led to them, we have been much pained by the whole of what has recently passed in relation to the Vicarage of Frome.

The recent debates and their results have been very much what we anticipated as likely to occur when we perused the Letter which was addressed to his parishioners by Mr. Bennett on his appointment. The disturbances in the diocese of London, in reference to the Church of St. Barnabas, had evinced so extreme an agitation in the public mind,—the impressions, whether correctly or incorrectly formed, which identified Mr. Bennett with Romanizing tenets and practices were so universal,—that it could not have been anticipated that his appointment to any other benefice in the Church of England should fail to excite jealousy and opposition. For ourselves we own that we were sincerely desirous to see him restored to the ministry of his Church, which he is so eminently qualified in many respects to adorn. We did not hesitate to express a desire that he should be so, when both public and private information led us to believe that his visit to the Continent had produced an alteration in his feelings towards Rome, and that he had returned a decided opponent of that cor-

rupt system. We felt assured that in this case he would declare his sentiments in such a way as would reassure the public mind, and that he would not hesitate to withdraw various expressions in his recent publications which had indicated an unsettled mind, and a want of fidelity to the Church of England. When his appointment to the Vicarage of Frome took place, almost immediately after his return, and when a strong local opposition to his appointment arose—a proceeding most natural and reasonable in itself—we felt assured that such an opportunity would not be lost,—that he would at once have stated his sentiments so explicitly in reference to Romanism, that the strongest ground of opposition would have been removed; and we did cherish a hope that reflection would have led to a humility of tone, a manifestation of conciliatory spirit, a withdrawal of offensive passages in former publications, and a pledge as to future moderation in ritual matters, which would have effectually prevented all further proceedings. But we unfortunately live in times when, by many earnest and well-meaning men, any evidence of humility, any confession of error, or of want of judgment or of discretion,—any yielding to the attacks of persons of a different party,—is regarded as an act of cowardice, baseness, and dereliction of principle. *Practical infallibility* is the ground too generally assumed; and a leader of party would as soon deny the Nicene Creed as admit that he has ever failed in any single respect to evince the soundest judgment, the best temper, or the purest and most irrefragable soundness of doctrine. In the abstract indeed men will admit their fallibility, but they will never allow that they have practically erred. There have been great men before now who did not hesitate to confess that they had made mistakes. Augustine, Fenelon, and John Wesley are instances of this candour; and we should have supposed, that by a Christian any such self-humiliation would be not unwillingly embraced. But we have watched the course of religious party in our own times, and seen little of this spirit. We have seen leaders of party, from Newman downwards, putting forth crude and undigested ideas, and maintaining them with as much obstinacy and pertinacity as if they were the very essentials of the Gospel. We have seen men investing their own theories of worship, and their own tastes in ritual and decoration, with the attributes of Catholic and unchangeable truth, in defence of which they must be prepared, if necessary, to go to any extremities, and which, if interfered with in any way, would necessitate their secession from the Church of England.

Such is the wilful and obstinate attachment of men to points of private taste or invention, which they identify with the imagined interests or honour of some party, that party being con-

sidered as in itself virtually infallible, and as constituting the only true Church, from which all persons of a different party are cut off, and are to be regarded as heretics. Now when this spirit and temper of mind prevails to any extent, it is not to be expected that peace can be restored. Perpetual collisions of the most violent nature are sure to occur, when men not merely differ in opinion on most important points, but when they have no charity, humility, or even toleration for others. There are certain old maxims and directions which it would be happy for us if leaders of party could bear in mind,—we allude to such words as these: “Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.” “If meat make my brother to offend, I will eat no flesh while the world standeth.” “Let no man seek his own, but every man another’s wealth.” “Whereto we have already attained, let us walk by the same rule, let us mind the same thing.” We know, alas! but too well, that it is very easy to demonstrate that such directions do not apply to our own particular case in any given instance; yet it is undoubtedly the absence of the *spirit* indicated in such passages,—the *presence*, instead of the absence, of “bitterness, and wrath, and clamour, and evil speaking,” that causes and irritates divisions and contentions.

We cannot but state our own persuasion, that there is deep cause for humiliation in all this; and indeed we would go one step further, and say, that it cannot be expected that the Divine blessing should rest on any cause thus supported. Where there is so much of pride, passion, obstinacy, and uncharitableness, we must say that men are still “carnal,” and that such men are unfitted to be made instruments for promoting pure and undefiled religion. When party is led by men of this unbending obstinacy of character, and when it comes in contact with the national feeling, the results may be expected to be most formidable. In England, more especially, there is danger in thoroughly rousing the nation. If a religious party takes an attitude of fixed and determined opposition to the whole world around them,—if it is to come to a question of “Who is strongest?”—there can be but one result; that party will be driven out of the Church, and perhaps the Church itself may be remodelled on different principles of worship and government, so as for ever to exclude the possibility of that party finding entrance again. We believe that at the commencement of the disturbance on the Papal Aggression such a consummation was not far off. The question was, whether the national indignation should fall on a party within the Church, or on Romanism. Happily it took the latter direction; but we shall never cease to regard it as owing to the special Providence

of God, that at that time no organic changes were made in the Church of England by the Parliament. We conceive it as not improbable, that had there not been a strong Opposition, which was certain to take up the question of the Papal Aggression to promote their own political ends, the Ministry would have followed the course indicated in the Durham letter, and, directing the national anger towards a certain party in the Church, would have permitted the Aggression to take its own course unmolested. We have no deep confidence, we confess, in the sincerity of any political party in this case. Had they been in earnest *then*, they would scarcely now permit, as they are doing, the assembling of a Romish synod in defiance of the Queen's supremacy,—a synod intended for the purpose of ostentatiously carrying out that Aggression in all its details,—a synod which it was the avowed wish and intention of all parties, at the time of the Papal Aggression, to *prevent*.

But though we escaped on that occasion from any great changes in the Church of England, the danger is still within reach; and if, at any time, the Parliament and nation became irritated to the same degree as in 1850, the result indicated above might occur.

We would just point out the effects of an obstinate perseverance in party and non-essential practices, by a reference to the case of St. Barnabas. We really regret to be obliged to do so, but the whole case is a matter of notoriety. Well—here are the facts.—

Mr. Bennett introduced in his church a variety of observances which gave extreme offence to many persons. On being reported to the Bishop of London, they met his Lordship's disapprobation. The bishop endeavoured, in a correspondence continued for months, to induce Mr. Bennett to relinquish those observances. The latter refused, and informed the bishop that rather than consent to make any alteration, he would resign his parish. In the mean time the Papal Aggression takes place. The people, infuriated at it, and at all tendencies to Romanism, are scarcely restrained from destroying St. Barnabas's—a violent popular ferment is excited. Mr. Bennett will still not yield an iota; he writes to justify every thing, and to make his bishop responsible for all his proceedings. In self-defence the bishop calls on him to resign his parish, and publishes the correspondence. At the eleventh hour Mr. Bennett is *willing to give up* the observances which had caused all the uproar; but it is then too late. Now, if Mr. Bennett could have done at first what he was willing to do at last—if he had not shown the marvellous obstinacy and pertinacity which he did, there would have been no disturbance, and

he would have been at St. Barnabas's till now. If he had conceded in small things, he would have been able to pursue his own plans in greater things. The result was—he was driven from his church, purely by his own acts. His bishop was placed in a position of extreme obloquy, and even danger. And the public mind became irritated to the highest degree against Mr. Bennett's party and principles.

Such was the first act of the drama.

The second opens with the presentation of Mr. Bennett to the vicarage of Frome Selwood.

The opposite party get up petitions against his appointment, stating their specific grounds of objection, founded on extracts from his recent writings. The patron of the living refuses to attend to those requests. The presentation is hastened on. The bishop of the diocese is under a legal obligation to institute the presentee; but previously ascertains, by a personal examination, that his faith is sound, and that he does not hold Roman Catholic doctrines. Mr. Bennett then publishes a pastoral letter to his parishioners, in which, instead of removing objections by a statement of opinions opposed to Romanism, on specific grounds, he represents himself as a most persecuted man; blames his late bishop, justifies himself, defends all the passages which had been objected to; and winds up by requesting his parishioners to receive his instructions in a docile spirit, and to acquiesce in the alterations he intends to introduce, in opposition to their ideas and wishes. Some of the neighbouring clergy write to him for a contradiction of statements concerning his conduct abroad, which identified him with Romanism. No answer is returned. At this point the affair is brought before the House of Commons. A member of Parliament, whose main object is to assail the Church and its rulers, eagerly seizes the opportunity to throw discredit on the clergy and bishops, as undeserving of confidence. He makes such a statement of alleged facts as to Mr. Bennett's having been reconciled to the Church of Rome, that even the Government, reluctant as they evidently were, were obliged to undertake an inquiry into the case. There was plenty of time to contradict these statements. No—that would have been a concession—it was not done; instead of this an address was got up in support of Mr. Bennett, which, as we anticipated, has had the effect of increasing the opposition to him as a dangerous person. The inquiry took place; delay ensued. At length it was discovered that the Government could do nothing. The question was then brought forward again by the same member. When it became formidable in appearance, a tardy contradiction was given to the statements made by Mr. Horsman, relative to Mr. Bennett's

conduct abroad. A motion was made, notwithstanding, involving a censure on the venerable bishop who had instituted Mr. Bennett. That prelate has been exposed to every kind of insult, vituperation, and unjust surmise. It becomes necessary to plead his cause elaborately in the House of Commons. The Government is opposed to the interference of the House of Commons in such a question. Moderate men of all parties are opposed to it. Nevertheless, Mr. Horsman succeeds in carrying, by a large majority, the appointment of a committee of the House of Commons to inquire into the appointment at Frome—defeating Government! The result of the whole is—that an interference with a strictly ecclesiastical question has been thus undertaken by the House of Commons in a way unprecedented for more than two centuries; while at the same moment we observe, as a new feature, that candidates for representation in Parliament are availing themselves of the excitement, to come forward on the distinct *pledge* to put down a certain party in the Church.

Thus ends the *second* act of the drama.

We must say, matters proceed bravely. What will be the third act? and what will be the catastrophe?

Such are the effects of obstinacy, and resolution to make no concession. Mr. Horsman will doubtless sit in the next Parliament, and he will return to the subject, and pursue it with the instinct of a blood-hound, and he will have the House of Commons and the nation with him.

There is doubtless some great purpose being promoted by such movements as we have been referring to, and we may hope that good will be brought out of what is in itself much to be lamented. Without such a persuasion indeed, it would be difficult to avoid a species of despondency in contemplating the continued spread of Romanizing error, evidenced in the continued apostasy of clergy of the English Church, and in the strange way in which objects and purposes good in themselves are marred and disfigured by the same miserable tendency. For instance, that noble work of Miss Sellon at Plymouth, commenced and carried on in so beautiful a spirit of philanthropy and self-devotion, and in many respects deserving of all honour and sympathy, gradually assumes such a tone that it involves the bishop of the diocese, who had protected it, in the most serious difficulties, and necessitates his retirement from connexion with it. It gradually comes out that the whole system there adopted is essentially Roman Catholic. The "Superior" of that Society (a Roman Catholic term, by the way) is not aware, according to her own statement, whether the customs and system there adopted do or do not agree with those of Romanism; and we can very well imagine that she is not aware

of the particular points of agreement. The fact, we understand, is this, that the private Rules of that Society were "adapted" by a leading divine from those of the "Sisters of Charity" in France, in the same spirit in which other "adaptations" have been made. Of course, if this statement be correct, it may be very well conceived that the "Superior" of the "Sisters of Mercy" might not be fully aware of the similarity of observances and the identity of principle. Unfortunately, however, when the real nature of those observances comes out, they are perceived to be strongly impregnated with the Romanism in its most modern shape; and the House of Mercy at Plymouth appears to be, in all material points, a nunnery. It is also pretty clear that other institutions of a similar character, are in existence elsewhere.

It is very easy, of course, to say much in favour of these institutions, and to attempt their vindication against opponents; but it is not so easy to show that they are not Roman Catholic in many respects; and this is really the only point of importance in the eye of the Nation. Unhappily those institutions cannot be cleared of this deplorable imputation, and no one even seems to attempt it. The association of pious women for the purpose of promoting works of Charity would have been a most happy and desirable object, could it have been carried out in a right spirit; but it became from the commencement so mixed up with Romish tendencies and associations, that it is positively objectionable and dangerous as matters now are; and it has become the subject of general obloquy, instead of holding the place which in some respects it deserves.

We have been led to these reflections by the recent discussions on the Frome Vicarage. We apprehend that there is no prospect of the cessation or diminution of the contest of principles which is continually manifesting itself in such ways. We trust that there is still remaining a considerable portion of the Church which is desirous of maintaining a position independent of party, and which will moderate between extremes, and endeavour to preserve the institutions of the Church from mutilation or perversion by any party. But the continued struggle of a Romanizing party, and the secessions, and the consequent state of the public mind, give rise to serious thoughts for the future.

It almost seems as if it were in the purpose of Divine Providence to awaken this nation thoroughly to a sense of its duty and position as the great stronghold of Christian principle in opposition to Papal idolatry and error. In fact England is now the only country of any importance, in Europe, where Popery is not in absolute and intolerant ascendancy; we are rapidly returning to the days and principles of Philip II. and of Queen Eliza-

beth. A great, and, perhaps, final struggle between truth and error is going on ; and perhaps this great country is to be roused by the apostasy of a few of its more educated classes, and by the insolent aggressions of Romanism to be the mainstay of Christianity on earth. To us, we confess, the unanimous and indignant protest of this nation against the Papal Aggression was a solemn and impressive event—a great and unmistakeable evidence of the revival of the national spirit. That event proved that if statesmen and politicians have too often deviated from the right path, the people of England were not essentially changed. After such an unexampled manifestation of the national mind, and after the legislation which it compelled, we can no more feel that Indifferentism has gained the ascendancy in the national councils. As English Churchmen we feel that in the Act against the Papal Aggression the nation solemnly declared its resolution to stand by the national Church in its struggle with the Papacy. In that Act we received some compensation for the dereliction of sound principle which led to Emancipation in 1829, to the suppression of Protestant bishoprics in 1833, and to the endowment of Maynooth in 1845. The national voice, which had ineffectually opposed these false and evil steps, was at length heard, and its operation reversed the false political principles of the preceding twenty years. According to all present appearances, the progress of events is likely to combine the whole nation in one vast Protestant confederation, and to lead to the suppression of all minor differences.

ART. III.—*The Eclipse of Faith ; or, a Visit to a Religious Sceptic.*

London: Longman, Brown, Green, and Longmans, 1852.

ALTHOUGH the confession of such a conviction may expose us to the charge of bigotry, we are not ashamed to own, that, in our estimation, the root of modern infidelity must usually be sought in the heart, rather than in the head. It is far more frequently a self-sufficient and perverse habit of mind which urges men to contest the truth of Revelation—an unwillingness to submit to an external rule, the greater on the score of that rule's holiness and consequent inconvenience to the carnal will ; a petty pride which refuses to be instructed, and cannot bear to be placed on a level, in spiritual matters, with childhood or with " ignorant old age ;"—it is far more frequently, we repeat, a moral, or rather an immoral bias of this nature which makes men either sceptics or unbelievers, than it is an honest intellectual incapacity, or spiritual dimness of sight, which prevents their recognising the truth as it is in Jesus. Nevertheless, there may, doubtless, be such a thing as genuine and honest scepticism ; though rarely, if ever, we suspect, without some hidden bias in the wrong direction, which *unconsciously* influences the mind of the doubter. It is certain that God's word rates unbelief as deadly sin ; wherefore we have it on the authority of God the Holy Spirit, that the corrupt will in man is the main source of unbelief ; and surely this consideration must be as applicable to our own days as it was to those of the Apostles ; for if, on the one hand, miraculous testimony has been withdrawn, on the other the Christian evidences are incalculably more powerful and complete than they were at that early period.

It is not acuteness, for the more part, which renders men infidels, for nothing is more common than to find dulness and infidelity consort together—the ass and the serpent. That small pride which refuses to be instructed is compatible indeed with a certain quickness and flippant cleverness, but scarcely with very superior intellectual powers. Thus, though there are of course exceptions to the rule, the highest order of minds have usually bowed in homage to the God of Revelation. We can scarcely conceive of a Shakespeare or a Milton's rejecting the evidences of Christianity.

Nevertheless, the thing is possible ; as the instances of two such men as Schiller and Goethe, to go no further, demonstrate

to us. In the latter of these cases, indeed, there was no direct intellectual negation of Christianity; despite the prevailing conventional infidelity of his countrymen, Goethe always avoided this, and evaded the question by the frail confession that he was too "bequem," too comfortable, to be an orthodox Christian; that the tenet of the necessity for repentance, in particular, was one to which he could by no means "accommodate his will." Schiller, on the other hand, though, doubtless, a great poet, was a far more conventional thinker; one, indeed, who very fairly represented the German popular mind of his day; it would have been a moral miracle, therefore, had he been enabled to pierce the mists of prejudice and accept dogmatic Christianity.

But setting aside the melancholy case of Germany—in our own country, at all events, the great majority of the most powerful intellects have ranged themselves on the side of Christianity. And in this our day, who are the leaders of the infidel movement? Men known as great thinkers, or possessed of any very high powers, or peculiar genius? Most assuredly not. The two most illustrious names that can be mentioned amongst the present assailants of dogmatic Christianity, we should say, are those of Miss Martineau and of Mr. Francis Newman; and these do not precisely carry that intellectual weight which would be calculated to make us tremble.

We cannot wonder, therefore, at the tone of quiet and subtle irony and ill-concealed contempt for our modern transcendentalists which pervades the very powerful work before us, entitled "*The Eclipse of Faith*," wherein the bat-like gaze of Infidelity is confronted with the light of Revelation's sun; for the "*Eclipse of Faith*" is in the ocular organs of the sceptical beholder, not in the disc of that glorious luminary. With careful courtesy, but at the same time with much and just severity, the author of this remarkable work castigates the folly and presumption of Francis Newman, Parker, Gregg, and their followers, and vindicates the intellectual impregnability of the Christian Revelation.

The scheme of the work is rather remarkable. An elderly man, himself an orthodox believer, in the main, but tending, it should seem, to reject the more distinctive principles of Churchmanship, writes to his brother, a missionary in one of the South Sea islands, giving him an account of the state of religious parties at home; first seeking to make the Romanizers ridiculous, and delivering some random hits in so doing, which might affect ourselves, and all who believe in the existence of a visible Catholic Church, and the reality of the priestly office, he then proceeds to canvass the notions and spirit of the present leaders of the infidel party, and this with more especial reference to his own nephew,

who, apart from their influence, however, has become a sceptic on his own score, and is far more consistent than these transcendental gentlemen in his doubts and negations. To this doubting nephew the Christian uncle pays a visit, and during his residence in the sceptic's dwelling he keeps a record of their conversations on religious subjects, for the benefit of his brother in Polynesia. One of the principal characters introduced, who may be considered the butt of the book, is a friend of the nephew, an enthusiastic and devoted follower of Mr. Newman; and the chief purpose of the work seems to be to prove that there is no legitimate halting-place betwixt absolute and orthodox Christianity and universal scepticism; and that the transcendental theism of Mr. Newman is peculiarly unreasonable, as well as not a little absurd.

As we devoted an article, not long ago, to the consideration of this very subject, "Transcendental Theism," we cannot now be expected to enter on it very fully. In truth, we do not think that such arguments and reasonings as Mr. Francis Newman's are worthy of repeated refutations. Nine times out of ten they refute themselves; and it is only giving a needless importance to such lucubrations to treat them with great seriousness, and discuss them frequently. The work being once discharged according to the best of our ability, we certainly should not have been likely to return to the subject, had we not been so exceedingly struck by much of the writing in this "Eclipse of Faith" as to feel anxious to call attention to its literary and theological merits, which are most remarkable.

We are not without a suspicion that a writer whose name may be said to be in bad odour with Churchmen generally, from his harsh and somewhat irreverent assault upon ancient Christianity in one of the most remarkable productions of our era, is also the author of the work before us. We mean, of course, the well-known Isaac Taylor. We may be mistaken, but we fancy that this peculiar lucidity of style—this elegance and happiness of phraseology—this boldness and vigour of conception, would not be easily found united in another writer of our day. However this may be, "The Eclipse of Faith" is indeed a powerful work; and we think our readers will be obliged to us for a few specimens by way of illustration of its singular merits. The Introduction, addressed to the missionary brother in the Pacific, is not the least characteristic portion of the work, and a long passage from it will be read, we are assured, with pleasure and interest:—

"'Infidelity!' you will say. 'Do you mean such infidelity as that of Collins and Bolingbroke, Chubb and Tindal?' Why, we have plenty of those sorts, too, and worse; but the most alarming infidelity

of the day, a bastard deism, in fact, often assumes a different form; a form, you will be surprised to hear it, which embodies (as many say) the *essence* of genuine Christianity! Yes; be it known to you, that when you have ceased to believe all that is specially characteristic of the New Testament,—its history, its miracles, its peculiar doctrines,—you may still be a genuine Christian. Christianity is sublimed into an exquisite thing, called modern ‘spiritualism.’ The amount and quality of the infidel ‘faith’ are indeed pleasingly diversified, when you come to examine individual professors thereof; but it is always based upon the principle, that man is a sufficient light to himself; that his oracle is within, so clear, as either to supersede the necessity, some say even the possibility, of all external revelation in any ordinary sense of that term; or, when such revelation is in some sense allowed, to constitute man the absolute arbiter of how much or how little of it is worthy to be received.

“This theory we all perceive, of course, cannot fail to recommend itself by the well-known uniformity and distinctness of man’s religious notions, and the reasonableness of his religious practices! We all know there has never been any want of a revelation; of which you have doubtless had full proof among the idolatrous barbarians you foolishly went to enlighten and reclaim. I wish, however, you had known it fifteen years ago; I might have had my brother with me still. It is certainly a pity that this internal revelation—the ‘absolute religion,’ *hidden*, as Mr. Theodore Parker felicitously phrases it, in *all* religions of all ages and nations, and so strikingly avouched by the entire history of the world—should render itself suspicious by little discrepancies in its own utterances among those who believe in it. Yet so it is. Compared with the rest of the world, few, at the best, can be got to believe in the sufficiency of the internal light, and the superfluity of all external revelation; and yet hardly two of the ‘little flock’ agree. *It is the rarest little oracle! Apollo himself might envy its adroitness in the utterance of ambiguities.* One man says that the doctrine of a future life is undoubtedly a dictate of the ‘religious sentiment,’ one of the few universal characteristics of *all* religion; another declares his ‘insight’ tells him nothing of the matter; one affirms that the supposed chief ‘intuitions’ of the ‘religious faculty,’ belief in the efficacy of prayer, the free will of man, and the immortality of the soul, are at hopeless variance with intellect and logic; others exclaim, and surely not without reason, that this casts upon our faculties the opprobrium of irretrievable contradictions! As for those ‘spiritualists,’—and they are perhaps at present the greater part,—who profess, in some sense, to pay homage to the New Testament, they are at infinite variance as to *how much*, whether $7\frac{1}{2}$, 30, or 50 *per cent.* of its records, is to be received. Very few get so far as the last. One man is resolved to be a Christian: none more so; only he will reject all the peculiar doctrines, and all the supernatural narratives of the New Testament; another declares that miracles are impossible and ‘incredible, *per se*,’ a third thinks they are neither the

one nor the other, though it is true that probably a comparatively small portion of those narrated in the 'book,' are established by such evidence as to be worthy of credit. Pray use your pleasure in the selection; and the more freely, as a fourth is of opinion, that, however true, they are really of little consequence. While many extol in vague terms of admiration the deep 'spiritual insight' of the founders of Christianity, they do not trouble themselves to explain how it is that this exquisite illumination led them to concoct that huge mass of legendary follies and mystical doctrines which constitute, according to the modern 'spiritualism,' the bulk of the records of the New Testament, and by which its authors have managed to mislead the world; nor how we are to avoid regarding them either as superstitious and fanatical fools, or artful and designing knaves, if nine-tenths, or seven-tenths of what they receive is all to be rejected; nor, if it be affirmed that they never *did* record it, but that somebody else has put these matters into their mouths, how we can be sure that any thing whatever of the small remainder did come *out* of their mouths. All this, however, is of the less consequence, as these gentlemen condescend to tell us how we are to separate the 'spiritual' gold, which faintly streaks the huge mass of impure ore of fable, legend, and mysticism. *Each man, it seems, has his own particular spade and mattock in his 'spiritual faculty;' so off with you to the diggings, in these spiritual mines of Ophir!* You will say, Why not stay at home, and be content at once, with the advocates of the absolute sufficiency of the internal oracle, to listen to its responses exclusively? Ask these men, for I am sure I do not know; I only know that the results are not very different, whether the professor of 'insight' listens to its own rare voice, or puts on its spectacles, and reads aloud from the New Testament. Generally, as I say, these good folks are resolved that all that is supernatural and specially inspired in the Sacred Volume is to be rejected; and, as to the rest, which, by the way, might be conveniently published as the 'Spiritualist's Bible,' (in two or three sheets, 48mo say,) that would still require a careful winnowing; for, while one man tells us that the Apostle Paul, in his intense appreciation of the 'spiritual element,' made light even of the 'resurrection of Christ,' and every where shows his superiority to the beggarly elements of history, dogma, and ritual; another declares that he was so enslaved by his Jewish prejudices, and the trumpery he had picked up at the feet of Gamaliel, that he knew but little or next to nothing of the real mystery of the very Gospel he preached; that, while he proclaims that it is revealed, after having been hidden from ages and generations, he himself manages to hide it afresh. This, you will be told, is a perpetual process, going on even now; that, as all the earlier prophets were unconscious instruments of a purpose beyond their immediate range of thought, so the Apostles themselves similarly illustrated the shallowness of *their* range of thought; that, in fact, the true significance of the Gospel lay beyond them, and doubtless, also, for the very same reasons, lies beyond us. In other words, this class of spi-

ritualists tell us, that Christianity is a 'development,' as the Papists also assert, and the New Testament its first imperfect and rudimentary product; only, unhappily, as the developments, it seems, may be things so very different, as popery and infidelity, we are as far as ever from any *criterion* as to which, out of the ten thousand possible developments, is the true; but it is a matter of the less consequence, since it will, on such reasoning, be always something future."—pp. 9—13.

The justice of these comments on modern speculation will, we think, be recognized by all our readers; the wit is only too polished, the sarcasm only too refined. We confess that a more open expression of contempt would appear to us to suit the case of these transcendentalists better than this pure socratic irony. But surely, ridicule, whether refined or obstreperous, was never yet so well deserved by men; there never were reasoners so utterly extravagant; there never were pretended reasonings so preposterously self-contradictory. These laudations of Apostles and Evangelists on the lips of men who reject the whole body of their personal testimonies; these broadest of all possible assumptions, that the clearest of all writers never knew their own meaning; these arbitrary perversions of fact; these self-sufficient and gravely pompous reiterations of the same thousand-fold refuted sophisms, would surely afford a fitting theme for laughter only, were they not such melancholy instances of the perversity of the human will. But it seems impossible to convince these transcendental gentlemen how very sincerely we, bigoted orthodox believers of the old school, feel for and commiserate their wretched intellectual inconsistencies and weaknesses. On the contrary, they and their organs, "the Westminster" and "the Leader," go on repeating that Christians do not answer, or attempt to answer, their reasonings. Would they have us fight with the clouds? Would they have us scale a mountain of mist? Would they constrain us to be at enormous pains to demonstrate, what the common sense of human kind is fortunately apt to take for granted, that such a book as the Bible, written by such men, supported by such testimony, borne witness to by such lives and deaths, so marvellously self-consistent in small as great things, so plain in its historical records, blending those records every where so inextricably with direct supernatural teaching,—that such a book must be either a gigantic fiction, (which these men fear to proclaim it,) or else the very and eternal word of God; but that it cannot be half true, or a quarter true, cannot be a mere spiritual myth, cannot contain, from beginning to end, a series of fictitious narratives, and of sham prophecies, combined with the highest, and noblest, and purest doctrinal teaching? We have no patience with these preposterous theories. Give us such

an open enemy as "Voltaire," if you will; for we know how to deal with him; reproduce the objections to the Christian scheme, of Collins and Bolingbroke, Chubb and Tindal; they have been answered, and they can be answered fully; but do not deluge us with this wishy-washy flood of shadowy mysticism; do not adhere so scrupulously to Mephistopheles' advice to the student in "Faust," to stick to the use of words, and nothing but words, in his neology; do not obtrude upon us a system which seals its own condemnation, by basing itself on moral and intellectual impossibilities.

The author of "The Eclipse of Faith" is right in saying that an infidelity is yet rife among us of a more self-consistent order. Apart from the rhapsodical and transcendental "mesmeric atheism" of Miss Martineau and Mr. Atkinson, Tom Paine has yet his earnest followers, in men called Hetherington and Holioake, whose works enjoy a certain circulation, we regret to say, among the more educated of the working-classes, and thus pervert the minds of those who, in their turn, become the oracles of the beer-house and the tap-room. Our labourers would, indeed, be unable to enter into the refinements of Mr. Francis Newman's speculations; their mother-wit, we venture to affirm, would lead them to conclude, ere long, were they to peruse his spiritual lucubrations, that there was not much in him, or them: but this class of men is naturally caught by the jesting of the Voltaire school; and it requires no demonstration on our part, that there is much in the Old Testament, in particular, arising from the peculiar customs and manners of the East, which naturally lends itself to such treatment. The more refined class of infidels have been shamed, as it were, from this offensive line of argument, which professed to treat Christianity as a detected fraud, the invention of priestcraft for the subjugation of the human intellect. Very few educated men would now venture to reiterate the reasonings of a Voltaire and his royal pupil Frederick. The moral grandeur, the æsthetic beauty of the Christian Revelation are admitted; and this very admission is fatal to the cause of infidelity. But a class of writers yet exists who adopt the old weapons of sarcasm and hate, and exercise no little influence over the minds of the half-educated.

The remarks respecting "Development," with which our author terminates the passage we have just quoted, are well followed up by him, after this fashion:—

"Between many of our modern 'spiritualists' and the Romanists there is a parallelism of movement absolutely ludicrous. You may chance to hear both declaiming, with equal fervour, against 'intellect'

and 'logic' as totally incompetent to decide on 'religious' or 'spiritual truth,' and in favour of a 'faith' which disclaims all alliance with them. You may chance to hear them both insisting on an absolute submission to an 'infallible authority' other than the Bible: the one external—that is, the Pope; the other internal—that is, 'spiritual insight;' both exacting absolute submission, the one to the outward oracle, the Church; the other to the inward oracle, himself; both insisting that the Bible is but the first imperfect product of genuine Christianity, which is perfected by a 'development,' though as to the direction of that development they certainly do *not* agree. Both, if I may judge by some recent speculations, recoil from the Bible even more than they do from one another; and both would get rid of it—one by locking it up, and the other by tearing it to tatters. Thus receding in opposite directions round the circle, they are found placed side by side at the same extremity of a diameter, at the *other* extremity of which is the—Bible. The resemblances, in some instances, are so striking, that one is reminded of that little animal, the fresh-water *polype*, whose external structure is so absolutely a mere prolongation of the internal, that you may turn him inside out, and all the functions of life go on just as well as before."—p. 14.

It has often struck us that an interesting parallel might be drawn, from a similar point of view to this, between John Henry and Francis William Newman; and we have even thought of devoting a special article to the subject. In both of these remarkable men, though indeed the elder brother possesses far higher intellectual powers, more depth of thought, more subtlety, more imagination, and more genius,—yet in both we recognize the same tendency to bold and far-reaching, nay, audacious speculation; the same love for arbitrary system-making; the same capacity for seeing only one side of any matter at a time; the same apparent inability to weigh any question in fair and equal scales; we fear we must add, the same perversity of will. In Francis Newman's mind we fancy that we recognize more natural softness and gentleness; yet there is a dogged stubbornness about him also, which somehow makes one almost hopeless of his ever opening his eyes to discern the truth. Both of these thinkers manifestly pride themselves on their presumed originality of thought; on borrowing little or nothing from external sources: their minds are possessed with so-called fixed ideas, which are more or less unreasonable, and upon these, with much perverse ingenuity, they construct their respective theological edifices. Both agree in believing that the Apostolic Church understood its own tenets far less distinctly than they do; both agree in making their own judgments the ultimate arbiters of the wisdom of all the ages, and in rejecting all evidence which is opposed to their views from

the earlier days of Christianity as necessarily inconclusive, because their theory of development was then not known to the world. In fine, we imagine that we trace a strong family resemblance between these brothers, both in point of theory and of practice; and, unless we are much mistaken, we should not greatly err in tracing their respective aberrations from the right path to the influence, in either case, of a diseased self-will!

Meanwhile the parallel drawn by our author holds, beyond a doubt, at all points; though we suspect that it will be equally unwelcome to the votaries of "the pure Theism" (Heaven save the mark!) and the usurpers of the authority and glory of Catholicism.

But we are advancing too slowly in our general survey of the work before us, and find that we must make few and brief quotations, and, as far as possible, avoid digressions, if we would convey any general notion of its bearings to our readers. The good Christian, then, who writes the book, visits his sceptical nephew Harrington, a young man of nine-and-twenty, who, under the influence, as it would seem, of German infidelity and of some great disappointment in life, has become a confirmed sceptic, doubting even what he doubts. He is described as amiable, and any thing but happy in his unbelief, being very anxious to solve to his own satisfaction the riddle of the universe. It does not appear that he rejects historical Christianity on any distinctive grounds whatever; he does not *disbelieve* its truth; he inclines far rather to accept the theories of orthodoxy than those of modern spiritualism: but still he is not *convinced*. Certain difficulties remain which Christianity cannot clear up for him, and he would have these solved as well; the evidence is strong, but it might be stronger: in fine, it seems wiser, and more natural to him, to wait.

Such seems to be the state of Harrington's mind; and his is probably no uncommon case in the present day. The necessity for making some choice is urged upon this sceptic vainly; he is entreated without avail fairly to weigh the evidences for Christianity with its difficulties: he can arrive at no conclusion; he wanders, lost in the maze of doubt. We suspect that in all such cases as this, the impediment to the reception of truth must reside in some unconscious bias of the will, some secret unwillingness to receive Divine instruction, the product of the vanity of human nature. However this may be, Harrington is exhibited to us as peculiarly severe on the monomaniac fantasies of his spiritualist friend Fellowes, and most satisfactorily does he refute the leading positions of that gentleman's mystical neology.

Then the theory of the impossibility of any revelation by means of a book, which theory itself purports to be a revelation of the Divine will and nature made *in a book*, this grotesque assumption, that God cannot do what man obviously can, is canvassed with a mock solemnity which must be peculiarly edifying to all "spiritualists," and finally devoted to the limbo of vanity with a reluctant tenderness and grave politeness, which can scarcely fail to elicit an orthodox chuckle from the most Christian students of this book. Then the absurdity of holding up these very men as the highest models for saintliness, whose word you will not take for the very simplest matter of fact, is exposed at no slight length. The singular tenacity with which Mr. Newman and his followers cling to scriptural phraseology for the purpose of demonstrating that their own inspiration is wholly independent of Scripture sources, and far transcends its writer's meaning, is also very happily castigated. The Apostles are defended from the imputation of wishing to inculcate a contempt for this life, when properly understood, with great success; in fact, the section which contains this argument (from p. 57 to 67) is, perhaps, one of the most valuable in the volume. The infallibility of the spiritual insight, sufficient, as these gentlemen declare, without any external revelation, to illuminate the hearts and minds of men, is handled not over reverently by the sceptical Harrington; and, in fine, so thoroughly exposed in all its grossness of absurdity, that we almost wonder how any educated man could persist in the utterance of such transparent fallacies, of such monstrously incredible assumptions, supposing him to have perused this book. The theory that true faith is altogether independent of belief, a mere mystical instinct having nothing to do with facts, is also very satisfactorily demolished (p. 106 to 118). The difficulties of "pure Theism" (so called) are shown to be fully as great, nay, far greater, than those of Christianity: for Christianity *does* supply a solution of the enigma of the universe, shows us how the possibility of evil was necessitated by freedom, and reconciles God's justice with His mercy; whilst the mere theist is utterly at a loss to account for the moral and physical mysteries and miseries he beholds around them; cannot at all reconcile them, indeed, with his idea of a Deity of pure abstract benevolence. Then we are introduced to a select party at a sceptic's table, consisting of infidels of various classes, the more downright and the spiritual, a so-called deist of the old English school having by far the most sense among the party, two Roman Catholics, Harrington, and the author; and the conflict of heretical and infidel opinions, elicited, among themselves, is not a little amusing. Then the author traces the

history of his own religious growth in a long section headed "Dilemmas of an Infidel Neophyte," and shows how reason finally constrained him to take refuge from the manifest self-contradictions of infidelity in the bosom of orthodox Christianity; how the difficulties attendant on the rejection of such a revelation appeared to him immeasurably greater than those which attended its acceptance, and were, indeed, altogether insuperable in his eyes. The question of miracles is also treated happily; and the reasonable conclusion is arrived at, that they must be entirely a matter of evidence, and that to argue from the fact of our ordinary experience against miracles that they cannot exist, as Hume did of old, is equally dishonest and unreasonable; the true appeal lying to the observation not of any one individual or generation, but to the universal experience of man, a part of which experience is that very evidence which guarantees the truth of the miracles to us: for it is surely plain enough that if the miracles were not exceptional they would not be miracles at all. In fine, our author demonstrates that the objection can reasonably take no other form than this: that God could not suspend the laws which He had once laid down; this assertion being manifestly a gross assumption, a mere *petitio principii*. The folly of scepticism carried out to its legitimate extent is happily illustrated by aid of Archbishop Whately's admirable "Historic Doubts;" and a very amusing sceptical paper is given us on the same model, with the view of proving, on the authority of some New Zealand philosopher, in the year 4000, that the papal aggression was a myth; this circumstance being demonstrated with no little show of reason by the said philosopher, who builds his chief argument on the nature of the names of the chief actors in that theological drama, two of which, more especially (Wiseman and Newman), bear, according to him, the most indisputable evidence of their purely allegorical significance. Then we have another very amusing essay, somewhat in the style of the "Spectator" on the "Paradise of Fools," in which creatures are introduced to us as being allowed to found their own systems of creation, and to form their revelations by some peculiar process which appears more satisfactory to them than that which has been adopted by the Creator. We refer our readers to the pages of "The Eclipse of Faith" for this instructive and interesting paper, and shall confine ourselves to one more, but necessarily a long citation, which, we trust, will please them almost, if not quite, as much as it delights ourselves. It forms the opening of a most admirable narrative essay, entitled "The Blank Bible," an essay, which, in our judgment, equals Addison's lucubrations, as to elegance of style, and surpasses them in originality of thought and depth of feeling. It will make,

we trust, a pleasant sequel to this somewhat heavy article, being calculated at once to interest and instruct. Here, then, follows this happy narrative, thus briefly introduced by our author :

“The discussions of the preceding day had made so deep an impression upon me, that when I went to bed I found it very difficult to sleep; and when I did get off at last, my thoughts shaped themselves into a singular dream, which, though only a dream, is not, I think, without instruction. I shall entitle it

“THE BLANK BIBLE.

“Ἐλῆν γεγωνεῖν νυκτίφουτ’ ὀνειράτα.

Æschyl. Prom. Vinct. 657.

“I thought I was at home, and that on taking up my Greek Testament one morning to read (as is my wont) a chapter, I found, to my surprise, that what seemed to be the old familiar book was a total blank; not a character was inscribed in it or upon it. I supposed that some book like it had, by some accident, got into its place; and, without stopping to hunt for it, took down a large quarto volume which contained both the Old and New Testaments. To my surprise, however, this also was a blank from beginning to end. With that facility of accommodation to any absurdities, which is proper to dreams, I did not think very much of the coincidence of two blank volumes having been substituted for two copies of the Scriptures in two different places, and therefore quietly reached down a copy of the Hebrew Bible, in which I can just manage to make out a chapter. To my increased surprise, and even something like terror, I found that this also was a perfect blank. While I was musing on this unaccountable phenomenon, my servant entered the room, and said that thieves had been in the house during the night, for that her large Bible, which she had left on the kitchen table, had been removed, and another volume left by mistake in its place, of just the same size, but made of nothing but white paper. She added, with a laugh, that it must have been a very queer kind of thief to steal a Bible at all; and that he should have left another book instead, made it the more odd. I asked her if any thing else had been missed, and if there were any signs of people having entered the house? She answered in the negative to both these questions; and I began to be strangely perplexed.

“On going out into the street I met a friend, who, almost before we had exchanged greetings, told me that a most unaccountable robbery had been committed at his house during the night, for that every copy of the Bible had been removed, and a volume of exactly the same size, but of pure white paper, left in its stead. Upon telling him that the same accident had happened to myself, we began to think that there was more in it than we had at first surmised.

“On proceeding further, we found every one complaining in similar

perplexity of the same loss; and before night it became evident that a great and terrible 'miracle' had been wrought in the world; that in one night, silently, but effectually, that hand which had written its terrible menace on the walls of Belshazzar's palace, had reversed the miracle; had spunged out of our Bibles every syllable they contained, and thus reclaimed the most precious gift which Heaven had bestowed, and ungrateful man had abused.

"I was curious to watch the effects of this calamity on the varied characters of mankind. There was universally, however, an interest in the Bible now it was *lost*, such as had never attached to it while it was *possessed*; and he who had been but happy enough to possess fifty copies might have made his fortune. One keen speculator, as soon as the first whispers of the miracle began to spread, hastened to the depositories of the Bible Society, and the great book-stocks in Paternoster-row, and offered to buy up at a high premium any copies of the Bible that might be on hand; but the worthy merchant was informed that there was not a single copy remaining. Some, to whom their Bible had been a 'blank' book for twenty years, and who would never have known whether it was full or empty had not the lamentations of their neighbours impelled them to look into it, were not the least loud in their expressions of sorrow at this calamity. One old gentleman, who had never troubled the book in his life, said it was 'confounded hard to be deprived of his *religion* in his old age;' and another, who seemed to have lived as though he had always been of Mandeville's opinion, that 'private vices were public benefits,' was all at once alarmed for the *morals* of mankind. He feared, he said, that the loss of the Bible would have 'a *cursed* bad effect on the public virtue of the country.'

"As the fact was universal and palpable, it was impossible that, like other miracles, it should leave the usual loopholes for scepticism¹. Miracles in general, in order to be miracles at all, have been singular, or very rare violations of a general law, witnessed by a few, on whose testimony they are received, and on the reception of whose testimony consists the exercise of that faith to which they appeal. It was evident that, whatever the reason of *this* miracle, it was not an exercise of humble and docile faith founded on evidence no more than just sufficient to operate as a moral test. This was a miracle, which, it could not be denied, looked marvellously like a 'judgment.' However, there were, in some cases, indications enough to show how difficult it is to give such evidence as will satisfy the obstinacy of mankind. One old sceptical fellow, who had been for years bed-ridden, was long in being convinced (if, indeed, he ever was), that any thing extraordinary had

¹ We have no doubt, however, that our neighbours the Germans would devise some ingenious theory even in such a case; for there is no limit to the perverse ingenuity of man in general, and of German man in particular. It would be probably maintained that some novel law had come into operation which in course of time would assuredly extend its effects to all other ancient books in their order of rotation; the Bible preceding Hesiod and Homer only since it claimed the more remote antiquity.

occurred in the world: he at first attributed the reports of what he heard to the 'impudence' of his servants and dependents, and wondered that they should dare to venture upon such a joke. On finding these assertions backed by those of his acquaintance, he pished, and pshawed, and looked very wise, and ironically congratulated them on this creditable conspiracy with the insolent rascals, his servants. On being shown the Old Bible, of which he recognized the binding, though he had never seen the inside, and finding it a very fine book of blank paper, he quietly observed that it was very easy to substitute the one book for the other, though he did not pretend to divine the motives which induced people to attempt such a clumsy piece of imposition; and on their persisting that they were not deceiving him, swore at them as a set of knaves, who would fain persuade him out of his senses. On their bringing him a pile of blank Bibles, backed by the asseverations of other neighbours, he was ready to burst with indignation. 'As to the volumes,' he said, 'it was not difficult to procure a score or two of 'common-place books,' and they had doubtless done so to carry on the cheat; for himself, he would sooner believe that the whole world was leagued against him than credit any such nonsense.' They were angry in their turn at his incredulity, and told him that he was very much mistaken if he thought himself of so much importance that they would all perjure themselves to delude him, since they saw plainly enough that he could do that very easily for himself, without any help of theirs. They really did not care one farthing whether he believed them or not: if he did not choose to believe the story, he might leave it alone. 'Well, well,' said he, 'it is all very fine, but unless you show me, not one of those blank books, which could not impose upon any one, but one of the *very blank Bibles themselves*, I will not believe.' At this curious demand, one of his nephews, who stood by (a lively young fellow), was so excessively tickled, that though he had some expectations from the sceptic, he could not help bursting out into laughter; but he became grave enough when his angry uncle told him that he would leave him in his will nothing but the family Bible, which he might make a ledger of if he pleased. Whether this resolute old sceptic ever vanquished his incredulity, I do not remember.

"Very different from the case of this sceptic was that of a most excellent female relative, who had been equally long a prisoner to her chamber, and to whom the Bible had been, as to many thousands more, her faithful companion in solitude, and the all-sufficient solace of her sorrows. I found her gazing intently on the blank Bible, which had been so recently brought to her, with the lustre of immortal hopes. She burst into tears as she saw me. 'And has your faith left *you* too, my gentle friend?' said I. 'No,' she answered; 'and I trust it never will. He who has taken away the Bible has not taken away my memory; and I now recall all that is most precious in that book which has so long been my meditation. It is a heavy judgment upon the land; and surely,' added this true Christian, never thinking of the faults of others, 'I, at least, cannot complain, for I have not prized, as

I ought, that book, which yet, of late years, I think I *can* say, I loved more than any other possession on earth. But I know,' she continued, smiling through her tears, 'that the sun shines, though clouds may veil him for a moment; and I am unshaken in my faith in those truths which have been transcribed on my memory, though they are blotted from my book. In these hopes I have lived, and in these hopes I will die.' 'I have no consolation to offer to you,' said I, 'for you need none.' She quoted many of the passages which have been, through all ages, the chief stay of sorrowing humanity; and I thought the words of Scripture had never sounded so solemn or so sweet before. 'I shall often come to see you,' I said, 'to hear a chapter in the Bible, for you know it far better than I.'

"No sooner had I taken my leave, than I was informed that an old lady of my acquaintance had summoned me in haste. She said she was much impressed by this extraordinary calamity. As, to my certain knowledge, she had never troubled the contents of the book, I was surprised that she had so taken to heart the loss of that which had, practically, been lost to her all her days. 'Sir,' said she, the moment I entered, 'the Bible! the Bible!' 'Yes, madam,' said I, 'this is a very grievous and terrible visitation. I hope we may learn the lessons which it is calculated to teach us.' 'I am sure,' answered she, 'I am not likely to forget it for awhile, for it has been a grievous loss to me.' I told her I was very glad. 'Glad!' she rejoined. 'Yes,' I said, 'I am glad to find that you think it so *great* a loss, for that loss may then be a gain indeed. There is, thanks be to God! enough left in our memories to carry us to heaven.' 'Ah! but,' said she, 'the hundred pounds, and the villany of my maid-servant! Have you not heard?' . . . She then told me that she had deposited several bank notes in the leaves of her family Bible, thinking that, to be sure, nobody was likely to look *there* for them. 'No sooner,' said she, 'were the Bibles made useless by this strange event, than my servant peeped into every copy in the house, and she now denies that she found any thing in my old family Bible, except two or three blank leaves of thin paper, which, she *says*, she destroyed; that if any characters were on them they must have been erased, when those of the Bible were obliterated. But I am sure she lies; for who would believe that Heaven took the trouble to blot out my poor bank notes? *They* were not God's word, I trow.' It was clear that she considered the 'promise to pay' better by far than any promises which the book contained. 'I should not have cared so much about the Bible,' she whined, hypocritically, 'because, as you truly observe, our memories may retain enough to carry us to heaven'—a little in that case would certainly go a great way, I thought to myself—'and if not, there are those who can supply the loss. But who is to get my bank notes back again? Other people have only lost their Bibles.' It was indeed a case beyond my powers of consolation."—pp. 229—236.

We break off our long quotation here, though unwillingly, for what follows is equally admirable, both in conception and execution.

We are told how a search was made in all books for quotations from the Sacred Volume ; how these were all found to be erased ; and what a melancholy hiatus was thereby occasioned, not only in the department of divinity, but also in almost all the greatest modern authors, Shakespeare and Walter Scott being particularized. At last it is discovered, that by aid of the memories of students of the Bible, of all classes, it may be possible to reproduce that invaluable treasure ; and a committee of theologians is accordingly appointed to superintend this all-important undertaking. How the work progresses, we cannot pause to tell ; from what human sources various characteristic passages are derived, and what differences and disputes arise among the committee ; much of the genuine humour of our author would naturally display itself here. He does not fail to tell us that the Papists considered the attempt to reconstruct the Sacred Volume as all but impious, the Almighty being so manifestly pleased to abandon the Church to the supreme and infallible guidance of the Bishop of Rome ; while the transcendental infidel aimed, as a matter of course, at the same result, though by a different road, being satisfied that Providence had removed the "book" in compassion, not to interfere with the dictates of "spiritual insight," and as a species of rebuke to man's unfortunately "rampant Bibliolatriy."

The conclusion of the work is scarcely as satisfactory, perhaps, in point of narrative, as might have been desired ; and yet the last interview of the Christian and the sceptic has very great beauty, and the general effect of the book is likely, we should say, to be exceedingly salutary among all classes of readers ; but especially, of course, among those who are infected with the quasi-philosophy of so-called spiritualism. The title has been judiciously selected, we should imagine, so as to attract, if possible, this very class, and we trust that this writer's voice may reach where ours, perhaps, would not. He has discharged a very noble office with great ability. His book is replete with acute reasoning, and studded with powerful bursts of eloquence ; many passages possess a calm and sacred beauty which must delight the taste and conciliate the affections of the reader ; and, last not least, wit and humour abound, and ridicule is most felicitously employed for the signal discomfiture of mischievous neology. We wish the author God speed, and congratulate him on the successful achievement of his work.

ART. IV.—*The Church of Christ, in its Idea, Attributes, and Ministry: with a particular reference to the Controversy on the subject between Romanists and Protestants.* By EDWARD ARTHUR LITTON, M.A., *Perpetual Curate of Stockton Heath, Cheshire, and late Fellow of Oriel College, Oxford.* London: Longman. pp. xxxi. 701. 800.

IT is our purpose in the following pages to state as fairly as we can the leading features of the important work before us, and to offer such comments, either in the way of assent or dissent, as we may deem requisite for the interests of Christian truth. We would state in the outset our persuasion that few works of our own times merit a more careful and impartial examination, whether we consider the deep importance of the subject, its especial bearing on the circumstances of the present day, or the thoughtful and philosophical spirit in which it is discussed. A work exhibiting such remarkable powers, both natural and acquired, evincing so unusual a grasp and vigour of mind in dealing with questions of the most intricate and subtle character, ought to receive the amplest consideration, and will, we doubt not, contribute to modify various theories which are afloat in the present day. It is true that Mr. Litton maintains some views which will by many persons be deemed untenable, unsound, and even dangerous. He will be set down as an ultra-Low Churchman—a species of heretic, perhaps, by many earnest-minded men. His views on episcopacy and on baptism will be pointed out as sufficient to condemn him at once, as unworthy of a hearing. But we think it would be a great mistake to permit certain errors on these points to exclude him from a fair hearing on other points of at least equal importance. A writer who gives to the world the result of deep research and of patient thought, and who produces a theory or a view extremely different from that to which we are accustomed, and a theory or view which is backed by a considerable amount of authority, certainly does deserve from all conscientious lovers of the truth, a fair and candid hearing. The subject of Mr. Litton's work is the Church of Christ. This is a subject which is fairly open to inquiry and discussion. It may be indeed supposed, and it evidently is believed by many persons, that the question of the Church is one on which no difference of opinion can be tolerated, and in which any theory or any point different from that which we ourselves maintain, is to be regarded

as uncatholic, or absolutely heretical. Now the fact is, that persons who think in this way, have, for the most part, not thought and reasoned out the Church system for themselves. They have received it merely on trust from others. They find certain texts, and certain authorities, and certain arguments adduced in favour of certain views; and being unable to see how such arguments can be met, they yield perhaps in implicit obedience and in absolute faith to what is set before them. And yet if those persons had been themselves possessed of time, or attainments, or capacity sufficient to have enabled them to investigate the truth on these particular points for themselves, they would not have arrived at the absolute conviction that those truths are infallibly revealed in God's word, but would have been only enabled to state their views as sound, and reasonably probable, and supported by adequate proofs and authorities.

It is a great evil that an author who conscientiously inquires after truth, and who places before his reader that which he is himself satisfied to be truth, as far as the infirmity of human judgment permits him to see, is unable to convey to the reader any experience of the *process* which his own mind has gone through in arriving at certain results, or the precise amount of authority which he attaches to those conclusions. He adduces proofs, and he refutes objections, and the fact of his doing so successfully amounts often, in his reader's mind, to a positive demonstration, when it does not quite reach to that point in his own mind. To his reader, the point in question becomes an article of faith, while to the writer, perhaps, it is never more than a high probability, or a sound, and reasonable, and well-founded opinion. Hence disciples are sometimes far more dogmatic and intolerant than their teachers.

It must be remembered, too, that writers are not only liable to mistakes through infirmity of judgment, but that they are sometimes biassed by some other objects than a simple desire to state the truth. We now speak of even conscientious and good men, who would not willingly state what is untrue, or conceal what is true; and yet such writers will sometimes be influenced, and not unnaturally, by a wish to uphold institutions or theories which they believe to be necessary and sacred; and their views on certain points are more or less influenced by their bearing on practical questions. Not that any conscious dishonesty is committed, but that the view which is most favourable to what we seek to maintain, is taken, perhaps in error, yet with a good intention.

Now the questions concerning the Church are to a great extent the subjects of theological argument: it is true indeed that

they are all founded on Scripture: but different views may be taken of Scripture; and there are a variety of positions and statements which are not expressly and clearly stated in God's word, but gathered from some principle or example supposed to be more or less clearly laid down there. Many of the tenets which we hold in general on such topics are consistent with different views. For instance, the unity of the Church is equally professed by a Roman Catholic, a High Churchman, and a latitudinarian. Yet the theories are very different. Unity is, to one, the communion with Peter's chair; to another, it is communion with the episcopate and with bishops; to others, it is a spirit of harmony. Sanctity is very differently interpreted, and is connected with disputed theological principles. Again, very different views may be taken of the visibility and the perpetuity of the Church, many of which are supported by scriptural arguments of no inconsiderable weight. The fact is, that people very commonly do not appreciate the difficulties of the subject, but leave out of view what may be urged in favour of theories different from their own. The most momentous differences on this subject arise sometimes from the mere fact of the different degrees of *prominence* given in different systems to doctrines held more or less in common. Here we would cite some remarks from the work before us:—

“If it should seem strange to the reader that a mere relative difference in the mode of viewing the same object should give rise to systems of very opposite character, he has only to remember that most of the errors that have appeared in the Church, both in past and present times, have arisen from giving an undue prominence to what is in itself an undoubted truth. Thus Arian tendencies spring from dwelling too exclusively upon the humanity of Christ; while the opposite error of the Docetæ, which manifested itself under so many forms in the first two centuries, may be traced to a similar exclusiveness of view with respect to the divinity. Sabellianism took its rise from not counterbalancing the declarations of the Old Testament respecting the Unity of God, with the equally clear statements of the New Testament respecting the Trinity in Unity. Certain declarations of St. Paul on the subject of justification, misunderstood, have led to Antinomianism; certain others of St. James, taken alone, have given rise to a type of sentiment equally erroneous. By taking too exclusive a view of the agency of Divine grace in the work of conversion, Calvin was led to make rash statements on the subject of predestination; by unduly magnifying man's part in that work, anti-Calvinists have verged towards Pelagianism.”—pp. 77, 78.

This is undoubtedly a true statement on the whole; and it shows very distinctly the facility with which we fall into error, even while we maintain truth, by simply disturbing the equilibrium of doctrines in the Gospel.

Mr. Litton is of opinion that the leading mistakes in the Roman Catholic view of the Church, and in certain other theories on the same subject, is that they give an undue and exclusive preponderance to the external aspect of the Church, and omit its more purely theological idea, its universal and essential characteristics. It is not, he observes, that this essence and idea of the Church is denied for the most part, but it is held confusedly : it is not appreciated : it is overlooked. Now we must concede to some extent the truth of this statement. It is very clear that the theories of the Church we usually meet with are defective in this point ; nor indeed do we remember to have seen the importance of regarding the Church in its inward, spiritual, and essential character, so forcibly put as in the work before us. It proceeds on principles which are undeniable in regarding the Church in its essence as a communion of saints ; and we are indebted to it for views of the Church in this respect, which are of the highest importance, and which, in our judgment, are calculated to throw much new light on the whole question, and to solve various difficulties.

The preface states in general the plan of the work, as follows :—

“ The arrangement adopted may be briefly stated. In the first book an attempt is made to fix the true idea of the Church—that is, to determine whether it is, as the Romanist would have it, primarily an external institution ; or, as Protestantism teaches, a society which has its true being or differentia within. If the discussion should here seem unnecessarily extended, it must be remembered that this question lies at the very root of the controversy, and, moreover, is not often discussed by our own divines in a satisfactory manner. The second book is devoted to the consideration of the predicates or attributes of the Church, as expressed in the Catholic creeds, and in the rival confessions. The third book contains an exposition of the differences between us and Rome on the subject of the Christian ministry.”—pp. x. xi.

Mr. Litton remarks that the controversy on the Church owes its origin to the great religious movement of the sixteenth century, when opposite principles on this subject, which had been held for a long series of ages, were brought into collision by the force of circumstances. The view which represents the sentiments of Luther and Melancthon, and the Protestant confessions, as unknown amongst Christians previously to the Reformation, is, in his opinion, erroneous ; and it is demonstrable that the Protestant notion of the Church was held by Jerome, Augustin, Tertullian, and others, though, in various instances, simultaneously with principles of a different nature. But the inconsistency of these views was not perceived until the peculiar circumstances

of the Reformation at length drew it forth; the plea of infallibility, set up in defence of the otherwise indefensible sale and doctrine of indulgences, and the controversy to which it gave rise, elicited the great principle of Protestantism—the supreme authority of Scripture in matters of faith. The opposing systems became fixed in the Protestant confessions, chiefly derived from the Confession of Augsburg, and in the decrees of the Tridentine Synod. In the one system, the leading principle or position on which all others depend, is the doctrine of justification by faith; in the latter, the first principle is that of the authority of the Church, from which every other tenet or principle of Romanism follows. The peculiar circumstances of the times renders it incumbent, however, on Protestant writers who would meet effectually the difficulties of the case, to enter at once into the question of the Church. The plan pursued is, to refer to the authoritative confessions of the opposite parties. Mr. Litton refrains from referring to the Holy Scriptures as an authentic source whence we are to derive our knowledge of Romanism and Protestantism respectively. We must cite the following sensible remarks on this subject:—

“It will be obvious, on a moment’s reflection, that Scripture is not, directly, one of these sources. Scripture is the common treasure of all Christians; the common record which both parties recognize, and wherein each thinks it discovers the peculiarities of its own system. For no Romanist has as yet advanced so far as to admit that Scripture is opposed to the doctrines of his Church; at most, he maintains that it is an imperfect, or an obscure, record of the Christian faith, and needs the aid of tradition, or development, to supply its deficiencies. Scripture, too, from its structure, and from the place which it holds, or ought to hold, in the Church, is manifestly unfitted, as it was never intended, to furnish us with dogmatical expositions of the Christian faith, much less of the faith of any party in the Church. The Church had her faith within, and could have given expression to it, before the New Testament was written:—the latter was added, to be a perpetual touchstone, or standard, whereby she is to try her faith, and correct any deviations which it may exhibit from the spirit of Apostolic Christianity. Scripture, therefore, is not a protest against certain specific errors, whether Romanist or Protestant, but against all forms of error, which may, to the end of time, prevail in the Church. The very place of supremacy which the Word of God holds in the Church, unfits it to be the symbol of any party:—it presents a record not so much of what the Church does, as of what she ought to, believe; it exhibits the pure pattern of Apostolic Christianity, to which all Churches should endeavour to conform themselves. The Protestant, therefore, will search in vain in Scripture for a dogmatical exposition of the points in which he differs from the Church of Rome, just as he will in vain search there for a

categorical expression of his faith, as it is opposed to Arian and Socinian errors. Both in the one case and in the other, he will feel himself bound to *prove* from Scripture what he holds as matter of faith, but he cannot, as a Protestant or as a Trinitarian, take Scripture immediately, and say, This is an exposition of what I believe. It is also to be remembered, that, to claim Scripture directly as a record of what we hold in opposition to Romanism, is, not only to detract from the sacredness of the inspired writings, but to affirm that we have succeeded in reproducing amongst ourselves a perfect representation of Apostolic purity, both in doctrine and practice; an assumption which we are not justified in making. To be continually approximating to the idea of a Church presented in Scripture is our bounden duty; but it is not permitted us to say that we have actually reached that ideal; for this would be equivalent to making the imperfections under which our system may be labouring part of Scripture itself. We must carefully limit the sense of the celebrated aphorism, 'The Bible alone is the religion of Protestants,' or we shall possibly be led into dangerous error: for it is a dangerous error to affiliate our particular creed directly upon Scripture, so as to make the latter responsible, not only for every sentiment therein expressed but, even for the form of words in which it is expressed. If, by the aphorism, above mentioned, be meant, that the Bible is with Protestants the ultimate authority in matters of faith, its truth is undeniable; for whatever we hold as Protestants, we hold because we believe it can be proved by Holy Scripture: but if the meaning intended to be conveyed be, that Scripture is Protestantism, and Protestantism Scripture, the assertion is not true, and what is more, is an unwarrantable assumption. Protestantism, as a system of doctrine, may have many defects which need, like the errors of Romanism, to be corrected by a reference to Scripture. The Inspired Word itself must be jealously guarded from such an identification with theological systems, which have been built up by the operation of the logical faculty, as would place both on the same footing of authority."—pp. 17—19.

Equally impossible is it to appeal to the ancient creeds of the universal Church in this case. We cite Mr. Litton's remarks on this subject, partly to show that he is not one of those who undervalue the creeds:—

"Equally obvious is it, indeed it need hardly be observed, that the three œcumenical creeds contribute nothing towards enabling us to ascertain the distinctive doctrines of the Romish, and the Reformed, Churches. They, like Scripture, are the common property of both parties,—the expression of their common Christianity,—the ground upon which they must both unite against the common enemy—rationalism, or infidelity. An agreement of both parties in the great objective truths of Christianity, as expressed in the creeds, must be pre-supposed, if we are to understand clearly the point of divergence:—otherwise, we shall be wasting our time in contending about first principles. Protestants may not arrive at their belief in the inspiration of the Scriptures,

or of the doctrines expressed in the Creed, by the same road which Romanists take; but if they do accept the Scriptures as the Word of God, and the doctrine of the Trinity as part of that Word, it is enough: it is comparatively of little consequence *how* they came by their faith. Romish controversialists are constantly forgetting this, and asking us, how we prove the inspiration of Scripture, &c.? They might as well go back further, and ask us how we prove the existence of a God. There is a certain portion of ground common to both parties, to dispute about which is wholly irrelevant to the questions on which they are really divided. Moreover, for either party to adopt the three Creeds as its symbol, is to ignore the existence of its opponent. If we choose to forget that the Reformed and the Romish Churches are existing realities, and imagine ourselves to be living in the fourth century, we may adopt this course; otherwise, it is an illusion, and a dangerous one. The supposition upon which it is really based is, that there are no essential differences between Romanism and Protestantism, or, in other words, that we may reunite ourselves to the Church of Rome, without forfeiting our position as a Protestant Church. Nothing can be more suicidal than the attempts which have been made in certain quarters to substitute, as the symbol of the English Church, the three Creeds for the Thirty-nine Articles; as if the former comprise every thing which distinguishes us as a Church. So far forth as we are a Christian Church, as distinguished from Socinians, Jews, and Mahometans, the ancient creeds are our symbols; but they are not so, so far forth as we are a Reformed Church, for they contain no protest against the peculiar errors of Rome."—pp. 19, 20.

Mr. Litton also sets aside the private writings of the Reformers and of their opponents, as furnishing no adequate evidence of the faith of either party, and he limits the sources of information to the Tridentine definitions on the one hand, and (subordinately) the Catechism of the Council and the Creed of Pope Pius; and on the other, to the Protestant confessions. We own that we think a concession has been here made to Rome, which is scarcely expedient or justifiable; for, assuredly, the Church of Rome, which claims authority to decide all controversies, and which assumes perfect infallibility, so as to render it impossible for her to tolerate any error in her communion, *is* responsible for her practical, approved, universal teaching, even if there be no statement of the kind in the Tridentine synod. Is not the Church of Rome responsible for the extravagant and idolatrous worship paid to the Virgin Mary? Yet, that species of worship is not prescribed by the Council of Trent; and the regular game of Romanists is to pretend that they are not responsible for any amount or degree of authorized idolatry and superstition, because it is not *totidem verbis* to be found in the decrees of Trent.

In point of fact, when Mr. Litton proceeds to investigate the

doctrine of the Church of Rome as the Church, he is obliged to refer at once to the Catechism of the Council, which, as he observes, is not, strictly speaking, of a symbolical character. He quotes at some length from this Catechism, marking especially those passages in which it is stated, that "in the Church militant two kinds of men are comprised, the good and the evil," "both of whom are believers, as professing the same faith, and partaking of the same sacraments;" that, "since it rightfully claims the obedience of all men, it must, of necessity, be a conspicuous object, and easily known;" that, with the exception of unbelievers, separatists, and excommunicated, "all, however wicked they may be, must be held to be in the Church;" and other similar passages, from which it appears that the view of the Church of Rome is simply that the universal Church is a visible body, including equally the wicked and the good, and consequently, *in its essence*, a visible and outward organization with a visible head, government, unity, and authority.

The various Protestant confessions are then quoted, and the doctrine conveyed in them is thus expounded:—

"The one true Church, the holy Catholic Church of the Creed, is not a body of mixed composition, comprehending within its pale both the evil and the good; it is the community of those who, wherever they may be, are in living union with Christ by faith, and partake of the sanctifying influences of His Spirit. Properly, it comprises, besides its members now upon earth, all who shall ultimately be saved. In its more confined acceptation, the phrase denotes the body of true believers existing at any given time in the world.

"The true Church is so far invisible as that it is not yet manifested in its corporate capacity; or, in other words, there is no one society, or visible corporation upon earth, of which it can be said that it is the mystical body of Christ. Hence, of course, the Head of this body is not visible.

"Particular Churches, otherwise unconnected societies, are one by reason of their common relation to, and connexion with, the one true Church or mystical body of Christ. The outward notes of this connexion, and therefore of a true visible Church, are the pure preaching of the Word (in fundamentals at least), and the administration of the sacraments 'according to Christ's ordinance in all those things that of necessity are requisite to the same.' These are the two indispensable notes of a true Church: to them may be added, though it stands not in the same order of necessity, the exercise of discipline.

"Although visible Churches are, according to the idea, 'congregations of saints,' *i. e.* of really sanctified persons, and must be regarded as such if they are to have the name of Churches, yet they are never really so; in point of fact, they are always mixed communities, comprising hypocrites and nominal Christians, as well as true believers,

a perfect separation between whom is, in the present life, impossible, and is reserved to the second coming of Christ to judgment. Hence the aggregate of visible Christian Churches throughout the world is not exactly identical with the true Church, which, as has been said, consists only of the living members of Christ.

"Such notes as, 'the succession of bishops,' 'antiquity,' 'amplitude,' 'the name of Catholic,' &c., are, *taken alone*, not sufficient to prove a society to be a true Church of Christ.

"To the one true Church, the body of Christ, properly belong the promises of perpetuity, of the continued presence of Christ, and of preservation from fundamental error. The same may be said of the attributes of the Church, unity, sanctity, &c.; these, in their full and proper sense, can be predicated only of that body of Christ which is not yet fully manifested."—pp. 51, 52.

We apprehend that the above representation is not strictly correct; and that it is not possible to harmonize precisely the views of some of these confessions in regard to the universal Church and particular Churches with those of other confessions. Mr. Litton draws a very strong line of distinction between the universal and particular Churches, regarding the former as a pure and unmixed body of saints, and the latter as mixed bodies, including evil as well as good. Now this broadly-marked difference is not, we think, discernible in all the confessions he refers to. For instance, (p. 34,) he remarks, that in the seventh article of the Confession of Augsburg, the Church is thus described:—"We teach that one holy Church shall ever be in the world; but the Church is a congregation of saints, in which the Gospel is purely preached, and the sacraments rightly administered." And again, in our own nineteenth Article, which is based on the above, it is stated that "the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all these things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred," &c. Mr. Litton observes, that both these Articles labour under the same ambiguity or "confusion" of senses in which the word Church is used; that there is a transition from the "one holy Church" to particular Churches; for that this "one holy Church" cannot be described as "a congregation of saints," or of "faithful men," "where the pure word of God is preached, and the sacraments duly administered;" that this evidently refers only to local Churches or visible Churches, composed of such congregations; that the Article of the Church of England ought to be translated differently "a visible Church,"

instead of "*the* visible Church," which would remove the difficulty. In fine, he states that the Lutheran formularies generally "labour under a want of clearness and precision of statement" on this subject; but that the Reformed are more full and discriminating in their statements. And yet even in these, as it appears to us, there is a good deal of the same kind of view which Mr. Litton regards as an ambiguity or confusion. For instance, in the very first Reformed Confession he refers to, the Helvetic, of 1566, says,—

"There can be but one Church; which, moreover, we call 'Catholic,' because it is diffused throughout the world. The Church, indeed, may be viewed under the twofold aspect of triumphant and militant; but these terms may denote different conditions of the members of the same Church. *The Church militant upon earth has always existed under the form of many particular Churches, which, however, are all connected with each other by their common relation to the Catholic Church.*"

We have preserved Mr. Litton's own italics in this passage, and we must say that, to our minds, it represents the essence of the universal Church, and of particular Churches, as identical. The Scottish Confession does not throw any light on the subject. The Belgic Confession speaks of "the Catholic Church" as "the community of all true believers;" and we distinctly affirm that it represents this Catholic Church as visible, and that external communion with it is indispensable. The Tetrapolitan Confession does not regard the Church as a pure community of saints; for it holds that "false professors will ever be found" in it: so that, on the whole, we must say, that even the quotations adduced by Mr. Litton fail in establishing the belief of the Reformers in any such essential distinction between the Church universal and particular Churches as he ascribes to them.

On the contrary, we should say that the unanimous opinions of the Lutheran and the Reformed Confessions is this: that there is one universal Church of Christ, consisting of those who believe in Him, and are justified by faith; that this Church is, indeed, *invisible* in its essence, *i. e.* as regards the living faith of its vital members, and their union with God; but is also visible, including evil men as well as good; and that it exists in all the particular Churches throughout the world, which have a right faith and a true administration of the sacraments. The universal Church is the whole, of which they are parts, and merely differs from them in extent, not in essence; that is to say, there is no such distinction drawn as that the universal Church consists only of the justified, whereas particular Churches include unjustified persons

also. We do not hesitate to say that such a view is *not* that of the Protestant Confessions; and we think that the view of the latter, which we have attempted to state, is simpler and less confused than that advocated by Mr. Litton, and, we will add, *more scriptural*; for assuredly in Scripture particular Churches, as much as the one universal Church, are supposed to consist of "saints."

We would refer to such passages as these:—"To all that be in Rome, *beloved of God*, called saints." "Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called saints." "To the saints which are at Ephesus, and to the faithful in Christ Jesus." "To the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." "To the saints and faithful brethren in Christ, which are at Colosse," &c. In these and many other similar passages, particular Churches, visible Churches, are described as Churches of saints, of justified persons, just exactly as the universal Church is. Therefore we think that the Reformers were not speaking in any confused way, when they passed from the universal to particular Churches, supposing both to be holy, both to be mixed with sinners, and both to be visible.

Now the fact is, that the Church universal and particular Churches are continually spoken of in Scripture, and in the Protestant confessions as holy, elect, sanctified, and consisting of the justified and true members of Christ. And Mr. Litton has in various parts of his work explained very clearly how this is. The Church is spoken of as it is in *idea and essence*: *i. e.* it is spoken of as a *reality*, setting aside the notion of all that is temporary, alien, hypocritical, unreal. Unbelievers, apostates, hypocrites, are not taken into account at all when the Church is spoken of in its real, essential relations to God. The union of such persons with the Church is merely formal, outward, apparent: they are in reality no part of the Church of the living God. Baptism may have been conferred on an unbeliever, but he is not truly made a member of Christ, or of the Church which is his body. None truly belong to the Church as the spiritual body of which Christ is the Head, if they are not joined by living faith to Christ the Head. So that the universal Church, and every part and portion of it, is described as a society of saints or justified persons. Now it is in this point of view that the Church is often spoken of in Scripture; and to the Church in this highest point of view most of the promises are made: "The gates of hell will not prevail against it." It is "the pillar and ground of truth." Christ is with it "always, even to the end of the world." It is "holy and without blemish." It is the "Bride" of the Lamb.

It is one in faith and charity, holy in its relation to God, Catholic in its diffusiveness, apostolical in its origin. The same vital principle of faith exists in all its members, even amidst apparent or real differences of opinion, or involuntary error.

But there is another point of view in which the universal Church may be considered, namely, as visible or discoverable in all parts as an organized company of believers, uniting in worship, professing certain forms of faith, creeds, discipline, and so forth. Now the Church, considered in this point of view, includes many who are not really members of Christ, but carnal livers and enemies of Christ. The majority of its members may be so at any time. The majority of its ministers may be so at any time. And therefore evil may have the predominance, and error may prevail at any time in the Church in its visible aspect, in the universal Church, as well as in particular Churches. The error of Romanists consists in ascribing to the mixed visible Church all these promises and attributes which belong strictly and really to the communion of saints only.

This distinction is brought before us in Mr. Litton's work, and we think it is well worthy of attention, and will serve to clear up various questions which are subjects of some perplexity to certain minds.

Mr. Litton refutes, very satisfactorily, the allegations of Moehler, that Protestantism recognizes no visible association as any essential feature in Christianity. The following remarks on the institution of the Christian ministry, and the Christian society, as features in the Divine economy, are deserving of especial attention:—

“ The fact is, the Church may, and indeed must always be, viewed under a twofold aspect; it is both the manifestation, and the instrument of Christ's saving power; it is both the visible evidence of the Saviour's unseen existence and operation, and the means whereby, from age to age, He gathers in His elect. The supposition that the divine plan would be to save individuals by an immediate, and exclusively internal, operation of the Spirit, is negatived by the whole analogy of nature. The rule observed by the Creator in His providential government of the world is, not to interfere directly in human affairs, but to effect His purposes mediately, and by means of instruments. It is thus that having at first, by an exercise of His Almighty will, launched the heavenly bodies into space, and assigned to each a determinate path of revolution, He has, instead of perpetually renewing that original impulse, subjected them to the uniform operation of a law, by which, as a secondary cause, their motions are now governed, and they retained in their appointed orbits. So also, having created men, in the first instance, by an immediate act of Omnipotence, out of the dust of the earth, He has replenished the world with human beings, not by a

repetition of that primary miracle, but by causing all men to spring, by propagation, from the original pair. In the same way, the well-being, both spiritual and temporal, of each individual is very much dependent upon the voluntary acts of others; and though nothing is more certain than that God wills the happiness of all His creatures, He often suffers (as it appears to us) His gracious purposes to be frustrated, rather than infringe the rule which He has prescribed to Himself, of making man the instrument of good to man. It would be a deviation, then, from the rule which He observes in other things, were God either to dispense with human instruments in bringing men to the knowledge of Christ, or to make no provision for perpetuating that saving knowledge by a law of succession, analogous to that which we see in operation in the material world. In a word, we should consider it quite in accordance with the analogy of nature, that while, in the well-known words of Bishop Butler, 'miraculous powers' should be 'given to the first preachers of Christianity, in order to their introducing it into the world, a visible Church' (or visible Churches) 'should be established in order to continue it and carry it on throughout all ages: to be the repository of the oracles of God; to hold up the light of revelation in aid to that of nature, and propagate it throughout all generations to the end of the world.'

"And so, in point of fact, was it ordered. The Church, being in the first instance formally constituted by the miraculous descent of the Spirit, was thenceforward both to perpetuate itself, and to evangelize the world, by the agency of human instruments. It is in the use of the Word and the Sacraments, preached and administered by men, that the existing members of the Church are built up in the faith: it is by pastoral instruction that the children and catechumens of the society are prepared both for full communion with the Church and for the office of transmitting, in their turn, the faith which they received from their fathers to generations yet unborn. So it is also in the work of missions. The Church, in fulfilling her Lord's command to evangelize all nations, must employ human agency. 'How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?' And upon the Church is imposed the duty of sending. If the duty be neglected, no miraculous interference can be expected to atone for the neglect; and the heathen perish. It is evident, then, and admitted, that it is of the essence of the Church, not only to be visible, that is, to manifest its existence by outward signs, but to be the human instrument both of edifying its own members, and of converting the heathen; and we can form no idea of it which does not represent it as preaching, teaching, and administering the Sacraments. Under this aspect it comes into view in the earliest notices which we have of it. No sooner had the Spirit been given, than the Apostles, in obedience to their Lord's command, began to be 'witnesses of him' 'in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' The infant community of Christians at once exhibited the aspect of an actively

aggressive body, assailing every form of superstition and error, and inviting all men to partake of the blessings of salvation ; while within the society itself, by means of the 'Apostles' doctrine,' participation in the Holy Communion, and the exercise of discipline, Christians were built up in Christ."—pp. 64—66.

While, however, the view here taken represents the social character of Christianity, and the existence of the ministry, as divinely-appointed features in the Church, it yet regards them as of secondary importance in comparison with the work of the Holy Spirit in the hearts of Christians, which constitutes the spiritual and unseen essence of the Church. It looks to the Church in its invisible capacity, and in that which certainly alone constitutes it in reality, while the opposite view regards the Church exclusively in its outward characteristics, its organization, government, treating it simply as a visible society made up of evil and good men, and as the means for making men religious, and putting them in the way of salvation. In this view it is a matter of indifference to the *idea* of the Church, whether its members be or be not actually sanctified by the Spirit of God. Such are Mr. Litton's statements on the point, which undoubtedly are to a certain extent true, and which apply in some degree to other theories besides the Romish.

Having stated these opposite views, this writer proceeds to inquire into their truth respectively.

"The Romanist," he says, "defines the Church by its outward, the Protestant by its inward characteristics: the former makes its essence to consist in its visible rites and polity; the latter holds that its true being lies in its spiritual, and therefore unseen, union with Christ. Which of these views is the true one?"—p. 81.

The mode of inquiry pursued is historical. The general character of the elder dispensation is viewed as preparatory to, and distinguished from, the Christian dispensation, and the spiritual character of the latter is elicited. The nature of the Jewish law and theocracy is largely dwelt on, for this reason, that the Romish conception of the Church is altogether based on the idea of its being a continuation of the Jewish system; a new law, presenting, in an improved and spiritualized form, the essential features of the old law.

"The Gospel," we are told, "is a new law, presenting not merely the substance of which Judaism presented the shadow, but an exact counterpart of the features of the ancient system; so that instead of the temple at Jerusalem, to which the Jews, wherever they might be, looked as the central seat of their religion, we have now the apostolical chair at Rome, the centre of unity to all Christians; instead of priests

by natural, we have priests by spiritual, descent; an unbloody sacrifice takes the place of 'the blood of calves and goats;' a graduated hierarchy succeeds to the threefold order of the ancient ministers of the altar; and we have a liturgical ceremonial, which, it is avowed, finds its parallel in the worship and ceremonies of the old law, ordained by God Himself."—p. 123.

There is much valuable matter in proof that the law, the prophets, and the preparatory teaching of John the Baptist, lead on gradually from a system of formal and outward observances, and from the notion of a Church, or people of God, chiefly under an outward and visible system, to the notion of a higher and more inward teaching as the essence of religion, operating outwardly however. The author then proceeds to investigate the character of the Christian dispensation, and shows that while it was a visible system from the beginning, yet the Church as established by our Lord and the Apostles was a system which worked *from within* outwardly, whose outward ordinances presupposed the existence of the inner spirit, and were not a complete new apparatus, but an adaptation of existing forms, and were gradually and progressively produced as necessity dictated.

We will not dwell on the details of the argument as applied to the sacraments and polity of the Church. The Divine institution of the sacraments is shown to have been connected with no formal liturgical ceremonial, and no special sacerdotal caste, as in the laws of Moses. It is urged that spiritual life is not caused but strengthened by the sacraments; and that the organization of the Christian ministry was only gradual. And the inference is drawn that Christianity is not "*primarily*" a visible institution, and that as it is the manhood of revealed religion, the Christian has emerged from the bondage of the Law into the glorious liberty of the children of God; that the Christian system contains no arbitrary or unreasonable appointments; that the sacraments are reasonable—we understand their import and object; and that their validity depends not on a prescribed ritual, but on the faith of the recipient; that the organization of the Church by the Apostles was in accordance with the general directions of our Lord, but was not in all points declared to be binding for ever.

We must confess that, admitting to a great extent the force and truth of all this reasoning, we are somewhat at a loss to see its argumentative conclusiveness in the questions at issue between us and the Church of Rome. Mr. Litton shows, very rightly, that the Church is, in its essence, invisible; *i. e.* that its real and vital members are, as such, not discernible. And he shows that spiritual union with Christ is the great essential of

the Church; and that sacraments, and politics, and outward and visible signs of the Christian life are subordinate and secondary. And yet he does not deny that all these things are, subordinately to the essential idea of the Church, the institutions of Christ. He holds that the Church universal is in one sense visible as well as invisible, and that particular Churches are in one sense invisible and in another visible; and he admits that there *are* outward forms and ordinances which were actually instituted by Christ. Now it appears to us, that the Roman Catholic, or the High Churchman, may rejoin to Mr. Litton that they do not recognize his representation of their systems as ignoring that view of the Church universal which he upholds; but that they merely speak ordinarily of the Church in its visible aspect, the existence of which he himself admits.

His great argument against the Papal supremacy appears to be this. The universal Church consists only of a congregation of saints or justified persons; but this body is essentially invisible; therefore it needs no visible head. "Well but," it may be said, "you yourself allow that the Church is, that is, its members are, in some sense visible. You allow continually that it is so—that it is social in its character—that it has its sacraments and ministry in accordance with the will of Christ. You admit the Church to be visible, though in a secondary and subordinate point of view. How therefore can you argue that there cannot be a visible *head* too, if that head and the visibility of the Church be kept in subordination to the Divine Head, and the invisible Church?" We may be very obtuse, but it really does not seem to us that Mr. Litton's argument is as conclusive as we should wish it to be on this point. We merely state the questions which present themselves to us in perusing his very able work.

Having stated the general idea of the Church, the work before us proceeds in the second and third books to examine the notes and attributes of the Church. It explains that there can be, properly speaking, no "notes," meaning by the term something that meets the eye, some property or character which renders the subject in which it inheres capable of recognition; because the Church is essentially invisible, and its visible manifestation is an imperfect one; and though in a certain sense unity, sanctity, catholicity, and apostolicity may be predicated most truly of the invisible Church, they cannot, except very imperfectly, be applied to the visible Church. And therefore he refers us to notes of a different kind, which "are independent of the actual condition of the Christian body," namely, the pure preaching of the Word, and the right administration of the sacraments. May we be excused for here expressing our opinion that "the *pure* preaching

of the Word," and "the *right* administration of the sacraments," depend most essentially on the *actual* condition of the Christian body? Can it be said, even of these notes or characteristics, that they are otherwise than imperfectly manifested by human agencies? And are they not, in a certain degree, cognizable without vital faith, or by the aid of the same natural faculties which might be appealed to by the apparently more tangible notes of unity, sanctity, catholicity, &c. In fact, may not the alleged correspondence of certain tenets with the Bible, be as much the subject of merely intellectual inquiry, as the alleged extent, antiquity, sanctity, succession, and miracles of a particular communion? One objection of the Roman Catholic divines to such notes as the truth of doctrine, in determining where the true Church is to be found, is, that it would lead to endless investigation. But we should here join issue with them; for the truth is, that the discussion of the notes of the Church, as propounded by them, is one which may extend to almost any length; and we conceive that a much shorter way of terminating controversy would be found by selecting one or two leading doctrines, and determining on which side the truth is to be found. Mr. Litton has examined the objections of Romanist divines to these Protestant notes, and has very ably answered them.

The argument by which Mr. Litton endeavours to show that the theories of unity maintained by some, whether that unity be supposed to consist in communion with the episcopate, or the see of Rome, are unfounded, is conducted with much ability; but we cannot agree with him in all points. We select, however, the following interesting passage relative to the origin and authority of episcopacy, which, from a writer of his views, who denies any form of Church polity to be essential, is of especial value.

"With these limitations, the testimony of the early Church to the apostolicity of a then existing practice may be admitted as readily as any other human testimony to a matter of fact. In the particular case with which we are now concerned, this testimony is as cogent as can well be conceived. It is not merely that the Fathers unanimously ascribe the institution of episcopacy to the Apostles; the moment we pass out of Scripture into the field of uninspired history we are met by the fact of the universal prevalence of that form of Church government, a fact which can only be satisfactorily accounted for by the supposition of its having proceeded from the Apostles. The evidence, it has been seen, will not permit us to assign to episcopacy proper an earlier date than A.D. 70, or some period subsequent to St. Paul's martyrdom; and yet it is evident from the epistles of Ignatius (A.D. 107, or, according to others, A.D. 116), that in his time the episcopal polity had

become firmly and universally established : how improbable it is that, unsupported by apostolic institution, it would have prevailed so speedily and universally needs not to be pointed out. But this is not all. In the early ecclesiastical historians the succession of bishops in most of the considerable Churches is traced up to the very times of the Apostles ; traditions the authenticity of which there is no reason, except in those particular points in which they seem to clash with the facts of Scripture, to call in question. Thus we are told that St. Paul appointed Timothy bishop of Ephesus, and Titus bishop of Crete : it is not, indeed, for the reasons previously given, likely that the Apostle himself conferred the episcopal office upon them ; but nothing is more probable than that, when episcopacy was introduced, Timothy and Titus were fixed as formal bishops in the Churches in which they had already exercised quasi-episcopal functions. The same is very likely to have been the case with Linus and others, whose names occur in the New Testament, and whom history records to have been the first bishops of their respective sees. From among the immediate companions of the Apostles the first bishops would naturally be chosen.

“ The reasons why we retain episcopacy may be briefly summed up as follows : when we open the ecclesiastical remains,—say of the fourth century,—we find no other form of polity any where existing, whether in the Catholic Church, or in the bodies dissident therefrom. The same fact meets us in every preceding century, up to a period when one at least of the Apostles,—St. John,—must have been surviving. We find the Christian writers of each age unanimous in assigning to that form of Church polity an apostolical origin. At length we come to Scripture itself. Here, indeed, it seems difficult to discover a formal episcopate ; nevertheless we find presbyters and deacons, and the Apostles over both : we find St. Paul delegating to individuals a portion of his apostolical authority, the functions which they were to exercise closely resembling those which formal bishops afterwards exercised. If the Apocalyptic angels are to be considered as individuals in ecclesiastical office, we may fairly infer, from the mention of them, that, at that time, each Church was presided over by one chief pastor. So far, then, from there being any thing in the episcopal regimen which, from its disagreement with scriptural precedent, might lead us to hesitate in giving credence to the witness of tradition affirming it to be of apostolical institution, there are positive data in Scripture which, if not conclusive on that point, are yet sufficient to warrant us in saying that it is agreeable to the mind of the Apostles. Thus, no antecedent objection standing in the way, full scope is left to the force of the uninspired testimony which, under such circumstances, becomes irresistible. No reasonable doubt can be entertained that episcopacy proper took its rise at some period between A.D. 70 and A.D. 100 ; and as little that it was either established or sanctioned by the Apostles then living, especially the survivor of the whole body,—St. John,—whose residence in Asia Minor, where tradition fixes the beginnings of the episcopate, points him out as in all probability that one of the

twelve to whom the Church owes this extension of her polity, the only one, beyond presbyters and deacons, which can make any pretence to an apostolical religion."—pp. 433—436.

It gives us much pleasure to be enabled to concur generally with the author's views in regard to the ground which should be taken by the defenders of episcopacy. To place the argument exclusively on scriptural ground appears to us unwise, because it omits that branch of the argument which is essential to the force and weight of the scriptural argument itself. And we would commend to especial notice the testimony which this author bears to the advantage possessed by those who are enabled to trace the connexion of their principles with the Primitive Church, and the inexpediency of throwing aside all reference to Christian antiquity, as is sometimes unwisely done.

"As long as the advocates for episcopacy are content to rest their cause upon post-apostolic testimony, their position is impregnable: it is only when they attempt to prove it from scripture alone that the argument fails to convince. Better at once to acknowledge that the institution is traceable to the Apostles chiefly through the channel of uninspired history, than, by insisting upon insufficient scriptural evidence, to bring discredit upon the whole argument, as an injudicious advocate, by undertaking to prove too much, often damages a really strong cause. True it is that, in making such an acknowledgment, episcopalians abandon the high ground of a divine law, perpetually binding; but they only abandon what is untenable, while the argument for the retention of the episcopal polity remains unaffected. For it does not follow that because we cannot pronounce this polity to be essential to the Church, and are even compelled to prove its apostolicity by extra-scriptural evidence, we are therefore at liberty to reject it. Every institution which we have reason to regard as an apostolical one, by whatever road we may have arrived at that conclusion, comes to us with a *primâ facie* claim upon our acceptance, and may not be lightly rejected. 'It is clear that the whole argument should be confined to the Scriptures;' so writes a recent opponent of episcopacy, availing himself of the concession of his antagonist, Bishop Onderdonk, that 'the claim of episcopacy to be of divine origin, and therefore obligatory upon the Church, rests fundamentally on the one question, Has it the authority of Scripture? If it has not, it is not necessarily binding.' We shall hereafter examine whether, even if it had the express authority of Scripture, the inference could be at once drawn that it is immutably binding upon the Church; meanwhile it may be observed that no episcopalian who understands the strength of his own position will concede that, when the question is not concerning the perpetual obligation of episcopacy as a divinely-prescribed polity, but concerning its apostolicity, the argument is to be confined to Scripture alone. Nothing can be more irrational than entirely to disconnect ourselves from the

early Church, as if in each successive age Christianity had to be begun *de novo*; or as if there were no other evidence of apostolic practices but that which is derivable from Scripture, and no medium between affirming an institution to be necessarily binding, and rejecting it. The indispensable part which the testimony of the early Church bears in authenticating Scripture itself, proves that it never was the Divine intention that, annihilating the intervening centuries between ourselves and the Apostles, we should confine our attention solely to Scripture, and reject as worthless whatever cannot be found there recorded: only let us bear in mind that the moment we pass beyond the inspired Word, we pass from the region of what is divine and essential to the lower ground of what is, or is not, as the case may be, probably apostolical. By descending from the higher, and, as it should seem, untenable ground of a divine prescription to this lower one, the episcopalian gains immensely in the real strength of his argument; and as long as he is content with maintaining that episcopacy is an apostolical institution, and therefore to be retained by Churches which would follow the apostolical model, it will be impossible to dislodge him from his position.

“Nor is it a fair statement which the same writer makes that ‘it is a point of essential importance in this controversy, that the burden of proof lies on the friends of episcopacy;’ unless, indeed, by the ‘friends of episcopacy’ be meant those who put forth claims respecting it which virtually consigns all non-episcopal Churches to the uncovenanted mercies of God. Here, again, moderation is strength. If we are content to take the lower ground, and to maintain that episcopacy is to be retained because, though not expressly recorded in Scripture, the apostolicity of its origin may be otherwise established, the burden of proof is unquestionably thrown upon the opponent. We retain episcopacy because it has been handed down to us, without a break, from the times of the Apostles: the presumption that we are right in doing so is entirely with us: we are in possession of the field: and he who would introduce another form of polity must be prepared to prove that episcopacy is intrinsically, and without reference to the abuses to which, in common with all forms of Church government, it is liable, unscriptural.”—pp. 436—439.

Undoubtedly, the episcopal polity holds the ground of prior possession, and its opponents are bound to prove it unlawful. This was, in fact, what the Puritans in England, and the Presbyterians in Scotland, attempted. They objected to episcopacy on the ground that a parity of ministers, and the establishment of lay elders, was of divine right. And we really do not see on what ground any person who maintains the lawfulness of episcopacy can justify the origin either of puritanism or of presbyterianism. The Continental Reformers took, to a great degree, the ground of necessity, or of certain inherent rights, supposed to exist in extreme cases in the Christian community or its presbyters; but they never dreamt of opposing episcopacy as unlawful. Sweden,

and England, and Denmark, and Germany, all bore witness, more or less, to the lawfulness of episcopacy, and of an imparity of ministers; and since episcopacy was therefore, by the confession of the Reformation, lawful, and since it was universal even from the age of the Apostles, and was instituted by the Apostles, and is indicated in Scripture itself, we think that it is clearly a duty to maintain this polity, and to recover it, if possible, if it should have been lost in any country. Yet we must so far agree with Mr. Litton, that we see no such declarations or grounds in God's word as would entitle us to affirm that the Church of Christ does not exist at all where this polity is not actually in existence. The history of the development of the papacy leads on to the following description of the Reformation, and its mode of proceeding. Mr. Litton is an independent thinker, and does not conceal facts, even if they are opposed to certain popular theories. The following testimony to the moderation with which the Reformation treated the papacy, the gradual discovery of the unfounded nature of the papal claims, and the statement that the Reformation was *not a voluntary separation* from the Romish Church, are deserving of observation.

“It is worthy of observation, however, that, throughout that great movement, it was not so much the fact, as the doctrine, of the Roman primacy against which the Reformers took up their position; they even declared that if the Bishop of Rome would acknowledge that his superiority to the other bishops was but by the custom of the Church, they, on their part, would leave him in undisturbed possession of his patriarchal relation to the Churches of Western Christendom. The remarkable passage of Melancthon to that effect is well known:— ‘Concerning the Roman Pontiff, my opinion is, that, should he admit the Gospel, the precedence which he has hitherto enjoyed, as compared with other bishops, may, to preserve the peace and tranquillity of those Christians who acknowledge his jurisdiction, be by us also accorded to him; but only *jure humano*.’ But, the pope refusing either to allow free scope to the Gospel, or to relax in his personal pretensions, the Reformers exhorted the sovereigns of their respective countries to resume the powers which rightfully belonged to them, and, with the consent of their people and nobles, to introduce the reforms which were universally desired, whether the Bishop of Rome should agree thereto or not. For this they were threatened with excommunication, the effect of which would be to shut them out from the hope of salvation. But they took leave to inquire into the ground of the dogma, that communion with the Bishop of Rome is a necessary condition of salvation: they found it not in the early fathers, nor in Scripture: appealing from the so-called successors of the Apostles to the Apostles themselves, they demanded, but in vain, that the divine ordinance, appointing the Bishop of Rome vicar of Christ upon earth, should be produced: and at length,

feeling their ground firm, they pronounced the whole doctrine to be, as indeed it was, an impudent fabrication. They did not separate from the Romish Church, but they asserted the right of every national Church to regulate, independently of the Bishop of Rome, its own affairs : on her part, Rome pronounced every Church which exercised this right to be cut off from Christ. This is now our relative position : we maintaining that we have only resumed rights which were always ours, though for a time they may have been permitted to lie in abeyance, Rome affirming that we have violated a divine ordinance.”—pp. 484, 485.

The writer then proceeds to consider the sanctity of the Church, in the course of which the errors of the Montanists, Novatians, and Donatists, and their excessive severity, are commented upon. We observe that no notice is taken of the views of Dissenters on this point; and yet their view certainly is, that each visible Church is to consist only of saints; that it is to be identical with the mystical body of Christ; and the author acknowledges this, in the case of the Donatists, to have been “a vain attempt,” which “recoiled on its authors.” (p. 518). We observe that Mr. Litton (p. 304) censures a writer who had remarked on these principles of dissent; but we apprehend that Mr. Litton himself would not, on consideration, be prepared to approve of pure dissenting views of the Church, which are strained and excessive.

In the latter part of his volume, Mr. Litton enters at length on the subject of the Christian ministry, and conceding fully the principle of successive ordinations and self-perpetuation, he speculates with much freedom on many important questions. In reference to episcopal ordinations, and ordinations generally, for instance, he questions the necessity of the assistance of any bishop, and grounds his view on the silence of Scripture, and the want of testimony in the early Church. He is disposed to believe that the Bishop of Alexandria received no ordination as bishop, but was merely elected and installed; and he—although Mr. Palmer has, according to him, explained some alleged corroborative testimony to the fact, so as to deprive it of any decisive authority—yet holds that this testimony, which in one instance is alleged to relate to a wholly different subject, and in another to be of no historical value, affords, when united, “a strong presumption.” Mr. Litton confirms this strong presumption by a passage from an old writer, who remarks that “in Alexandria et per totam Ægyptum, si desit episcopus, consecrat presbyter.” (p. 570). This writer is said by Mr. Litton to have lived not later than the fourth century; but assuredly, considering the case of Colluthus, who was in that very century pronounced by an Egyptian synod to be unordained because he had been ordained merely by a presbyter, it is rather

strange that ordination by a priest should be supposed to have been allowed. The truth is, we apprehend, that the passage referred to by Mr. Litton does not speak of ordination, but of the Eucharist. It was, we know, unusual in many Churches for presbyters to consecrate this sacrament, which was reserved to the bishop. We have not the work at hand to refer to the context, but we apprehend that this must be the meaning. We do not mean to say, however, that the well-known passage of Jerome to which Mr. Litton refers, is without its difficulties. Its apparent meaning is in favour of his view; but still we should not readily admit the existence of so singular an exception to the general rule as this would be. The case would be different if there were any parallel instances, or corroborative circumstance; but we do not see any such.

We regret to observe that a writer, who has many claims on our respect, should, in several parts of his work, give expression to views on the subject of the scriptural authority for infant baptism, which appear to be unnecessary and mistaken. We see little benefit in the care he has taken to subvert the argument for infant baptism derived from its analogy with circumcision. It is true, indeed, and we deeply lament to see it, that it has of late become not unusual amongst those who oppose the doctrine of baptismal regeneration, to throw doubt on the scriptural authority for infant baptism. To us, we confess, this difficulty does not present itself. We should argue thus: The children of Christians are included in the covenant, and reckoned amongst the people of God, because St. Peter says, "The promise is to you and to your children;" and St. Paul says, "Else are your children unclean, but now are they holy." Since, then, they are included in the covenant, and are a part of the people of God, they may lawfully be admitted to the sign of the covenant, i.e. baptism, on the principle of St. Peter, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" And the lawfulness of this course is confirmed by the institution of God Himself under the old covenant, when those who were included in the covenant with God, were also admitted to the sign and seal of that covenant on the eighth day. Now we think that, with such scriptural principles to support us, it may be fairly and reasonably maintained that infant baptism may be established from Scripture.

Mr. Litton has argued at great length, in his Appendix, against the generally received idea, that baptism corresponds in the Christian economy to circumcision under the Jewish. He points out certain differences between these rites, and remarks that it is a mistake to imagine that circumcision introduced the

children of Israelites into covenant with God, for that they were so by *birth*; and that circumcision was merely the sign and seal of the covenant, without which they would be cut off from God's people. This is very true; but we would reply that the children of Christians are, like those of Jews, included in the covenant, and yet they are bound at *some time*, as every one admits, to receive baptism as an outward sign of that covenant and as a means of grace; so that there is no inconsiderable resemblance between the respective positions of the two rites, though the Christian sacrament, as a means of grace, is a higher and holier thing than circumcision. We are glad to see the truth so fairly stated on this latter point in the following passage, though we think the writer is mistaken in denying the analogy between baptism and circumcision:—

“It will be seen that the parallel holds good only in the accidental, and fails in the essential properties of the ordinances. Baptism is a means of grace; circumcision was not: baptism is the rite of admission to the privileges connected with incorporation in Christ; circumcision was not to the Jewish infant an analogous ordinance. For baptism does confessedly hold in the Christian economy that place which some would assign to circumcision in the ancient. Whatever part we assign to the Word in the work of regeneration, no one would maintain that a believer is, by virtue of his faith merely, in Christ: confessedly the Christian life, in the proper sense of the words, and the full enjoyment of Christian privileges, such as justification and adoption, dates from the administration of the sacrament of the new birth, to which is assigned the office of formally grafting us into Christ. Hence, as is observed at p. 290, the real correspondence lies not between circumcision and baptism, but between the birth of the Jew and regeneration (of which baptism is the sign and partly the instrument), as indeed the metaphor sufficiently indicates.”—p. 704.

We regret to observe, indeed, that the tendency of this work is in several places to overthrow the argument for infant baptism. We entirely believe that the author had no such intention, and we admit that he states fully his belief that the practice is justifiable; but still we think his arguments militate against the practice. In replying to those who connect the idea of regeneration in all cases with infant baptism, he argues that this is “to affirm nothing less than the rule which we gather from the recorded instances of Scripture to have existed at the first, has been formally abrogated, and another established in its place” (p. 232); that is to say, as baptism was first administered to adults, who believed the preaching of the Word, and were then engrafted into Christ by baptism on the previous condition of repentance and faith, it would be an abrogation of this scriptural

rule if infants were to be engrafted into Christ by baptism. "A system which involves a formal change in the process whereby salvation was originally made the property of individuals, must, if it is to maintain itself, be able to produce a divine prescription superseding that which, at the first, was given" (p. 232). We own that, to our humble apprehension, this argument goes to prove infant baptism unlawful. Of course we cannot produce a divine prescription *superseding* that which at the first was given. He further on states that, "the assertions that infant baptism is a divine, or, at any rate, an undoubted apostolical ordinance," are "made with singular disregard of the real difficulties, both doctrinal and historical, connected with the subject" (p. 234). He holds, however, that though we are not warranted, in the absence of any evidence of the divine or apostolical institution of infant baptism, in making any dogmatical statements upon its *effects* (p. 237), it is nevertheless justifiable from Scripture; and he accordingly justifies them from Scripture.

Now it really seems to be, after all, no very unreasonable opinion, that if infant baptism be justifiable from Scripture, or, in other words, if it be really in accordance with the will of God, it has some effect of a spiritual nature, corresponding to the effect admitted to follow in the case of adults. For otherwise we should suppose that baptism, which in the case of adults is by Divine institution the ordinary means of engrafting into Christ, may lawfully, and in accordance with God's will, be applied equally to infants, and yet have no effect at all on them. Why even Mr. Gorham admits, that regeneration *may* take place in infant baptism. It is universally allowed that by infant baptism persons *may* be engrafted into Christ; that many actually *are* so. Is it reasonable to imagine that it is lawful, by God's word, to administer baptism to infants, and that baptism so administered conveys no blessing, and no grace? Is it in their case a mere outward form, though it is in accordance with the Divine will? Assuredly it seems but reasonable, that when infant baptism is admitted to be *scriptural*, and in accordance with God's will, and when it is also admitted that in many instances it *does* produce spiritual effects, and consequently that infants are *capable of such effects*, it should be further conceded that infant baptism does, like adult baptism, produce certain effects, does engraft into Christ, *is* the outward sign of regeneration, but of regeneration in such a sense alone as is *possible* in the case of infants. Infants cannot in any instance be regenerate to the same extent as adults, because they have no actual sins to repent of; nor can the Word of God turn them from the darkness of error to the light of truth. To draw a distinction between the extent of

change included in adult and infant regeneration respectively, appears simply unavoidable in the nature of things.

We must now bring these remarks to a close. On some important points we have not hesitated to express our dissent from the writer of the work before us; but we are sensible of the value of his labours, and of the additional materials for thought which he has supplied in connexion with one of the most important subjects at present under discussion.

The value of his work appears to us to lie in its tendency to raise the mind above the merely external and formal aspect of the Church of Christ, to its more immediate relations with its Divine Head. It directs us to the vital essence of the Church, to the idea and the reality of that Divine institution, as pervaded and influenced by the Spirit of God, as the primary idea, and to the outward manifestations of that spiritual commonwealth as a secondary and subordinate feature. It connects with the highest scriptural promises and characteristics of the Christian community, that inner body of Christ on earth, which is justified, and sanctified, and redeemed, and animated by a common faith, subject to a common Head, and inspired by a common charity. And it teaches us to look for an imperfect realization, nay, possibly for no realization at times of the characteristics of this spiritual body in the outward Church. We hold this to be in general a view which is calculated to spiritualize the mind, and to open larger and more philosophical, as well as more scriptural views, than any exclusive dwelling on the Church, in its mere external form, can ever lead to. The latter view has a tendency to formalism; and this essential formalism will still adhere to the view, even though its advocates may seek to escape from their conscious deficiency, by investing forms with a spiritual character, which does not rightfully belong to them; an attempt which, after all, leads to the mere resting in forms, and restrains the mind from apprehending those high realities, of which outward forms are but the subordinate agents and manifestations.

- ART. V.—1. *Remedies suggested for some of the Evils which constitute the Perils of the Nation.* London: Seeley, Burnside, and Seeley, 1844.
2. *The Rookeries of London, Past, Present, and Prospective.* By the Rev. THOMAS BEAMES, M.A. Hatchards, 1850.
3. *England, her Colonies, and her Enemies.* By E. G. ATHERLEY, Esq. Ridgway, 1848.

To those among our clergy whose lot is cast in the more closely-populated districts of our towns and cities, and perhaps in the majority of cases in agricultural districts also, few questions will make a more urgent appeal for their sympathy, and aid, where aid is possible, than that of the amelioration of the social condition of the working classes. The extreme poverty of our poor—the wretched state and miserably scanty proportions of their dwellings—the insufficiency both of food and clothing which is so usual among them—their life of unremitting toil, leaving little or no proper time for the culture of the intellect or the taste—their consequently more or less brutalized condition in, at least, too many instances—their lack of proper self-respect—their careless, imprudent, and frequently irreligious and immoral habits of life—all these things, and many more of the same sad nature, are found to hang together and to exercise a constant influence upon one another, by those who have an opportunity of watching the working classes, and especially by all who discharge their pastoral office with care and vigilance. We believe that clergymen of the English Church will for the more part be disposed to admit that they despair of effecting any very great change for the better in the habits of living of the poorest class of their parishioners until these latter are raised in the social scale—until their dwellings are vastly improved, and the common decencies of life are consequently respected by them—until they learn to aim at something more than bare existence, and so have time and thought, as it were, to devote to the service of their God.

What can be expected from a population, the mass of which, in our larger towns and cities, and, to a great extent, in the agricultural districts also, are so unfortunately circumstanced as our own? When we find seven or eight families in one not very large dwelling, each of those families containing from six to seven members on an average, what habits of common propriety, of

ordinary cleanliness, of Christian decency, can be expected to exist? Yet this state of things is common in many, very many districts of the metropolis, as Mr. Beames's valuable work on "The Rookeries" assures us, and will be discovered in all the larger towns of our manufacturing districts, as well as in many other towns and cities. Again; in the very country, as that work on "the Perils of the Nation," which we have placed, amongst others, at the head of these remarks, establishes beyond the possibility of cavil, the agricultural peasantry are for the more part so miserably housed that entire families are forced to pig together—we can find no equally appropriate phrase—and decency becomes, in point of fact, impossible. No doubt, since that book was written, important changes have been effected for the better; and all honour to the noblemen and gentlemen by whom this reformation has been commenced. Still, the insufficiency of housing for our working classes is one of the most prominently offensive symptoms of the fatal nature of poverty amongst us; for, we hold that this is a symptom only; the cause, indeed, in some respects, but at the same time a consequence of other great social evils.

But looking at the working classes as they are, seeing the way in which they are still housed for the more part, and in which they live, we say, let the Church be as energetic as she may, she cannot achieve physical miracles; she cannot very greatly raise a population which is thus far degraded in its social state. The good effect of her teaching, the influence of her schools and churches, is necessarily counteracted by want, misery, and brutality. The child we have been training, for instance, to the use of decent language, and to the reverence for sacred things, returns home to hear curses and ribaldry on the lips of those whom he is bound to love and obey; and this is the consequence of the parents' social degradation. As the younger *male* generation, at all events, pass from under our direct influence in order to work with their fathers, they, in the great majority of cases, turn their backs, we fear, on all the moral and religious training they have previously received. The *men* of our working classes, in our towns and cities at least, rarely enter a church; and why? because their minds are embittered by a sense of their misery, and an indistinct consciousness of wrong; and they, not altogether unnaturally, prefer to drown the remembrance of their supposed grievances in the enjoyment of the "social cup."

How are these things to be remedied? By building new churches, and throwing them open to all comers? By increasing the number of our clergy? By improving and enlarging our

schools? By having frequent, almost constant, services? Very desirable, and very beneficial, doubtless, in their way are all these good things, as we sought to establish but recently in our comments upon Mr. Monro's "Parochial Work;" and Heaven forbid that a single word should fall from us calculated to damp the ardour of our more energetic town or country pastors, or to chill their earnest lay coadjutors. But we must warn men fairly, in the name and in the true interest of our dear Mother Church of England, not to expect *physical* miracles, as we have said; not to demand impossibilities, not to look for what can *not* be. We may do much, doubtless, to alleviate moral and religious evil by spiritual means; but that evil is the consequence, for the more part, of social want—want of good housing, want of constant employment, want of good wages, want of proper leisure, want of food, want of clothing, want of all things.

Now, two of those publications, the titles of which we have placed at the head of our remarks, which treat of the evils that affect the working classes, and suggest "remedies," may be said to have made their appearance at a somewhat inauspicious period—when the late ministry, namely, were in office; for we cannot but feel that, however good might and may be their intentions, the so-called "Whigs" have not as yet done much to promote the welfare of the working classes, nor have ever evinced (we regret to say it) any very strong sympathy with them in their sufferings; we cannot but remember that the New Poor Law is identified with their policy, and that it is they who, by the ruthless application of Mr. Malthus's principles, have robbed our rural population to so large an extent, in times now bygone, of their lawful dwellings. Still, we do not wish to pass any sentence upon the good intentions of other men, and doubtless many members of the Liberal party are most earnestly desirous of adding to the comforts of their poorer brethren.

It falls to our lot, however, to notice these remedial publications at what, we trust, may prove a more auspicious period; for, without building our confidence too much upon princes or on great men, we cannot but feel assured that our present noble-hearted premier is most anxious, as far as in him lies, to fulfil the promise which he gave us in his first great speech after his accession to office, delivered in the House of Lords, on the 29th of February, when he told us that his chief aim, and that of his ministry, would be to "improve the condition and increase the comforts of the people," and to "advance the social, moral, and religious improvement of the country."

No doubt such words may mean little or nothing on the lips of a mere politician; but, in Lord Derby's case, we feel convinced

that they expressed a reality, and that the interest of the working classes will no longer be sacrificed to those new-fangled, and, for the more part, hardhearted economical tenets of Malthus, Martineau, and Co., of which Mr. Kingsley has very pertinently said, "A doctrine is these men's God; touch but that shrine, and lo! your simpering philanthropist becomes as ruthless as a Dominican."

We do venture to hope, we say, that an earnest effort will be now made to improve the condition of the working classes, and that this effort to effect a great and marked improvement will form a prominent feature in the future policy of the Derby administration. Lord Derby's words were not mere words of form; they had a meaning, we rest assured; and, if further proof were needed, which it is not, we should have it in the declaration made by his genial and far-sighted chancellor of the exchequer, Mr. Disraeli, who, addressing the electors of Buckinghamshire, and speaking of the policy of that cabinet of which he forms so distinguished a member, observed, "We shall endeavour to terminate that strife of classes which of late years has exercised so pernicious an influence;" evidently meaning, we should suppose, that it was the intention of the present administration, by alleviating the sufferings and improving the condition of the working classes, to do their best to eradicate all feelings of ill-will on their part towards their more fortunate brethren.

We doubt not, therefore, that the Derby administration cherishes the most honourable designs for the welfare of the working classes, whilst we cannot conceal from ourselves that there is an enormous work to be achieved. Almost might the heart of the statesman sink within him, when he contemplates the extent of our existing social evils, some of which we have already faintly indicated. Where and how to begin the process of improvement and renovation is indeed the all-important question, to the solution of which, as far as in us lies, we propose to devote the remainder of these cursory remarks; though, after all, we must be only held to speak suggestively, and so to contribute our modest quota towards the general store.

Many good Churchmen seem to imagine, then, as we have already indicated, that a sufficient number of additional schools and churches would assuredly achieve the whole of the moral and religious work that lies before us. Our own impression is, that they who think thus are very much mistaken. We refer our readers, for much general and valuable information upon this subject, to the publication which stands first upon our list; a perusal of which cannot, we think, fail to convince every unprejudiced inquirer, that neither schools nor churches can be of very essential

service, so long as the social state of the working classes remains what it now too generally is ; so long, to confine ourselves to some one point in the first instance, as the residences of the working classes are so miserably insufficient for the poor man's needs as they are at present—such narrow, dirty, unhappy-looking tenements, unfit, in too many instances, for human beings, and consequently disgraceful to a Christian government and nation. In proof of this melancholy fact, though it can, unhappily, require very little demonstration, we will cull a few extracts from the work before us :—

“As a general result,” says this author, “of a very cursory glance over these six counties (Bedfordshire, Buckinghamshire, Cambridge-shire, Hampshire, Suffolk, and Sussex), we find that, in 1801, 2551 families were accommodated in 2375 dwellings, leaving only 176 to seek for the shelter of a house not their own. But in 1831, the families are found to have increased to 3307, while the dwellings are *reduced* to 2401! leaving 1266 to be only sharers in the shelter of a roof. Thus the families have increased by 756, but the dwellings have been reduced by 334! The consequences are inevitable. Mr. Austin, one of the commissioners, says, ‘The consequences of the want of proper accommodation for sleeping in the cottages are seen in the early licentiousness of the rural districts—licentiousness which has not always respected the family relationship. Universally in the villages where the cottages are the most crowded there are the greatest number of illegitimate children, and generally the greatest depravity of manners.’ How indeed could it be otherwise? Let any one endeavour to realize the fact described by a poor labourer's wife to the Assistant Poor-Law Commissioner, and given by him at p. 91 of the *Evidence of the Employment of Women in Agriculture*. This poor woman, Rachel Hayward, says, ‘There are eleven of us in our family—myself, my husband, three daughters, and six sons. We have two rooms, one down stairs, and the other up stairs over it. We all sleep in the bedroom.’”—pp. 405—407.

Again, we find a graphic description of the too usual state of the poor in the rural districts from the pen of the clerk to the Stafford Union, on pages 255-7 of this same work :—

“If we follow the agricultural labourer into his miserable dwelling, we shall find it consisting of two rooms only ; the day-room, in addition to the family, contains the cooking utensils, the washing apparatus, agricultural implements, and dirty clothes, the windows broken and stuffed full of rags. In the sleeping apartment, the parents and their children, boys and girls, are indiscriminately mixed, and frequently a lodger sleeping in the same and the only room ; generally no window ; the openings in the half-thatched roof admit light, and expose the family to every vicissitude of the weather ; the liability of the children so situated to contagious maladies frequently plunges the family into the greatest misery. The husband, enjoying but little *comfort* under

his own roof, resorts to the beer-shop, neglects the cultivation of his garden, and impoverishes his family. The children are brought up without any regard to decency of behaviour, to habits of foresight or self-restraint; they make indifferent servants; the girls become the mothers of bastards, and return home a burden to their parents or to the parish, and fill the workhouse. The boys spend the Christmas week's holiday and their wages in the beer-shop, and enter upon their new situation in rags; soon tired of the restraint imposed upon them under the roof of their master, they leave his service before the termination of the year's engagement, and seek employment as day-labourers, not with a view of improving their condition, but with a desire to receive and spend their earnings weekly in a beer-shop; associating with the worst of characters, they become the worst of labourers, resort to poaching, commit petty thefts, and add to the county-rates by commitments and prosecutions."

Not a cheering state of things, assuredly, but a most ignominious one for this country: and yet, can it be said that in the majority of instances the picture is overdrawn? We think not. In large towns and cities matters are, if possible, still worse. We might draw largely on Mr. Beames's very interesting work for the corroboration of this assertion, as far as the metropolis is concerned; but we really do not think it needful to establish at any length what nobody can deny—that large families are constantly found living and sleeping in a single room, so as to surpass in wretchedness the inhabitants of the agricultural districts—seven or eight families residing in a house. The consequent growth of immorality and crime needs no demonstration; and even where there is no positive profligacy, how can any delicacy of thought and feeling be expected to exist under such circumstances? How should children's minds remain innocent? How should their words be modest? How should they respect their parents? How should the parents be able to exercise a due moral influence over their children? How should any habits of regularity or cleanliness be attained? How should the practice of private prayer survive amidst such evil influences? How should a population thus housed, whether in town or country, but especially in the former, be expected to attend the public services of the Church, or to derive much benefit from them, if they so attended? There is but one answer possible to all these questions; or, rather, they are not to be answered. May we not, then, be suffered to assume that the present wretched abodes of the working classes are fruitful sources of immorality and crime?—nay, that this evil is of so gigantic and wide-spreading a nature, that until something is done to alleviate and remove it, we cannot expect to work any great change for the better in the habits and feelings of our working-classes, by the aid of even thrice the present number of clergy, schools, and churches? Surely, surely,

before any serious improvement in the moral and religious condition of the people can be effected, this frightful source of wretchedness must be removed—a great and marked improvement must be made in their dwellings. In any direct application, therefore, of assistance to the working classes for the improvement of their condition, we are disposed to maintain that the first consideration should be the providing them with proper dwelling-houses.

The author of the work from which we have already quoted at some length, proposes to effect this great work by adopting the plan of Mr. Sadler, a truly great man, whose memory we hold in the highest honour,—

“Which proposed to appoint in every parish, one or more guardians or protectors of the poor, the clergyman being one, for the express purpose of providing the labourer with a proper dwelling, and with a piece of garden ground: the said functionaries were to have been empowered to take, on lease or otherwise, a suitable piece of land for cottage-allotments, and to make rules for the governance of the same: also to build, or cause to be built, any new cottages that might be needed, *obtaining the requisite funds, if in no other way attainable, by application to the Exchequer Bill Commissioners.*”—pp. 247-8.

Concerning this project our author says:—

“There need be no wonder that a plan thus complete and effectual startled, by its novelty and extent, the majority of public men, and stood no chance of being speedily carried. Yet we entirely believe that its immediate adoption, even now, would be, not only the most desirable, on the whole, but also the most prudent and cautious mode of operation that could be adopted.”—p. 248.

In case of this not proving practicable, the writer, however, proceeds to advise that great private exertions should be made to found societies for the purpose of working out the allotment system.

And, assuredly, if our country be already so wealthy, as this author maintains, and as many of our contemporaries are in the habit of asserting—if the nation labours under a plethora of wealth, and the great practical need of our age and country is not an increase in our national stores, but simply a better distribution of them—if this be the case, which we take leave on our part to doubt, why then, assuredly, nothing could be more reasonable than that the Government should provide dwellings of a suitable character for the working classes at the public expense, wherever that be needful, out of our already accumulated stores of capital, making the wealthier classes bear the costs.

But we are inclined to differ seriously, on this point, from the author of this interesting and philanthropic work, and to believe with the writer of that singularly powerful pamphlet which

stands third upon our list, that, although there is a vast amount of wealth in this country, we are, upon the whole, not a wealthy nation ; and that, for this very intelligible reason, that our amount of useful produce is insufficient to meet the wants of our people. Therefore we confess that we should greatly prefer the adding to our national stores, and assisting the working classes from such additional resources, to the impoverishing one class in order to enrich another, and injuring the higher and middle classes to benefit their poorer brethren. No doubt, looking at the gigantic evils which stare us in the face, we should be prepared to maintain that *if* no means could be devised for the increase of our national stores, sacrifices, great sacrifices even, must be made by the comparatively prosperous to assist their suffering brethren ; but we are inclined to believe that it is in our power, with little difficulty, largely to increase our national resources—to add to our permanent national wealth ; and we are disposed to conceive that the country may be under no small obligation to Mr. Atherley for the very valuable suggestions, on this head, contained in that pamphlet of his which lies before us.

We will not undertake to assert that the remedies here suggested are infallible, or that the scheme must work ; but this we will say, that theoretically, at least, this policy seems to us to meet in the main the requirements of the case, and that it is, at all events, worthy of a very attentive consideration.

After demonstrating, then, at some length, and as we think clearly, that the distress which prevailed at the time the pamphlet was written, and which, more or less, prevails at all times amongst the working classes of this country, and that almost every other social evil with which Great Britain is afflicted, proceeded and proceed from a deficiency, and a very large deficiency, in our national supplies (of bread, corn, meat, and other articles of food), the author of this pamphlet proceeds to recommend the establishment of what he terms "*CORN COLONIES*," as the only politic and effectual remedy for our various national maladies. He proposes that such corn colonies should consist of large quantities of the fine and fertile, but at present waste and useless lands of our North American, Australian, and African possessions ; that the Government should cause such lands to be brought into cultivation ; that they should be divided into farms of 300 or 400 acres each ; that suitable farm-buildings should be erected on each farm ; that a skilful farmer should be placed there ; and that all the corn and other produce of the said "*colonies*" should be imported into Great Britain and Ireland, except what might be required for the support of those who should be engaged in the cultivation and management of the corn colonies.

Now this does appear to us, in the main, to be a tangible and an important proposition for the increase of our national stores, and we hail the idea, accordingly, as one that may be turned to great advantage.

We are inclined to doubt, indeed, the expediency of making the Government the direct possessor or cultivator of these colonial lands. Mr. Atherley suggests that this measure may be carried into execution upon a large scale, without borrowing much money for the purpose; for he proposes that the corn and other produce of the land that is brought into cultivation the first year, should be applied (or rather the money arising from the sale of such produce) to the purpose of bringing more land into cultivation in the second year, so as to enlarge the sphere of operations yearly until the undertaking was completed, or at least was carried out to so great an extent as to need no immediate widening of the extent of cultivated soil. To facilitate, however, the speedy success of the policy, and bring it to bear upon our national distresses, he advises a liberal outlay of borrowed money during the first two or three years, observing that a single year's produce of these corn colonies, when completed, would be sure to cover such an outlay.

The writer of this pamphlet then proceeds to mention some of the chief purposes to which he would apply this increase in the public wealth, and first amongst these is enumerated the improvement of the dwellings of the working classes, both in town and country. But before we notice his observations under this head, we must repeat that, while we consider the suggestion of corn colonies to be practically important, we should doubt the advisability of the Government becoming an owner on so enormous a scale, and thus possessing itself of such an immense amount of patronage. Another suggestion which we have heard upon this subject is, that grants of colonial lands might be made to the various poor-law districts in our country, or rather, to their guardians and commissioners in charge for them, with a view to the eventual relief of the poor-rates—a portion of those rates being employed, in the first instance, for the cultivation of the land. The rate-payers, were this policy acted upon, would become the actual proprietors of these vast colonial estates; the guardians and commissioners would, of course, import the produce into this country in their name, and would there sell it at the usual market price; the proceeds would then be devoted to the relief of the poor-rates by providing for the comforts of the working classes, and, first of all, perhaps, by the improvement of their dwellings. But, whatever be the direct agency employed for the execution of this project, the idea in itself of the founding of corn colonies does

seem to us to be a happy one—an idea which meets the exigencies of our age and country better than any other with which we are acquainted. For such a substantial increase in our national wealth must manifestly bring with it a great gain to all classes; employment would then receive the strongest impetus; increased wealth would be followed, and must be followed, by an increased demand for labour of every kind; the value of labour, therefore, would rise in the home-market; and so the great problem would be partially solved, on the solution of which depends the happiness and the moral and religious well-being of the working-classes, as well as the welfare and safety of the state.

Whether the ratepayers, then, or the distressed classes already alluded to, became the direct owners of these colonial lands, so much additional wealth would manifestly be secured by bringing them into cultivation, without any proportionate increase in the colonial population (this latter circumstance being, indeed, an essential to the successful working of the scheme); and our wealth being thus largely increased, it does seem to us that an important surplus might possibly remain to be devoted to great national purposes.

We cannot see, therefore, that Mr. Atherley is as utopian as he might, at first sight, be imagined in proposing that the income that would arise from the cultivation, upon this system, of seven or eight millions of acres in the colonies should be applied to the purposes of—

“Pulling down, and rebuilding in a handsome manner, all the bad, confined, and unhealthy parts of London, and of other towns and cities; supplying all towns with plenty of good water; surrounding them with public parks and pleasure-grounds (for which the ground may, of course, be more easily spared, if the corn colony scheme be adopted); building schools, colleges, and places of religious worship; building and furnishing excellent residences (not ‘cottages’) for the working classes (annexing, where practicable, a plot of ground to each residence); making harbours and breakwaters; draining, planting with forest trees, and otherwise improving the bogs, heaths, moors, and mountains of Great Britain and Ireland; and in other useful public undertakings.”—pp. 10, 11.

Here is an important list, indeed, of public measures, and if only half of this could be effected, doubtless, corn colonies would confer the most inestimable benefit on us. And we should say, that much might be effected, in the course of a few years, with the income, or “capital,” arising from the cultivation of seven or eight millions of acres. Such increase of the national wealth might be efficiently applied, we should say, to the providing the working classes with good residences. Of course, we do not

propose that these should be absolutely given to them; but that they should be let at moderate rents, as they well might be, so as to relieve the industrious working man from one of the most unjust burdens which he at present sustains—the paying of a very large rent for the most miserable accommodation.

It is obvious, indeed, that if such a plan as this were acted on, house property of a certain description would be greatly diminished in value, and finally might become almost valueless; but we can only say, that so it ought to be. However, some compensation, and even a liberal compensation might be made to the owners, if that were considered needful (they are usually small shopkeepers, who are exceedingly grasping and oppressive landlords, and who make a speculation of the very existence of the poor); and then it must be remembered that such a social change as is here contemplated would, after all, occupy a period of many years. This consideration of loss to individuals, we may further observe, is of little weight, compared with the enormous national benefits to be derived from the providing of fit and comfortable dwellings for the working classes; for a real improvement in this respect would, we are assured, pave the way for the social elevation, at all points, of the great body of the English people.

Another not unimportant suggestion made by this author, of which we ought not to omit all mention, is, that numerous and comfortable asylums should be erected in pleasant and healthy situations for the aged, infirm, and ill-provided for, of the working classes, and that such asylums should be endowed with considerable estates in the proposed corn colonies. He proceeds:—

“The entire management of the asylums, their estates and revenues, should be vested in trustees or committees, chosen by the working classes of the respective districts to which the asylums belonged. The working classes, as a body, would thus become extensive landowners; would have a large stake in the country and a deep interest in the colonies; and, having such an interest, their services in the defence of both colonies and mother-country would, we may be sure, never be withheld when necessary.”

Further; our author remarks, that although the first object in founding corn colonies is to make good *an existing deficiency*, there is manifestly no reason why we should stand still at our present point; but that it must be rather advisable that our population and supplies should both continually increase. For how, otherwise, he asks, can we expect to keep pace as a nation, *or as a maritime power*, with our gigantic Transatlantic rival? This remarkable pamphlet contains much and powerful reasoning upon this score, for which we refer our readers to its pages. Of course we need not say that the writer is opposed to emigration on any very extensive scale as needless, and therefore worse than needless.

The more thickly populated our country is, so much the better, he says, as long as our supplies are more than sufficient for our needs; as long as our national wealth exceeds our national demand. Mr. Atherley further points out the great danger of our losing our distant colonies, and with them our chief sources of increased wealth and strength, if we encourage emigration, upon a large scale, to them. Give your population sufficient employment at home, he says; feed them well, and educate and instruct them, morally and religiously, and then they are better here than in your colonies. And thus far, we confess, we are inclined to agree with him.

The projector of this remarkable policy further proposes the making extensive grants of corn land in the colonies to those who have rendered important services to their country, as well as to men who have been injured, without any fault of theirs, by legislative enactments, such as those of Sir Robert Peel in connexion with the currency; also, to the ancient possessors of the soil in Ireland; attaching, as a condition to all these grants, that the grantees should reside at home, and not in the colonies. We will not canvass the feasibility of this proposition, which is, of course, a secondary matter; certainly we should be glad to see justice done to some of the oldest families in the country, whether in this or in the sister island, but there are manifest practical difficulties in the way.

However this may be, we do most strongly call attention to the Corn Colonies project, as a whole. Standing, as we now do, on the brink of a general election, we invite the attention of electors of our country to this important scheme of policy, begging them to ponder on the inadvisability of deriving well-nigh half the necessities of life from foreign soils, as at present; and the expediency of drawing our supplies from our own land, whether at home or in the colonies; land, *i. e.* belonging to British landowners, cultivated by British industry, the produce of which would be sold in this country, and the proceeds of which sales would go into our countrymen's pockets. We repeat that this scheme for the increase of our supplies seems to us a great, a bold, and a comprehensive suggestion; even such a suggestion as the country stands in need of. And more especially do we invite the attention of the Derby administration and its noble-hearted Premier to the proposed Corn Colonies. Might not these indeed help to furnish the means of realizing their patriotic intentions for the "improvement of the condition of the people?" We are sure that we need not urge upon the Clergy the importance of any project which appears calculated to alleviate the social miseries of the Working Classes, and therefore almost necessarily to exercise a happy influence upon our national morality and national religion.

ART. VI.—*Annotations on the Apostolical Epistles, designed chiefly for the Use of Students of the Greek Text.* By THOMAS WILLIAMSON PEILE, D.D., Head Master of Repton School, late Fellow and Tutor in the University of Durham, and formerly Fellow of Trinity College, Cambridge. In 4 vols. 8vo. London: Rivingtons.

It is not in a spirit of boasting, but in one of gratitude, that we are enabled to dwell upon the consolatory fact, that no nation on the face of the earth is more deeply impressed by feelings of reverence and love for the written word of God than our own. This great characteristic of the British people manifests itself not merely in professions, but in efforts of unparalleled magnitude for the diffusion of the Scriptures; in the training of the young in the knowledge of the Bible; and in the remarkable and perfect knowledge which is possessed of the sacred text by multitudes of religious persons in all classes. The national spirit of reverence for the inspired Word of God, is a subject of ridicule and scorn to those who would substitute the authority of man for that of God's word, and would subject its interpretation to the decisions of a human authority usurping the attribute of infallibility, or of a private inspiration. But long may that reverence for God's word, that "Bibliolatry," as it is termed, continue the characteristic of the Anglo-Saxon race! Every believer must prefer it, even with its occasional extravagances, to the anti-christian systems which seek to replace it.

The Scriptures are, in this country, received to a very great extent, in the right spirit. They are not received in a spirit of criticism; in the spirit which subjects them to the tortures of a scientific analysis, and judges of them on principles, and with the aid of philosophical attainments, which are wholly alien to the mind of those who wrote, and of those who first received the Scriptures. They are accepted with reverence as God's word, and in a religious spirit, which seeks to gather from them that instruction which is addressed alike to the unlearned and the learned; an instruction which comprises mysteries indeed; but not such as can be solved by human science, or disentangled by mental subtlety.

Confessedly the Scripture has its difficulties, and serious difficulties in many parts, arising from the obscurity of allusions to customs and events long since passed into oblivion, and also from

its abrupt and parenthetical style, and trains of argument which it is frequently most hard to follow. Nor does any part of the Scripture furnish more remarkable instances of difficulties of this kind than the Epistles of St. Paul; difficulties which even St. Peter himself acknowledges; and which have exercised the faculties, and divided the opinions of the ablest and most eminent expositors of Scripture in every age. Perhaps, indeed, it is not intended that the full meaning of every part of these wonderful and sublime writings should be known until their inspired Author shall Himself explain them face to face in the world to come. Yet still, much, very much, of the meaning of passages which present apparent contradictions, has been unveiled by the patient labour of expositors and critics. But commentaries may be distributed into several classes, in reference to the different attainments and circumstances of students of the sacred Scriptures. At present, a commentary, which is really adapted for the use of the more intelligent *poor*, appears to be a desideratum. We have seen a work of this kind compiled from the commentaries of Scott and Henry by the Tract Society, which appears to be the best approximation we have seen to such a commentary; but its object is almost entirely practical and spiritual, and though on the whole a very useful and pleasing compilation, it does not exactly meet what is required. Of commentaries for the middle classes we have several in circulation, such as those of D'Oyly and Mant, or the Christian Knowledge Society, the commentaries of Girdlestone, Henry, Scott, all of which are works of standard merit, besides others of smaller dimensions. And then, finally, we come to commentaries of the character of the work before us. The class of students of the Greek text of Scripture is, of course, comparatively limited; and it is evident that a commentary adapted for their use must take a very different shape from one that is adapted for the public at large. It may fairly presuppose, on the part of the reader, not only a knowledge of the Greek text of the New Testament, but an acquaintance in general with classical literature; and it may bring to the illustration of the Scriptures many allusions and facts which must be, to some extent, beyond the reach of the ordinary English reader. Not merely this; but a commentary of this nature will enter on many questions which the spirit of a learned criticism has raised in connexion with the sacred text; and will supply the clergy and the more educated laity with the means not merely of explaining the Scripture, but of defending its veracity or its integrity against captious objections. In this interesting field the labours of Bloomfield, Burton, Macknight, Slade, and Whitby, are well

known and highly appreciated; and to these distinguished names we have now to add that of the learned author of the volumes before us, Dr. Peile.

This comment of Dr. Peile on St. Paul's Epistles is comprised in four octavo volumes, and is considerably fuller than any of those which are in general circulation; for it does not comprise the text of the Epistles or any paraphrase on them, but consists simply of annotations on them verse by verse. The object of Dr. Peile, as stated by himself, in his preface, is to promote the study of the Epistles in the original Greek; and he suggests to the student the perusal of each chapter in the first instance in the original, and then a reference to the annotations for the solution of any difficulties which may have presented themselves. The principal sources from which these annotations have been drawn, in addition to the author's own contributions, are thus detailed in the preface:—

“And now, in conclusion—beseeching the reader for his own sake to open first a Greek (or better, if a Greek and English) Testament, and when he has read through and reflected upon an entire chapter, and ascertained for himself what *things* there may be in it *hard to be understood*, then to seek for such assistance as (under grace) this book may be able to supply—the author has to acknowledge his own large obligations to those better-known authorities, from whom he has, in like manner, sought and obtained assistance for himself; and for his readers, no unseasonable relief from the dryness of a philological and grammatical style of interpretation. To the learned and indefatigable Mac-knight, to Mr. (now Bishop) Terrott's Paraphrase and Notes on the Epistle to the Romans, and not unfrequently to some suggestive remark in Burton's edition of the Greek Testament, it will be seen how much he is indebted. Nor is he ashamed here to confess himself a debtor to one who styles himself an ‘*Emeritus Professor*’ among those Protestant Dissenters whose pastors are trained at the Academy at Homerton—inasmuch as in Mr. Walford's *Curæ Romanæ* he finds no sectarian views which should mar its general usefulness, but rather so much essential unity of Christian doctrine, that we may well *love as brethren; following after the things which make for peace, and things wherewith one may edify another*.

“Above all others, however, his thanks are due to a Transatlantic Professor, mighty in the interpretation of the Old Testament Scriptures, and eloquent in the exposition of the New—a man fervent in spirit, exact in the letter of the Greek text, eminently pious in the remarks, eminently practical in the conclusions which he has drawn up for his readers—who yet, in the very opening of his otherwise invaluable *Commentary on the Romans*, is found to assert that ‘the word *called* in the Epistles of the New Testament uniformly expresses the idea of an effectual calling, or of a selection and appointment—in fact a choice, a

taking one from among many; and so to be *called*, is to be *chosen*:' and anon, as was to be expected from this beginning, that 'God chooses certain individuals, and predestinates them to eternal life; ch. viii. 29. Those who are thus chosen, shall certainly be saved; ver. 30. The gift of Christ is not the result of the mere general love of God to the human family, but also of special love to His own people; ver. 32.—The reason of Pharaoh's being left to perish, while others were saved, was not that he was worse than others, but because *God has mercy on whom He will have mercy*; it was because, among the criminals at His bar, He pardons one and not another, as seems good in His sight; ch. ix. 17. Paul teaches clearly the doctrine of the personal election of men to eternal life; ver. 18.'

"*A little leaven, we know, hath power to leaven the whole lump*; but far from intending in the present instance to convey any such impression—far from seeking by means of these extracts to condemn the entire book from which so much interesting and instructive matter has been transferred to his own pages—the writer of this Preface would rather indulge the hope that, should the present publication have the good fortune to arrest the attention of Mr. Hodge, he may be led (it may be) to reconsider and revise what, as it now stands, accords not with the general soundness and comprehensiveness of his views respecting St. Paul's doctrine; but is to be traced rather to that stumbling-stone to too many interpreters of Scripture, ADHERENCE TO A PRECONCEIVED SYSTEM OF THEOLOGY."—pp. xiii.—xv.

It will be observed that, in the foregoing passage, Dr. Peile deprecates the influence exercised by a preconceived system of theology, as prejudicial to the right interpretation of Scripture. This, undoubtedly, does in many cases prevent the full perception of Scripture truth. Yet it is not possible, in the nature of things, that persons should come to the study of God's word without certain opinions. In fact, the Scriptures were addressed to those who had already been taught the truths of the Gospel. All that can be meant, therefore, is, that whatever be our preconceived opinions, we must not attempt to wrest the Scripture into accordance with these opinions, but must be willing to yield them to the clear and evident teaching of God's word.

Dr. Peile's work, as we have remarked, consists simply of a series of annotations, verse by verse, on the Greek text of the Epistles. We believe, therefore, that the mode by which we shall most readily enable the reader to determine the nature and value of his labours will be to adopt the course which he has himself indicated—to select some passages which present difficulties of interpretation, and to quote his annotations on those passages, and compare them with those of other commentators. This we shall accordingly proceed to attempt.

We have been tempted to enter on the examination of the

well-known passages in Romans viii. and ix., which bear on the doctrine of election; but we abstain from doing so, because it would take up a larger space than is at our command, and also because of the deep mysteriousness of the subject altogether. We will therefore commence by referring to his remarks on 1 Cor. vii. 10 and 12, where there is an apparent difficulty in the Apostle's directions on the subject of marriage: "yet not I, but the Lord;" and "to the rest speak I, not the Lord." On these passages Dr. Peile has the following remarks:—

"10. But to the married I say, or rather not I, but Christ (for it is our Lord's own injunction), '*Let not the wife, &c.*' So Bishop Shuttleworth paraphrases this verse, and 'as Usteri has well remarked, the Apostle here does not distinguish between commandments proceeding from himself and those proceeding from Divine Inspiration, but between what *he* was commissioned to teach for the first time and what was already known by tradition.' Billroth—who adds, 'respecting women separating themselves (*μὴ χωρισθῆναι*, *ne separet se ipsam*; *ἐὰν δὲ καὶ χωρισθῇ*, *quod si separaverit se*. Scriptores Hebraizantes ad conjugationem Hithpahal exprimendam non possunt nisi verbis passivis et mediis uti'—Küttner) from their husbands, Christ Himself gave no *express* recorded direction, but said only (Mark x. 11) that a woman who had been divorced from her husband, and married another, was guilty of adultery; and (ibid. 9) that what God had joined, man must not separate. With regard to men, however, He has Himself (Matt. v. 32; xix. 9) expressly laid down the command of the Apostle; thus giving his verdict in favour of the interpretation of Deut. xxiv. 1, contended for by the School of Shammai."—Vol. i. pp. 224, 225.

The annotation here is shorter than that in Macknight's Commentary, and, we think, preferable altogether. The latter, however, concurs in assigning the same explanation to the passage, as also does Whitby's Commentary.

The important text which follows in the 14th verse of the same chapter, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy,"—a passage bearing on Infant Baptism—is thus explained:—

"*For the unbelieving husband has been made clean in the person of his believing wife*—for, in the sight of God, 'they are no more twain, but one flesh'—*and the unbelieving wife has been made clean in the person of her believing husband*: for otherwise it would follow that your children are unclean in the sight of God, whereas in reality (*ῥῶν*, *uti res se habet*,) *they are clean* in His sight—'for the promise,' declares that Apostle whom God first taught by a special vision (Acts x. 28) to call no human being common or unclean, the promise of the means of grace and salvation through Christ, 'is unto you and to your children, and to

all that are afar off, even as many as the Lord our God shall call ;' Acts ii. 39. But with what words does St. Peter preface this most gracious declaration? '*Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost ;*' *ibid.* 38. And what said the Apostles and Primitive Church of Christ, when, silenced by the revelation which Peter had made known to them, they glorified God for His mercy to the heathen world? 'Then unto the Gentiles also hath God granted *repentance unto life ;*' Acts xi. 18.

"It is evident therefore that, as compared with what is expressed by ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ ch. i. 2, the virtual cleansing described here must be interpreted in a very limited sense; and that when St. Paul spoke of the children of every believing parent as being *ipso facto* in some sense ἅγια, he spoke of them as contemplated in the mercy of Him *who calleth those things which be not, as though they were* (ch. i. 28; Rom. iv. 17), and in anticipation of such *faith* on the parent's part, *working by love* towards his children in the Lord, as should make both his own and their call and election sure. Consequently, no disparagement is there here to the holy and indispensable rite of Christian baptism (Mark xvi. 16); and could any doubt arise on the subject, the Apostle himself happily has anticipated it in ver. 16, where (as in 1 Pet. iii. 1) the baptized wife of an unbaptized husband is encouraged to hope that, in God's hand, *she* may be the means of winning him unto Christ, and so bringing him, not within the scope and the sound only, but under the gracious provisions of the covenant of salvation."—pp. 226, 227.

We should scarcely say that in this commentary, valuable as it is, there is sufficient prominence given to the argument it supplies for Infant Baptism. Without doubt, as Dr. Peile remarks, the cleansing here spoken of must be understood in a limited sense; so also must the language of St. Peter, in Acts ii. 39, "The Promise is unto you and to your children;" and so also must the promise to Abraham (Gen. xvii. 7), "I will establish my covenant between me and thee, and thy seed after thee." In the latter case we know that every male of that seed who was not circumcised was cut off from the people of God; but every female was included in the covenant without any such rite, merely by birth. As Whitby here well remarks, "Else were they unclean, *i. e.* heathen children, not to be owned as a holy seed, and therefore not to be admitted into covenant with God, as belonging to His holy people. That this is the true import of the words ἀκάθαρα and ἅγια will be apparent from the Scriptures, in which the heathens are styled the 'unclean,' in opposition to the Jews in covenant with God, and therefore styled 'a holy people.'" [See Isa. xxxv. 8, 9; lii. 1; Acts x. 28; Neh. ii. 20; Isa. vi. 13; Ezra ix. 2.] "Therefore to this sense of the words *holy* and *unclean*

the Apostle may be here most rationally supposed to allude," &c. From whence he proceeds to argue, as the Fathers did, that since the holy seed amongst the Jews was circumcised, and thus received the sign of the covenant, so in like manner the holy seed of Christians ought to receive the laver of regeneration, or sign of the Christian covenant. Dr. Peile's annotation touches on the point, and contains much that is valuable, but does not press this argument as we should wish.

We next refer to that difficult passage, 1 Cor. vii. 36, 37. Perhaps few of our readers have ever imagined that the former of these verses is in some places actually applied by the lower classes to justify breaches of chastity before marriage. These words, "Let him do what he will, he sinneth not; let them marry," we have heard quoted to justify persons in living in fornication, if they afterwards marry! Dr. Peile thus comments on these two verses:—

"36. *But if any man thinks that he is acting an unbecoming (no father's) part towards his unmarried daughter, in case of her being past her prime, and if so it needs must be; let him do what he feels inclined to do—there is no sin in it—let them marry; or impersonally, let there be a marriage.* —ἀσχημονεῖν is emphatically opposed here to τὸ εὐσχημον in the preceding verse. These my prescriptions are given for the purpose of preserving *decorum*; but if attention to them should in any case tend to the opposite result, then it is to be understood that they do not apply.' —Billroth."

"37. *Nevertheless, he that stands fixed in his purpose, and feels no such necessity as I have supposed (in the words καὶ οὕτως ὀφείλει γίνεσθαι, ver. 36), but feels himself perfectly free in respect of his own wish in this matter, and has come to this decision in his own mind, as to keeping his daughter unmarried, does well. So that he also that is for giving his maiden in marriage does well, but he that is against giving her in marriage does better.* 'Itaque et qui nuptum dat bene facit, et qui non dat nuptum: sed is tamen, qui non dat nuptum, melius facit.'—Schmid."

There are perhaps few texts in the sacred volume which present greater difficulties than that in Galatians iii. 19, 20, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one." It is thus interpreted by Dr. Peile:—

"19. τί οὖν ὁ νόμος; *What, then, was the object of the Law? i. e., as is plain from the words διαταγείς δι' ἀγγέλων δ. χ. μ., the whole Law or Economy of Moses—and so Calvin: 'Notandum est Paulum non tantum de Lege Morali loqui, sed de toto Mosis ministerio, quod*

quidem Mosis erat proprium. Id autem erat, præscribere vivendi regulam et cæremonias quibus se in Dei cultu exercerent, promissiones deinde adjungere et minas. *Quod autem multæ promissiones de gratuitâ Dei misericordiâ et de Christo inclusæ sunt illic, quæ ad fidem pertinent, hoc est quasi accidentale*, quoad Legis cum doctrinâ Gratiæ comparationem. Memineris hanc esse summam quæstionis, Cur factâ promissione demum supervenit Moses cum novâ illâ pactione, QUI FECERIT HÆC VIVET IN IPSIS: MALEDICTUS AUTEM QUI NON IMPLEVERIT OMNIA? an, ut aliquid melius et perfectius afferret?

Ibid. τῶν παραβχ. π. *Because of the multiplied transgressions of moral duty* (Rom. i. 21. 32. v. 13, 14. 20) *it was added to God's promises* (ver. 21), *as a covenant* that should endure *until the coming of the Seed unto which the promise is* (ver. 29. Acts ii. 39), *and as such under the attestation of Angels* (see on Rom. ii. 27) *was placed in the hand of a Mediator*—i. e. first of *Moses, who* unto the fathers of Israel in the wilderness, and subsequently of *the Mosaic Dispensation, which* unto their children who went in and possessed the typical land of promise, *was virtually what THE CHURCH is* 'in these last days' in which 'God hath spoken to us by His Son.' The Law, as Schöttgen has shown—compare also Lev. xxvi. 46—is often said by the Rabbinical writers to have been given 'by the hand of Moses as mediator;' and a comparison of Heb. viii. 6, with Acts iii. 22—25. vii. 37, 38, may suggest a few reflections on 'the means of grace,' which by God's goodness we have now, as ancillary to 'the hope of glory' (Rom. v. 2).

"And first, was the giving of the Law solemnly sanctioned and enforced by the attesting presence of 'the Lord with ten thousand of His Saints?' Deut. xxxiii. 2. Heb. ii. 2. It was *under the attestation also of Angels* (Acts i. 10, 11) that the men, in whose hands our Immanuel had placed the announcement of the terms of our reconciliation with Him (2 Cor. v. 19), received that 'hope of our calling of God'—'to look for His Son,' namely, as He will one day be revealed 'from Heaven'—whereby we are now distinguished, as God's covenant-people, from all who are 'aliens from the polity of Israel and strangers to the covenants of promise;' Eph. i. 18. ii. 12. Phil. iii. 20. 1 Thess. i. 10. Rom. viii. 24, 25. Again, was it through the intermediate agency and means (1) of the personal ministry of Moses, and his assistant Elders; Numb. xi. 16, 17—(2) of the distinctive Covenant of Circumcision, and of the Letter, which Moses gave them; John i. 17. vii. 19. 22. xix. 7. Rom. ii. 27. 2 Cor. iii. 6—that 'Israel after the flesh' was *kept* as God's Israel; yet *under* the grasp of *Law* (ver. 23), with but rare glimpses, under the teaching of their Prophets, either of the higher and spiritual object of their significant Ritual, or of the Grace and Truth which should come, not to destroy, but to fulfil it? It is through faith in this now disclosed 'mystery of Christ,' that *we*, in 'this grace wherein we stand' as the true and spiritual Israel, 'are kept by the power of God unto salvation, ready to be revealed in the latest among those seasons which the Father hath appointed in the exercise of His own power,' Mark xiii. 32. Acts i. 7. Rom. i. 16. 1 Pet. i. 5.

And was that servile obedience unto the letter of the commandment to continue until the manifestation of those 'sons of God,' who 'worship God in spirit, and glory in Christ Jesus, and have no confidence in any thing outward in the flesh?' Rom. ii. 28. Phil. iii. 3. Even we ourselves, who have the first-fruits of the Spirit (Rom. viii. 23. James i. 18), sigh often for, what in patient perseverance we must wait for—the redemption of the mortal body which still withholds us from what is eventually to be the glory of the children of God. Was it, again, *because of the transgressions*—(1) to *restrain* them, lest haply all flesh had once more corrupted his way upon the earth; Gen. vi. 12: (2) to *make them known and felt* by the transgressors of Law (ch. ii. 18. Rom. ii. 27. vii. 9), and so to convict the whole world of being unquestionably guilty before God; Rom. iii. 19—that the 'holy and just and good' Law or Economy of Moses was given, as a connecting link between the Divine Promise made to Abraham, and that new and spiritual service in which it was to be realized unto them who, like him, should believe? ver. 22. It is *for our Justification*; Rom. iv. 25. v. 15. 18—(1) to set forth '*the abundance of the grace*, and of the free gift of righteousness,' which is offered to those who will accept of it on the prescribed terms of Repentance and Faith; and so (2) to further the great work of Man's final Redemption both in body and soul (Rom. viii. 23. Phil. iii. 21), by causing God's method of Justification, *designed as it is for all men*, to be *felt* and appreciated and *brought home to all*; Rom. iii. 22—that, even in our stronghold of Salvation, we still are 'prisoners of Hope' (Zech. ix. 12. Rom. viii. 24, 25. Gal. v. 5. 1 Thess. v. 8. Tit. iii. 7. James v. 7, 8. 2 Pet. iii. 14, 15); we have not yet attained the end of our faith, nor are we already perfect in love; but we have need of patience, and of using all diligence both to make our own calling and election sure, and to let our Christian light so shine before men, as that others also shall be led after our example to glorify our Father which is in Heaven."

The concluding verse of this passage is the most obscure portion of it. We have the following interpretation:—

"20. *Now a Mediator*, as the very name implies, *belongs not to one party only, and God is but one party*—we must then look for *another*, and (as we might naturally expect it to be) a yet *more highly favoured* party between whom, and the God of their fathers, Moses and the people 'baptized into Moses' should intervene. This the Apostle should have added, for the complete elucidation of his argument—and here too, like St. Peter and like St. Stephen (Acts iii. 22, 23. vii. 37), he might have noticed the express testimony which Moses had borne to Christ; and argued, as in Heb. iii. 5, 'Moses verily was faithful in all God's Household, as a servant; but Christ, as a Son, over His own Household'—but, as his manner was, he merely glances at the additional argument for a *tertium genus* to follow the Dispensation of the Law, which the mention of Moses as *a mediator* had incidentally suggested to him; and then returns, as from a digression in vv. 19, 20, to

ask: *Is it to be inferred, then, from the direct opposition in which (in ver. 18) I have set Law against Promise, that the Law is in any sense against the Promises of God? Far be it from me to assert this of two Covenants (the Patriarchal and Mosaic) which, each in its own peculiar operation and order, are like from God. I have told you what gave the Law its incidental introduction into, and purely intermediate and subservient place in, the development of 'the eternal purpose which God hath given effect unto in Christ Jesus, our Lord'—(see Eph. iii. 11, and compare note on Rom. v. 20)—and now I tell you that that great revealed mystery, whereby God may still be just, and yet forgive the sinner (Rom. iii. 21. 26), has nothing to do with the principle of Law; it was planned before the Mosaic Covenant (which was framed upon that principle) was given, and takes no account of any atoning works that on our own part we have done; Luke x. 29. xviii. 9. Tit. iii. 5. It is of the goodness only, the pure 'philanthropy of God our Saviour,' that we find ourselves released from 'all that debt,' which our conscience (inwardly 'consenting unto the Law of God, that it is good') tells us that no amount of service, that we could pay, might ever have availed to blot out as redeemed. And so, that which (as being at Law our Adversary) God has to exhibit against us, virtually in our own handwriting, yet as it were engrossed in formal codes of Law (Col. ii. 14), really makes *not against*, but *for*, the just operation of the Promise in favour of 'the man that worketh not, but believeth on Him that freely forgiveth the ungodly;' Rom. iv. 5. This it was, in fact, for which this ancillary Covenant was given—this the higher purpose of God's Providence, which it was intended and well adapted to subserve—to move men, from 'the Letter that killeth,' to flee for refuge to 'the Spirit that giveth Life.'*"

Our quotations have extended to such a length that we must now reluctantly refrain from proceeding further. We cannot but regard this Commentary as a very valuable addition to our existing works on the exegesis of Scripture. Dr. Peile is an independent thinker, and is deeply versed in the knowledge of the sacred volume, and in full possession of all the qualifications necessary to constitute him an able interpreter of the Scriptures. His diligence in collecting the opinions of preceding writers has enabled him to bring a large amount of the collected wisdom of former ages to bear on his subject. On the whole we have been much impressed by the general soundness and learning of his Commentary, and its largeness and liberality of view; and we certainly are of opinion that it deserves to occupy a place in the library of every student of the original text of Scripture, and that it will afford very material aid to all who may be enabled to consult it.

- ART. VII.—1. *A Letter to the Right Rev. William Skinner, D.D., Bishop of Aberdeen, and Primus, on the Functions of Laymen in the Church. By the Right Hon. W. E. GLADSTONE, M.P. for the University of Oxford. Second Edition.* London: Murray. Edinburgh: Oliver and Boyd. pp. 39.
2. *A Reply to the above. By the Rev. CHARLES WORDSWORTH, M.A., Warden of Trinity College, Glenalmond.* London: J. H. Parker. Edinburgh: Grant and Son. pp. 63.
3. *National Christianity an Article of the Christian Faith; a Sermon preached at Kidderminster. By the Rev. CHARLES WORDSWORTH, M.A.* London: Rivingtons. pp. 35.
4. *Remarks on the above. Reprinted from the Morning Chronicle of October 22, 1851.* London: Masters. Edinburgh: R. Lendrum and Co. pp. 19.

WHENEVER the history, whether ecclesiastical or civil, of the nineteenth century shall come to be written, we apprehend that no single feature will afford greater subject for comment than the marvellous facility with which men of the highest eminence, both in religion and politics, have deliberately turned their backs upon their former opinions; have deliberately, themselves, done their best to show that the principles by which they were formerly guided were in the highest degree erroneous and unsound. From Archdeacon Manning down to Dr. Newman, on the one hand; from Sir Robert Peel down to Sir Fitzroy Kelly, on the other, we find scarcely any thing but the most palpable and avowed change of opinion, the most notorious desertion of heretofore strongly-maintained principles. Now we are not imputing this as, necessarily, a fault in the case of these persons, or of any others who have pursued a similar line of conduct. It is all very well to talk about "consistency;" to say that we must be stern and inflexible adherents to "principle;" but there is no doubt whatever that as, on the one hand, the *double-minded man* will be *unstable in all his ways*, as *he that wavereth will be like a wave of the sea, driven by the wind and tossed*, so, on the other hand, a blind adherence to an opinion which may formerly have been held in the most perfect sincerity and good faith, adherence simply from the fact of its having been formerly held, will very frequently, from the force of circumstances, degenerate into the very extreme of obstinate bigotry.

A man is not necessarily "inconsistent" because he changes his opinions ; but if, circumstances remaining the same, that man, of his own accord, turns his back on his former convictions, then is he justly, beyond all doubt, liable to the charge of vacillation and want of principle. To give two illustrations of our meaning. Few persons, we imagine, will be found now, after Mr. Disraeli's financial statement, who will impute "inconsistency" to the late Sir Robert Peel, with respect to the commercial policy he advocated since 1846, although, undoubtedly, such policy was a decided instance of change of opinion. Neither, we apprehend, will many be found who will call Colonel Sibthorp a "consistent" man, simply because he inflexibly maintains his former opinion with respect to the Crystal Palace and the Great Exhibition. And so our ground of complaint against such men as Archdeacon Manning and Dr. Newman, is, not simply that they have changed their views with respect to the Anglican Church—but that they have changed them, circumstances remaining precisely the same ; that they have changed them without a shadow of real reason, without a single fact having occurred which can, in the smallest degree, justify that which can, in our opinion, be justified under no circumstances whatever, viz. secession from the English Church. If they were ever really sincere in their adherence to the principles of that Church, as embodied in the Book of Common Prayer ; then, inasmuch as those principles, inasmuch as that Prayer Book, remain altogether unaltered—inasmuch as their adherence was the result, not of mere youthful, but of mature and deliberate conviction,—then are they clearly liable to the charge of the grossest inconsistency, to use no harsher term, in deserting those principles as they have deserted them. Of course we are not speaking here of their joining the Romish communion, but simply of leaving the English Church.

And so with respect to another case, of much interest at the present moment. We hold that no imputation of "inconsistency" can justly lie against any person who opposes now the grant to Maynooth, even though that person may have ever so strongly supported Sir Robert Peel's measure in 1845. Leaving out of the question all reference to the doctrines taught at Maynooth, which must be, beyond all doubt, those of the Romish Church, in their entirety, no one can deny this position—that the grant in question was intended for men who would not hold a divided allegiance—for men who would not repudiate the lawful authority of their rightful Sovereign—for men who would train up the flocks committed to their charge in habits of peaceable obedience to the law. Inasmuch, then, as it is perfectly notorious that the heads of the Romish Church in Ireland are doing pre-

cisely the reverse of all this ; inasmuch as they are openly preaching a crusade, both in Parliament and out of it, against obedience to the law, as well as against that Established Church which they so solemnly promised, in 1829, never to molest or disturb, it is surely time for English statesmen to retrace their steps on this point ; to refuse to assist Irish Romanists, in the infatuated course they now think fit to follow.

We have been led into this train of reflections by a perusal of the pamphlet which stands at the head of this paper—a pamphlet which opens up an instance, we do not say, at present, of " inconsistency," but certainly of change of opinion on the part of its author, as remarkable, in every respect, as any of those to which we have just referred. In our opinion, indeed, it is far more remarkable than any of these. Perhaps no man ever occupied a higher position than Mr. Gladstone at one time occupied, among English Churchmen. With a private character on which no one has ever presumed to animadvert ; eminently grave, thoughtful, religious, in his cast of mind ; a man of the highest intellectual endowments ; Mr. Gladstone was once universally regarded, except by a discerning few, as emphatically *the* champion of the English Church. His great work, "*The Relations of Church and State,*" stamped him at once as the exponent of the noblest principles in agreement alike with Scripture and antiquity, on that important subject. Such Mr. Gladstone was. We say confidently that, at the period of his election by the University of Oxford, in 1847, a man could scarcely occupy a higher position among English Churchmen than Mr. Gladstone occupied. But how different is the case now. His strange conduct on the question of admitting Jews to Parliament, first opened the eyes of many of his former supporters. Still, though grievously shaken in their convictions, many refused to believe that their heretofore champion had altogether forsaken them. Then came the "*Papal Aggression.*" After Mr. Gladstone's conduct on that occasion—after his remarkable speech on "*The Ecclesiastical Titles Bill*"—men could hold out no longer. Their eyes were then opened with a vengeance. They were *forced* to acknowledge, with shame and confusion of face, that they could no longer follow the standard of their former leader. But even then one thing was yet wanting ; and that, by his letter to Bishop Skinner, Mr. Gladstone has himself supplied. In that letter he has deliberately retracted every iota of his former opinions ; has deliberately unwritten nearly every word of his former greatest work ; has avowed himself the supporter of views and principles, which, if carried out in their entirety, *ought* to lead, if they are sound views, to a speedy and summary dissolution of the con-

nection between Church and State—*ought* to give, on Mr. Gladstone's own showing, the finishing stroke to the English Church as an "establishment."

Now, we are not saying, at present, that Mr. Gladstone is wrong in all this; we are not, at present, saying that he is an "inconsistent" man. He has clearly as perfect a right as any one else to change his opinions. We are merely, now, stating facts. But we have a very clear right, also, to demand, that Mr. Gladstone, of all men, shall show us some very good and sufficient grounds for such a very remarkable change. We have a fair right to demand the circumstances which have given occasion to it. And, moreover, unless those reasons will at once carry conviction with them to every unprejudiced mind—unless those circumstances are absolutely overwhelming in their nature—then will it be our painful duty, and in all sincerity we can say that no duty was ever more painful, to charge Mr. Gladstone, not only with palpable, but with wanton and reckless inconsistency; to say of him, as was said of the eldest-born of Jacob, "*unstable as water, THOU SHALT NOT PREVAIL.*"

Before, however, we proceed to our proposed inquiry, we wish to state one thing most expressly, and that is, that, in writing this paper, we have no desire, in any shape or way, to further the views of those persons who are promoting an opposition to Mr. Gladstone's return to the next Parliament for the University of Oxford. This paper was planned, and in part written, before any thing whatever was heard of the movement in question, and with that movement we are, in no way whatever, directly or indirectly, concerned. We state this plainly and distinctly. A sense of duty to the Church of England compels us to notice Mr. Gladstone's opinions on ecclesiastical questions, but we write wholly irrespective of any electioneering proceedings.

We propose to ourselves, in this paper, a twofold object. Our first and primary object will be to examine, in detail, the letter of Mr. Gladstone to Bishop Skinner, contrasting his present opinions on the "Church and State" question with those he formerly held. This we shall do by a reference partly to his great work, "*The State in its Relations with the Church,*" and partly to the very able pamphlet which that distinguished theologian, Mr. Charles Wordsworth, has issued in reply to Mr. Gladstone's Letter. But our inquiry will not end here. We purpose to allude to another "change of opinion," in its way quite as remarkable as Mr. Gladstone's. The "*Morning Chronicle,*" a journal formerly rather notorious for its Whig-radical tendencies, has, during the last two years, stood forward as the champion—save the mark!—of "Church principles;" as the organ of that

school of ecclesiastical "Liberals," whose principles, if fairly and honestly carried out, tend, we firmly believe, to the direct and speedy separation of the alliance between Church and State. It will be our object to show to the Churchmen of England what those principles really are, and whither they really, and if adopted to any considerable extent, which however we do not anticipate, inevitably tend; to show them how utterly unworthy is the journal in question to be considered as the mouth-piece of those who really love their Spiritual Mother, the Church of England. Much alarm, and much indignation, were excited by a very remarkable review in the "*Morning Chronicle*" of an admirably sound sermon, preached by Mr. Charles Wordsworth, in the course of the last autumn, at Kidderminster. The eyes of many were then partially opened; many began to be aware, for the first time, of the real views of the party who now form the principal support of the journal in which that review appeared. It will be our object to enlighten English Churchmen a little more on this subject. If they, henceforward, look on the "*Morning Chronicle*" as their special and particular organ—as their most doughty champion—it shall not be, at any rate, through any neglect of our duty; we, at all events, shall be able to say, *liberavimus animas nostras.*

Turn we then, first of all, to Mr. Gladstone. Let us see what his views formerly were on the great question of the relations which *ought* to subsist between the Church and the State. Let us see what opinions were formerly held by one who now stands prominently forward as the advocate of "religious liberty"—as the champion of what the "*Morning Chronicle*" calls the "*political EQUALITY of all religions.*"

We must, however, guard ourselves, at the outset, from being misunderstood in one very important particular. We do not, for a moment, intend to charge Mr. Gladstone and many of his followers with any deliberate *wish* to dissolve the alliance between Church and State. Far from it. But we do most firmly believe that the *principles* Mr. Gladstone now advocates do tend, directly, towards such a consummation. We believe, moreover, that if those principles are sound, then is that alliance a gross and palpable injustice, and this we will prove in detail presently. We do most firmly believe that, upon their own principles, it is the bounden duty of the new supporters of "religious liberty" to fraternize, heart and soul, with that most erudite and philosophical body, the "*Anti-State-Church Association.*" On their own showing, Mr. Gladstone and D. C. L. *ought*, on this particular question, to unite with Mr. Miall and Dr. Binney, for the destruction of that "monster grievance," the Anglican "establishment."

Mr. Gladstone commences his work, on "The State in its Relations with the Church," with a sentence, which under present circumstances, is pregnant with fearful meaning.

"Probably," he says, we quote from the third edition, "there never was a time in the history of our country, when the connection between the Church and the State was threatened from quarters so manifold and various as at present¹."

The enemies of "the connection" whom he enumerates, were, *at that time*, the infidel, the Romanist, the professor of political economy, and the democrat. Whenever Mr. Gladstone publishes another edition of this work, we trust that he will not forget to add to this list, that school of "liberal" Churchmen, which he himself has recently joined.

But hear now, how eloquently and forcibly Mr. Gladstone advocates the justice, and to the well-being of the State, the *absolute necessity* of maintaining the alliance:—

"If, therefore, we believe that the connection of Church and State, rescued on the one hand from Papal, and on the other from Erastian, tyranny of either power over its ally, be conformable to the will of God, essential to the permanent well-being of a community, implied and necessitated by every right idea of civil government, and calculated to extend and establish the vital influences of Christianity, and therewith to increase and purify the mass of individual happiness; then, as holders of that belief, are we all the most imperatively summoned to its defence in this the most critical period of its history²."

And again:—

"But the State, in rejecting her, would actively violate its most solemn duty, and would, if the theory of the connection be sound, *entail upon itself a curse*. We know of no effectual preservative principle except religion; nor of any permanent, secure, and authenticated religion but in the Church. The State, then, if she allows false opinions to overrun and bewilder her, and, under their influence, separates from the Church, will be guilty of an obstinate refusal of truth and light, which is the heaviest sin of man. It is of more importance, therefore, for our interests as a nation, that we should sift this matter to the bottom, than for our interests as a Church. Besides all which, it may be shown that the principles, upon which alone the connection can be disavowed, tend intrinsically and directly to disorganization, inasmuch as they place government itself upon a false foundation³."

Again, speaking of the respective theories of Hooker and Paley, he says:—

"None of these writers regarded the subject in the aspect most

¹ P. 1.

² P. 3.

³ P. 4.

imperatively required by present circumstances: namely, that which shows that governments are, by 'dutiful necessity,' cognizant of religious truth and falsehood, and bound to the maintenance and propagation of the former ⁴."

He recognizes to the fullest extent,—

"The great doctrine that the State is a person, having a conscience, cognizant of matter of religion, and bound by all constitutional and natural means to advance it ⁵."

Again, in objecting to Warburton's theory, Mr. Gladstone has this striking remark:—

"The State is to contract with the largest religious society. The adoption of a national Church is then with it matter of calculation, and not of conscience. The state in this view has no conscience. It is not contemplated in the bishop's work as a moral person, having responsibility before God, nor as an aggregation of individuals, each having personal responsibilities, and bound in all things according to their capability to serve God, His Church, His truth: therefore under obligation to regard that service as in itself an end of positive value, independently of the resulting benefits to the State ⁶."

Now, perhaps, we cannot better show how completely Mr. Gladstone has changed his views on this point, than by giving an extract from a *leading article* of that champion of Church principles, the "Morning Chronicle," written by way of answer to Mr. Charles Wordsworth. Mr. Wordsworth, very naturally, objected to Mr. Gladstone's present theory, that he formerly regarded the State "as a person," having "a conscience." What says the organ of "religious liberty" to this?

"After all, the question for us as Churchmen, is not about *the future of the State*, but about the palpable present of the Church. Indeed, we are reduced to this dilemma, either the State makes a definite profession of religion, or it does not. If it does not, so Mr. Wordsworth puts it" (observe, not *now* Mr. Gladstone, but Mr. Wordsworth), "the State, as such, being apostate, is only reserved for the wrath of God, *a position which, being a theological one, we are precluded from entering into* ⁷. If it does, then the present aspect of our own Church shows what comes of such a profession; for Mr. Wordsworth appears to hold, that the original relations of our Church and State were perfect. Is it not possible, however, *to leave the question of the States' APOSTASY OR CHRISTIANITY open*, and to do what we can for vindicating the Church's liberty ⁸?"

⁴ P. 6.

⁷ The italics are ours.

⁵ P. 9.

⁶ P. 13.

⁸ Morning Chronicle, April 2.

Now this, at all events, is plain speaking, and we heartily thank the "Chronicle" for it. Here, Churchmen of England, are two admissions. First, that that journal, which professes to be your peculiar organ is, as such, "precluded from entering into a purely theological question;" and, secondly, that whether the State of England be, or be not, "apostate or Christian," is a question of no importance whatever to English Churchmen. *They*, as such, have only to look to the "liberty of the Church," leaving the State to its own devices, free to embrace any religion, or no religion, just as it thinks fit. English Churchmen are to sit perfectly still, to allow the State, without any opposition, or remonstrance, to fraternize with the Archbishop of Canterbury or Mr. Baptist Noel, with Cardinal Wiseman or Joe Smith, with Dr. Newman or his infidel brother, as shall seem best in its own eyes; not, by the way, in its own conscience, because that is an article, which it is clearly very much better it should be altogether without!

But we are sorry to say, that the "Morning Chronicle" is not the only journal which has thought it becoming its position, as, in this case, a recognized organ of the Church party, to defend Mr. Gladstone against Mr. Wordsworth. How far the position of the "Guardian," at present, is in accordance with the understanding on which it was established, is a point on which our readers may form their own opinions, after reading the following extract from a "leading article" of May 12, headed "Religious Liberty." We call the special attention of our readers to this extract, for three reasons. First, because it so clearly establishes the "change of opinion" on Mr. Gladstone's part; secondly, because they will be able to judge from it how far the "Guardian" is a safe guide on ecclesiastical subjects; and, thirdly, for another reason, which we will give them presently. The "Guardian" thus speaks of Mr. Wordsworth's reply to Mr. Gladstone.

"Its most successful passages are those in which passages of Mr. Gladstone's earlier and later writings are brought into sharp contrast and shown, truly enough, to be totally irreconcilable. If any one really needed to be informed that Mr. Gladstone had *changed his mind*, this was worth doing; nor, indeed, is it any one's business to defend Mr. Gladstone from the ordinary penalty of *a complete alteration of recorded opinions*. We may concede, without reserve, to Mr. Wordsworth, that having written strongly in favour of a State conscience and of the maintenance of a particular form of religion by the civil power, he is now to be found writing as decidedly, and certainly with no loss of power, on that of 'religious liberty.'

"We cannot, however, concede to Mr. Wordsworth, that this is a disastrous change, nor assent to his statement of the scriptural obliga-

tion and social justice of the old exclusive system. Mr. Gladstone maintains in general that 'religious liberty' is not only becoming a political necessity, but is, under the circumstances of the time, a thing to be cordially accepted for the sake of religious peace, common justice, and the maintenance of Divine Truth itself. Mr. Wordsworth does not see this; he refuses to see it, and shuts his eyes to what we must be permitted to call an obvious truth with all his might. He quotes Hesiod and Euripides, to show that nations are visited for the sins of individuals, and, therefore, for their schisms and errors of belief, unless the State discourages them. He asserts again and again that Scripture expressly directs the civil power, *as such*, to maintain religious doctrine, and interfere in religious controversy. He assumes that what is true of an individual, is true of the State; and that, as individuals are told to 'mark them which cause divisions,' 'not to bid them God speed,' 'not to receive them into their houses,' and the like, the State is therefore bound to act in an analogous way to large classes of its subjects."

Now the language of the first part of this extract is so plain and precise, that it really relieves us from any necessity whatever of illustrating the change in Mr. Gladstone, by any further reference to his former treatise. But we wish to point out in reference to it, a very singular proceeding on the part of the "Guardian," and one for which we cannot account. Will our readers believe that, after this most candid, and, to all appearance, ingenuous avowal of change of opinion in Mr. Gladstone, on a subject so important, as to demand a special "leader" in the "Guardian" respecting it; *the very next week after this*, another "leading article" appeared in this very same paper, an article of nearly two columns in length, utterly and entirely, and emphatically denying the existence of any change of opinion whatever on the part of Mr. Gladstone, since his election in 1847! That we may not do the "Guardian" a shadow of injustice, we will give extracts from the article in question, simply premising that, between May 12 and May 19, a declaration had appeared, signed extensively by Members of Convocation, deprecating Mr. Gladstone's re-election for the University of Oxford. In a "leader" headed "Oxford and Mr. Gladstone," of May 19, the following passages occur:—

"Has Mr. Gladstone, in a word, or has he not, departed from the principles which were substantially asserted by his election in 1847, and on the strength of which he was in fact elected? If he has, opposition is justifiable; if not, it is, according to University precedent, not so. Now we apprehend there can be but one answer to the question thus raised. WHAT MR. GLADSTONE WAS IN 1847, THAT IS HE NOW."

Again:—

"It" [i.e. Mr. Gladstone's theory] "is a principle from which, of

course, many persons dissent; but such persons dissented from it also in 1847, and they opposed Mr. Gladstone accordingly. But those who thus opposed then can hardly come forward now, and on the strength of this their old ground of opposition, complain that Mr. Gladstone has changed and has broken faith with them. The truth is, their quarrel with him is not that he has changed, *but that he has not changed*—not that he is a different man, *but that he is so thoroughly the same*. He was sent to parliament to uphold this very principle, among others, and he has upheld it accordingly. That is his crime. . . .

"But the essential point is, that the principles on which Mr. Gladstone has acted are those on which he was elected. The question is, have any principles or conditions on the strength of which Mr. Gladstone was elected, been abandoned or violated by him in his subsequent career? We think not. We think that even his opponents tacitly confess that he is substantially and essentially the same now as he was at the time of his election. The real reason why there will be an opposition to him, if opposition there is, will be because he is a Churchman."

Now, a more palpable instance, not simply of *suppressio veri*, but of *suggestio falsi* also, it was never our fortune to meet with, than is contained in the extracts we have here given. First, as to the *suggestio falsi*. It is asserted, *on the 19th May*, that Mr. Gladstone is not one whit changed since 1847. That such as he was then, "that is he now." Then why, *on the 12th May*, did the "Guardian" devote one of its columns to an elaborate attempt—not to contradict Mr. Charles Wordsworth's charge of direct retrogression, of open and avowed tergiversation, on Mr. Gladstone's part, with respect to the question of "religious liberty"—but, after openly, frankly, and fully admitting the change of opinion, to justify Mr. Gladstone in making it? Let the "Guardian" of May 12th say, whether the statement of the "Guardian" of May 19th, that, such as Mr. Gladstone was in 1847, "that is he now," be a true or a false statement.

But now for the *suppressio veri*, and let our readers mark this, for it is very important. In this article the "Guardian" argues as if the only persons who have a right to object, and actually do object, to Mr. Gladstone's conduct, are the identical parties who opposed him and supported Mr. Round in 1847. Such parties "cannot complain that Mr. Gladstone has broken faith *with them*." *With them*, forsooth! Why, doubtless, this is true, as far as it goes, but are there none who *can* complain, and who *do* complain, most bitterly, that "*with them*" Mr. Gladstone has "broken faith?" Does not the "Guardian" know perfectly well, that the largest and most influential section of the Church party will not oppose Mr. Gladstone themselves, and would, for various reasons, deprecate opposition to his return; but yet, if an opposi-

tion does arise, will not be able conscientiously to support him, and therefore will remain neutral, just because they consider that "with them" that gentleman has "broken faith?" The "Guardian" knew this perfectly well, and therefore was guilty of a *suppressio veri* in omitting to state it. For mark the possible importance of the omission. We know perfectly well that it is the fashion, now a days, to make a great use of newspapers. Many men take their opinions from them altogether, partly from inability to read for themselves, and partly from sheer indolence. On the other hand, some persons—it really is so—scarcely ever see a newspaper at all, and this is especially the case with country clergymen. Now see the unfair use which might be made of this article. A country Member of Convocation, never having heard of Mr. Gladstone's Letter to Bishop Skinner, and of Mr. Wordsworth's reply to it—we are stating no impossible contingency—finds, by a circular from Mr. Gladstone's committee, that an opposition is springing up for the University. Well, he will naturally say, "But what has Mr. Gladstone done? Why should they oppose him?" What will be the reply? "Oh, Mr. Gladstone has done nothing. He is not a bit changed. This is only the old 'Low Church' objection over again. There is the 'Guardian,' that, in 1847, acknowledged and recognized organ of Mr. Gladstone's supporters—that consistent and staunch upholder of sound Anglican principles—told its readers the other day that Mr. Gladstone is not an atom changed in opinion—that he is only objected to 'because he is a Churchman'—that such as he was in 1847, 'that is he now.'" And so the innocent man, *knowing nothing about the leading article of May 12th*, promises to vote for Mr. Gladstone, when, if he knew his real views on "religious liberty," he would as soon promise to vote for Mr. Miall!

We will give two more extracts from Mr. Gladstone, before we proceed to discuss the tenor of his Letter to Bishop Skinner. We declare that, in quoting the first passage, we well-nigh tremble as we write, to think that such a man should have done his best to reduce to a "dead letter" language and principles of so solemn and important a nature. Thank God, though *he* may change, the eternal truth of his former principles will outlive all the sophistical arguments and all the "liberal" theories which he can now bring against them. Still it must be no less a subject of deep and lasting regret, that the hand which created should be among the foremost in the endeavour to destroy. Hear how eloquently Mr. Gladstone once described the atheistical result of religious indifference, on the part of the State; the issue, the cer-

tain issue, of his new theory of "religious liberty," if that theory be carried out to its full extent :—

"This divorce," he says, "of religion from government will proceed upon the principle that men of all religions, or none, are alike to be considered competent for the duties of citizenship. If, however, a man is competent for public, is he not also competent for private duties? If without religion we can learn and discharge our duties to our country and our laws and authorities, can we not also without religion learn our duties to our parents, brethren, families, friends, where we are aided, by natural instincts, and where the return, in the shape of enjoyment, is more certain, immediate, and abundant, as well as the corresponding penalty of failure to perform them? In this view the argument, which is good to prove that religious differences have no bearing upon the discharge of political duties, is equally good to prove, that they have no bearing on private life, and, consequently, asserts the possibility and propriety of a social system founded on atheism, in its real and substantial sense of the denial of a providential government of the world. Is not this assertion, conveyed through the most authentic organs which are at human command, an issue awful to contemplate? Let him who is tempted to acquiesce in the doctrine which thus disconnects belief and conduct, remember the precept of St. Paul, 'Speak every man truth with his neighbour, *for we are members one of another.*' He could scarcely think that relative duties were independent of religious creed, who thus expressly grounded them on the high Christian doctrine of union in the *body* of the Redeemer⁹."

Just contrast with this the following extract from the "Morning Chronicle" review of Mr. Wordsworth's Sermon at Kidderminster. Sad, indeed, is the reflection that the *present* difference between these two writers should be so fearfully narrowed in extent.

"Slowly," says the reviewer, "have men who believe in the essential unity and the divine contexture of the Christian Church realized to themselves the truth, that to civil government, *as such*, viz. as the expression of national police, the gift of discernment of the truth was vouchsafed in no higher degree than to individuals; and that, therefore, to attempt to attach to it the everlasting indefeasible protection of religion, is to abandon the divinely-guaranteed liberty of the Christian Church, framed and incorporated by Christ Himself, for a human protection, which might at times be salutary, and might at other times be equally prejudicial. Unhappily, some of those who felt this side of the truth the most keenly were very blind as to the other one, and assumed an interference on the part of the Christian Church with the temporali-

⁹ The State, &c. pp. 304, 305.

ties of sovereignty, as destructive of the primitive idea of equity as the evil it was set up to counteract¹."

The other passage we shall quote has relation to another view of the subject. It was a commonly received opinion among old-fashioned and ignorant people, that certain glorious prophecies of Holy Scripture had a direct reference to the triumphs of the Christian Church. So, at all events, Mr. Gladstone once thought, and, so thinking, he thus beautifully expressed his opinion:—

"Surely," he says, "it must touch the heart, when, after having looked upon these awful prospects, which appear palpably to lie at least before some nations of the world, we turn to the blessed Scriptures and observe the strong yearnings of affection wherewith the world's great King wrought for our deliverance, and the exultation with which His prophets and His saints foretold a friendship between earthly thrones and His spiritual body, and a consecration of earthly powers to His glory, which has appeared already, so far as to identify the description, but of which it seems as though the obstinacy of human madness would yet struggle to intercept the glorious fulfilment,—‘He shall have dominion also from sea to sea, and from the river unto the ends of the earth. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before Him: all nations shall serve Him. His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed.’ ‘And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.’ ‘And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it’²."

But now, in these enlightened days, *nous avons changé tout cela*. The "Morning Chronicle" thinks differently—do Mr. Gladstone and the reviewer agree here?—and the "Morning Chronicle" is the avowed organ of certain English Churchmen! We give our readers the quotation, abstaining from all comment:—

"The world has been very long in coming to this common-sense view. But we are not astonished at it. The sight of the mighty men of the earth bowing to the Cross was most seductive. The adulation paid to them for it was equally seductive to them, and thus Erastianism was, at various epochs of Church history, shrouded in the *quasi* religious garb of the ascription to all sovereigns of those peculiar titles and prerogatives especially allotted in Holy Scripture *to the monarchs of the chosen people*, who were particularly and supernaturally raised up in the direct line of the coming Messiah³."

¹ Remarks, &c. p. 7.

² The State, &c. pp. 308, 309.

³ Remarks, &c. p. 5.

And now, then, let us see what is Mr. Gladstone's present view of the relations which ought to subsist between the Church and State, as developed in his letter to Bishop Skinner, "On the Functions of Laymen in the Church." It affords us great pleasure to be able, on two points mentioned in that letter, to agree most cordially with the writer. We fully sympathize in the remarks he has made respecting ritual observances and religious ceremonials. We firmly believe that, if men had acted up to the spirit which actuates these remarks, very much of the turmoil, and strife, and bickering of the last ten years, would have been altogether avoided.

"I shall venture two remarks," says Mr. Gladstone, "upon ritual changes generally, in which I am bold enough to anticipate extensive agreement. The first is, that as ceremonial is but the dress of devotion, it ought to follow upon rather than to precede spiritual growth, of which it must be the consequence before it can become the cause; and, except as to the removal of palpable indecency and scandal, it should be left for its increase to such spontaneous demand as may arise out of our gradual return to that temper of elevated and concentrated devotion, which has unhappily become rare among us. The second is, that many of the points, which have given rise to dissension, are in themselves really but secondary, and have derived their importance from prepossessions conventionally rather than essentially connected with them. Now both of these remarks point to one and the same conclusion; namely, that diversities and changes of ritual, so far as they are properly open questions at all, are a matter to which the people ought to have something to say. If ceremonial be in general not so much a means of awakening as an instrument of edification for those already awakened, then the expediency of ritual restorations must, it is evident, vary greatly with the religious temper of each congregation. If, again, its details are as it were prejudged by prepossessions for or against them, then manifestly there is a tender and irritable state of mind to deal with, which will become hopeless under any thing like an exasperating treatment. The way to conquer men's prejudices is to appeal freely to their good sense, and allow some reasonable scope to their free will and choice. Such appeal involves, or at the very least harmonizes with, the idea of giving them a share of discretion in determining the points at issue. Nothing can be more painful or disgraceful than to see questions of divine service settled, as they were some years ago settled in Exeter, by riot and uproar. Such modes of proceeding are fitter for Turkey than for England. But we probably never should have witnessed them, had it not been for the anarchical state into which congregational organization has there been allowed to lapse. Besides the things in themselves, nay, besides the prejudices attaching to them, there was, I believe, at the root of all, a sentiment in the people that they were over-ridden, which generated, as it were in self-defence, a strong and

unmanageable reaction. Had there been in those cases a regularly constituted congregation, or to borrow a phrase from our Presbyterian friends, a roll of communicants, and had these had the means of making known their sentiments, and of acting by their duly chosen officers, the clergy would have derived from them the most valuable aid at the outset, instead of being left to work out their way as it were blindfold; a general harmony would have been secured between the forms of divine service and the tone of feeling in the congregations, to which, as we have seen, they ought to bear a close regard; and authority, too weak already, would have been spared some heavy blows.

"It would be transgressing my proper sphere were I, in touching on this question, to point out particulars which might advantageously be left to vary with the will of each pastor and congregation, or in which usage of a certain duration should be held to give a title as against written laws until the pastor and the congregation jointly were prepared and desirous to reform it. I assume of course all along, that the leading principles and usages of the ritual will remain fixed, as at present, by canon; and that the Episcopal authority will still hold its place above merely local discretion. My suggestion is, that over and above all this the clergy may most advantageously take counsel with their people, as members of a Christian Church, according to the principles of a sound ecclesiastical constitution, on matters like these; and that such counsel, and its results, will be found an admirable specific for the practical solution of the question, when it arises, between custom and written law, or between allowable varieties of taste and predilection, subject always to the general principle of uniformity within the limits determined by our Church law⁴."

We have much pleasure, also, in showing how completely Mr. Gladstone differs from a certain school of divines, who are desirous of introducing the systematic practice of "auricular confession," as the rule of life, into the Church of England. Mr. Gladstone thus speaks on this point:—

"I understand the Reformation, such as you receive it, to have re-established a most important ethical and social principle, in throwing upon each individual Christian the weighty responsibility of being, except in the case of open and palpable offences of whatever kind, his own spiritual director, and himself the sole judge of his own need for help in that kind⁵."

But here, we are sorry to say, our agreement with the distinguished writer of the letter to Bishop Skinner must, perforce, end. We entreat our readers carefully to bear in mind the principles which pervade the extracts we have already given from

⁴ Letter to Bishop Skinner, &c. pp. 31—33.

⁵ Ibid. p. 18.

Mr. Gladstone's former work, and the very solemn sanctions on which those principles were based. By so doing, they will better appreciate the unhappy spirit by which the letter we have now to consider is, throughout, pervaded.

"The time has been," says the writer, "when, as I think, it was the duty of a good citizen to look with utter aversion on whatever seemed to impair strictness of religious character and profession in the State. With that religious character, consistently and rigidly maintained, it is hard, as we must admit, to reconcile full liberty of conscience; but in maintaining it, for the times of which I speak, the greater good was preserved, and the lesser sacrificed. It is not so now. It is now so utter an impossibility to uphold a consistent religious profession in the State, that we must be satisfied with an inconsistent one, and thankful if it do not shock the common reason and sense of justice planted in mankind, by affecting a bastard and deceptive consistency. I am jealous of all attempts at consistency in this matter, most of all because I am convinced that they would and must result in the greatest of civil calamities—the mutilation, under the seal of civil authority, of the Christian religion itself. The garment will not fit the wearer; and if it is to be put on, as his figure cannot change to suit it, it therefore must change to suit him; must stretch here, and draggle there, and tear every where. If such would be the necessary result of aiming at consistency, we may well be content to forego the effort for attaining it. But then this inconsistency of profession, being radical and systematic, palpably and greatly alters the qualifications and authority of the State in respect to religion, and reduces it more and more to the character, although *circa sacra*, of a temporal agency and influence⁶."

Now, obviously, the first question which would suggest itself to the mind of every reader of this passage would be, "What are the reasons for this change of opinion on the part of such a man as Mr. Gladstone? *Why* is it that the principles he so forcibly maintained heretofore, are now altogether abandoned? *Why* is it that the duty of the 'State,' in 1852, is so diametrically opposed to that which was, in Mr. Gladstone's opinion, its positive and bounden duty, under pain of God's heaviest displeasure, when the last edition of his former work was issued?" Strange to say, Mr. Gladstone takes the propriety of this change for granted. He really gives no reason whatever for it. Mr. Wordsworth has very admirably enlarged on the magnitude of the question here involved. Our readers, we are sure, will thank us for giving them, as we propose to do, copious extracts from this,—*pace* the "Morning Chronicle" and the "Guardian,"—most eloquent,

⁶ Letter to Bishop Skinner, &c. p. 9.

sound, and dignified answer to the startling statements of the Member for the University of Oxford.

"In the first of these passages," says Mr. Wordsworth, "you seem to state, that the *time has come* when certain politico-religious truths, previously received and maintained by the great and good of all ages, have changed their nature, if not in themselves, yet for us. You seem to intimate that something has taken place—you do not mention what—which renders it undesirable, nay, impossible for us, as a nation, to aim any longer at consistency in our Christian profession—an aim, which was not only, as you admit, attended by great (if not unalloyed) benefits; but also prescribed (as you formerly maintained) by the written Word of God: and you are satisfied to forego all such attempts for the future,—in other words, to accept our present inconsistency as 'radical and systematic,' a *fait accompli* from which we cannot turn either to the right hand or to the left—because you assume that the attempts, if made, could not fail to 'result in the mutilation, under the seal of civil authority, of the Christian religion itself.' Proceeding upon this assumption,—I will not now stop to say how unwarranted,—you very naturally endeavour to persuade us to make the best of our necessity; you point out to us that under it we must be prepared to give and take; to enter into a sort of mutual Insurance Company with all sects and denominations for the maintenance of Religious Indifference, on the part of the State—and, on the part of individuals, of what you dignify by the name of 'Religious Freedom?'"

It may, however, be well to devote a brief space to a consideration of the reasons which are assigned, by certain parties, for the opinion that the former *status* of the relations between the State and the Church can no longer be maintained, with a due regard alike to the claims of the Church as a divine institution, and to the maintenance of Christian doctrine unimpaired. We apprehend that two special reasons are commonly assigned for this opinion, the appointment of Dr. Hampden to the see of Hereford, and the "Gorham Judgment." Now, our readers will not suspect us of under-rating the importance of these questions, even though we decline to recognize them as reasons sufficiently weighty to justify so sweeping and radical a change as Mr. Gladstone assumes to be a thing of course. Let us consider them in detail. We apprehend that the turning point of the Hampden question was the decision of the Court of Queen's Bench, as to the liberty, on the part of Churchmen, of objecting, if necessary, to an episcopal appointment. No one, we apprehend, will say that, if the decision of the judges had been different, the liberty of the Church might not have been fully maintained.

⁷ Letter to Mr. Gladstone, pp. 7, 8.

Now, if so, we maintain confidently, that that decision, being so plainly an unjust decision on the part of Lord Denman; being so directly in defiance of the acknowledged principles of Westminster Hall; being so palpably and avowedly based upon grounds which had nothing whatever to do with the real merits of the case, ought not to weigh as a single feather in the scale, with respect to the question we are now considering. Of course, when we speak of injustice, on the part of Lord Denman, we allude, not to his Lordship's own particular "judgment," which was, doubtless, a conscientious one, but simply to his refusal to allow the "rule to go," when the opinions of the four judges were equally divided. We very well remember what an eminent Queen's Counsel said to us, at the time, on that particular point—one, moreover, who would not have cared an atom for the appointment of twenty Dr. Hampdens. His remark to ourselves was, that "Westminster Hall was ringing" with the injustice of the eminent person in question, in refusing to allow the acknowledged principle to prevail, that, when judges were equally divided in opinion, a rule is always "made absolute." Now, surely, no argument ought to be drawn from a decision, delivered under these circumstances, in favour of such a theory as Mr. Gladstone now advocates.

And so, with respect to the "judgment," in the Gorham case, there are, as it seems to us, two reasons for taking the same ground. In the first place, the "judgment" itself is so generally disregarded, *on its merits*, that we ought to attach no importance whatever to it, *as a precedent*, any more than the men of that day did to the decision of the judges in Sir Edward Hale's case, with respect to the right of James II. to exercise the "dispensing power."

But, moreover, we submit, that if the "Gorham judgment" be considered of sufficient importance to drag such weighty consequences along with it, then, in any case, we are entitled to plead *against Mr. Gladstone* the "statute of limitation." He ought to have evolved his theory just as much in 1847, as at the present time. We are speaking now, not as to the merits of the judgment itself, but as to the *particular tribunal by which that "judgment" was delivered*. We submit to our readers that, if the fact of the "Judicial Committee," being the "final court of appeal," be, as is said, a valid and sufficient reason for upsetting the existing relations between the Church and the State, at all events, Mr. Gladstone, having for a long series of years acquiesced, at least outwardly, in that tribunal, cannot *now* hang such weighty and fearful consequences on the mere fact of its existence. The injustice, whatever it was, was committed when

the "final appeal" was transferred from the "Court of Delegates" to the "Judicial Committee." The grievance was as real and direct during, certainly, the issuing of the later editions of Mr. Gladstone's great work, as it is now, but not a greater grievance, not a grievance sufficiently *new* to justify Mr. Gladstone's radical change of opinion. Alter that tribunal as soon as possible, but do not ground upon it *now*, a course of action which you have *not* grounded upon it during the number of years it has hitherto existed. Take a somewhat parallel case. Suppose a minister of the crown to introduce a statute which really involves the most palpable injustice; which directly interferes with the "liberty of the subject," but the injustice of which is not prominently conspicuous, till, some twenty years after it has become law, *it is put into practical operation*. Obviously, the primary interference with the liberty of the subject took place at the passing of the statute; yet surely no one would dream, let the outcry against the statute itself and its consequences be ever so great, of moving the impeachment of the minister by whom that statute was brought in, *whatever efforts might be made for the repeal of the statute itself*. Lapse of time would bar the impeachment. So we say here, that lapse of time ought to bar any disruption of the relations between the Church and the State, however great the grievance may be which the Church sustains from the "Judicial Committee," so far, at any rate, as Mr. Gladstone is concerned.

And again, it is a favourite argument with Mr. Gladstone, Mr. Hope, and others of the same school of "Church Liberals," that the "Ecclesiastical Titles Bill" interfered with "full and free toleration." Very well; but why, then, did not these gentlemen say so in, and since 1829? It is matter of history that the "Emancipation Act" contained quite as stringent a provision against the recent "aggression" of the Bishop of Rome, as the act of 1851 contains; and, therefore, unless they will have recourse to the wretched sophistry of Mr. Bowyer, with respect to the "existing sees," they have actually been themselves parties, for twenty-two years, to the disallowal of "full and free toleration." They ought, in common honesty, instead of taking their present course, to have long ago moved, if they dared, to sweep away that clause, which Romanists were then only too glad to accept, from the act of 1829. By not having done so they have "estopped" themselves from the cuckoo-cry, on that question, of "religious liberty." Just so, we say, with respect to the Judicial Committee. Reform that tribunal as soon as possible; and, thanks to the Bishop of London, the opportunity of pressing

for its reform will soon occur. Strike out of it every man not a *bonâ fide* member of the Church of England. See to it, that the episcopal bench has a proper share in its deliberations; but, in the name of common sense, do not talk about a grievance, be it ever so great—and in this case it is very great indeed—which has existed for a number of years past, being *now* a sufficient reason for upsetting altogether the existing relations between the Church and the State. We want some *new* circumstances to justify a change of opinion, not a mere enumeration of long standing grievances. Our readers will not misunderstand us. We are not now discussing the abstract merits or demerits of the "Judicial Committee of the Privy Council," as the Church's "final court of appeal." All we say is, that *Mr. Gladstone* cannot fairly plead that committee as in any wise a reason for his radical change of opinion on the question of "religious liberty," inasmuch as the grievance, whatever it be, resulting from that committee, was as great in 1847 as it is now. The actual delivery of the Gorham judgment makes no difference whatever, in this view of the case, except that it makes the grievance more manifest. That judgment was but the regular development of a long-established tribunal, and our business, as Churchmen, is to see to it, that, if a final appeal in matters of faith be to "lie to the crown," at all events, the crown shall, as Archbishop Bramhall properly said, judge that appeal "by fit delegates."

But it is time that we return more especially to *Mr. Gladstone*. He thus further develops his theory of "religious liberty:"—

"Against all such encroachments I for one will steadily set my face, and will labour to the uttermost, whether it be ostensibly on our own behalf or on behalf of others, whether for the sake of common justice, or of religious peace, or of Divine truth itself, to assert the principle, vital to us all, of a full religious freedom. That principle, I contend, when the State has ceased to bear a definite and full religious character, it is no less our interest than our duty to maintain. Away with the servile doctrine, that religion cannot live but by the aid of Parliaments. That aid is a greater or a lesser good, according to circumstances; but conditions are also supposable, under which it would be a great evil. The security of religion lies first in the Providence of God and the promise of Christ: next in the religious character, and strong sentiment of personal duty and responsibility, so deeply graven on this country and its people. But if that character and sentiment be the mainstay of our reliance here on earth, our first duty must be to see that full scope is given to it; that the development of conscientious convictions, in whatever quarter, is not artificially impeded by legislative meddling; that however wary and patient we may be as to any question of moving forwards, above all we be careful not to move backwards, nor for one

moment acquiesce in any kind of tampering with the existing liberty of conscience in the persons either of ourselves or of others⁸."

Now, we can scarcely comment on the above passage without, in some sort, going over again our former ground. We cannot, however, forbear from asking Mr. Gladstone in what respect the "religious character of the State" is less "definite" and less "full," at the present time, than it was in 1847? In 1847, the "Test Act" had long been repealed. In 1847, Romish and Protestant dissenters had, for years past, been admitted into the House of Commons. We know of no change, since that time, which has any bearing whatever upon the question of "religious liberty." Doubtless, by his advocacy of the admission of Jews into the legislature, Mr. Gladstone has himself done all he possibly can do to *make* the "religious profession of the State" less "definite" and less "full;" but he is scarcely entitled yet, at all events, to raise any argument, on that ground, with respect to "religious liberty." But more than this. Miserably as the "religious character of the State" is, even now, lowered and deteriorated, still we maintain that it is, at the present time, actually more "definite" and more "full" than in 1847, from the passing of the "Ecclesiastical Titles Bill." However short that bill fell of the position it ought to have taken; however infinitesimally small the gratitude we, as Churchmen, owe to its author, still that bill was, as far as it went, a practical recognition of the rights of the Anglican Church, and therefore, so far, "the religious character of the State" is really more "definite" and more "full" than it was before that bill was passed; than it was *before* Mr. Gladstone changed his opinions.

Nor, however much we may lament the shortcomings of that "religious character," must we be, therefore, insensible to the profession of religion which the State *does* make, even now? Mr. Wordsworth has put this point very forcibly in his sermon at Kidderminster. He shows, plainly enough, that we have yet very much of good remaining; that very many of our old landmarks must be swept away before Mr. Gladstone's new theory of "religious liberty" can come into full operation.

"If," he says, "the 'kingdoms of the world' are to become, as Scripture teaches, 'the kingdom of Christ,' they must be governed upon Christian principles. In ordinary cases, they have no commission to inflict punishment for religious error, merely as such, but they have a commission to withhold privileges. Otherwise, they become Anti-Christians. Wisely and piously, therefore, does the constitution of our State, in the *full toleration* which it allows to schism and unbelief,

⁸ Letter to Bishop Skinner, pp. 10, 11.

exhibit at the same time a graduated scale of *encouragement and preference* for the truth, proportioned to the dignity and importance of the several places of trust and authority, which, as the depository of Christ's power, it is commissioned to bestow. Thus it has reserved its utmost watchfulness, its keenest and most jealous eye, wherewith to guard and secure the highest place; the seat which is occupied by the representative of Christ Himself; the fountain-head, from which all honour flows. The sovereign whom it admits into the throne is bound to be not only a Christian, but a Catholic Christian; not only a Catholic Christian, but a Protestant; as designed to represent and uphold the truth of the Gospel, not only against the unbelief of the Jew, but the false doctrine of the heretic; not only against the false doctrine of the heretic, but the schism and usurpation of the See of Rome. The same restrictions apply to a *Regent*, and to the highest offices of the law. In the two Houses of Parliament it is less exclusive. It admits all upon 'the true faith of a Christian,'—with the demand of an additional pledge from the Romanist, whom it has greater reason to suspect; and this it does, not as indifferent to the religious errors of any who either dissent or oppose themselves to the truth; but as confiding in the honour of all, and as trusting to conciliate and win them to the unity of the Body of Christ, when they have been made participators of His power. From the constituency, where there is less immediate danger in the exercise of the trust, it does not exclude even the unbeliever. If there be fault or mistaken policy in all this, as appertaining to the constitution of a Christian State, it is a fault at least upon the side to which the charity of the Gospel would lead us to incline. If it be *inconsistent*, as the worldly philosopher would object, it is inconsistency proportioned to the weakness and the wants of man; which, however, the pride of that philosophy can ill brook, *we* are taught to expect and to provide for in the Word of God⁹.

We cannot, also, but express our extreme surprise that so acute and able a writer as Mr. Gladstone, should have condescended to the perpetration of such a piece of clap-trap as is contained in the sentence, "Away with the servile doctrine that *religion* cannot live without the aid of Parliaments." Very similar to this is the advice which the "Guardian" kindly gave, on the 12th of May, to those who, unfortunately, happen to be "misled" by the arguments of Mr. Wordsworth! "There cannot," says the "Guardian," "be a more fatal delusion for the Church than to trust to any strength but that of her Divine mission, or rely on any support that the world can give her." This is a very transparent, and scarcely honest, attempt to range, under one common term, all those who do not choose to adopt Mr. Gladstone's new theory—to insinuate that all who wish to support the union of Church and State for the sake of the

⁹ Sermon, &c. pp. 19, 20.

English people, are, therefore, upholders of the Erastian principle of a "State Church;" that Mr. Wordsworth and ourselves oppose Mr. Gladstone and the "Guardian" on the same principles, and on the same grounds, as the Dean of Bristol or the "Record;" an assumption so ridiculous, that we shall not waste a single word in refuting it further. Mr. Wordsworth has, on this point, most ably shown the untenable nature of Mr. Gladstone's position.

"I will not deny," he says, "that Religion may live (if it so please God) without the aid of Parliaments, though of the certainty and reasonableness of this assumption, under our own circumstances, I shall have somewhat to say by-and-by;—but there is another question that occurs, and which you ought not, I think, to have kept (as you have done) entirely out of sight—Can Parliaments live without the aid of Religion? On the only occasion when the experiment has been made in this country, not one of the three Estates survived; first expired the Estate of the Lords Spiritual; next the Estate of the Lords Temporal; and lastly, the House of Commons itself became a prey to its own infatuated pursuit of 'Religious Freedom.' What became of God's anointed, also, need not be told. And here I must confess I am surprised that no word of regret should have escaped you in advocating a principle, by which, as you showed so eloquently in your former work, a Christian statesman abdicates all the more noble functions of his high office. 'In such a case,' you observed, 'I do not hesitate to say, the political function would, from the master-science of the world, be reduced to the lowest of all arts.' And again, 'The function of government will be the lowest of all functions, not in an earthly but in a Christian sense, because it will be the farthest removed from its own proper nature.' So little, then, in fact, do the duties of a Christian and a citizen coincide, in the consequences of the view which you now propound!¹"

Most admirably also has Mr. Wordsworth shown the fallacy of Mr. Gladstone's plea, that he supports "religious liberty" from a regard for "Divine truth," as a security against the mutilation of Christian doctrine. We shall run no risk of wearying our readers by the length of our quotation:—

"The point of view," says Mr. Wordsworth, "from which you would urge this motive, is, no doubt, the conviction you entertain and have before expressed, that unless we embark upon your new theory of Religious Freedom, the Christian religion itself *will and must be* mutilated under the seal of civil authority. I do not disguise from myself the difficulties in which the Church is placed, but I cannot see cause either for the extreme fear which you embrace, or (still less) for the practical conclusion which you would draw from it. For to what does

¹ Letter to Mr. Gladstone, pp. 20, 21.

this practical conclusion really amount? Does it not amount to this—that you are abandoning the Truth of God in a case actually present, in order to secure it in a case which (if it please God) may never occur? I hardly know whether you will allow me to refer (so sad and confounding is the crisis that has come over us!) to what you have yourself previously published upon this head: but if the testimony of Scripture was such as you pronounced it in 1841, it cannot be otherwise in 1852. The times, indeed, are changed, '*et nos mutamur*,' the greatest revolution of all. Circumstances are changed—changed, in many respects, I am thankful to say, for the better—changed also in some, I lament with you, for the worse. But whatever else has undergone change, the Word of God remains the same. The authority of that Word was claimed by you—and claimed, I believe, rightly—for the principles which you formerly advocated; it cannot therefore be claimed for the diametrically opposite theory which you now propound. If it was Scripturally true in 1841, that differences of religion are not to be held by a statesman as indifferent things; if it was Scripturally true that the Truth of God, being one, has an inalienable prerogative against error even in the things of this life; if it was Scripturally true that the professors of the truth, however feebly and inconsistently held, are bound to maintain it and assert its claims in every station and by every means which Religion and the Law permit; if it was Scripturally true that the backslidings of a Christian State, no more than the sinfulness of a baptized man, are no arguments for continuance, still less for advancement, in a vicious and unchristian course; if Repentance was the only remedy prescribed to States no less than to individuals in the Word of God; if these things, I say, were Scripturally true, as you certainly thought them in 1841, they cannot have become false *under any circumstances* in 1852²."

Then he contrasts Mr. Gladstone's present view with his former opinions, and thus proceeds:—

"Now you must excuse me if I say that the Word of God ought not to be treated with inconsistency like this without the offer of some explanation on your part, nor without eliciting a solemn protest from the Ministers of that Word. The passages I have quoted, in maintenance of your former doctrine, as founded on Scripture, were inscribed to the University of Oxford—the contradictory theory which you now propound, with equal profession of regard for Divine truth, is inscribed to the Primus of the Church in Scotland. I have reason to feel for both, and believe me, I do feel deeply for both—under, what seems to me, the indignity you put upon them. For consider, I entreat you, what you are bringing upon us all! You are teaching us to tamper with the evidence of the written Word, at a time when, most of all, we have occasion for the guidance of that Word. It is true we have seen of late so much of such tampering in the conduct of many towards the

² Letter to Mr. Gladstone, &c. pp. 27, 28.

Church of Rome, that there is a fear of our becoming callous and indifferent to what formerly would have filled us with horror and amazement. As affecting the character of individuals whom we had learnt to respect and love, it is no small occasion of regret and pain that their vacillations have been attended with no suitable degree of modesty and self-distrust; but who can calculate the moral misery that must ensue when radical changes are admitted, without remonstrance, into the region of Scripture evidence, and when, under the plea of zeal for Divine truth, that truth itself, as we ourselves formerly interpreted it—not privately, but in the face of all the world, friends and foes, believers and unbelievers—is to be not indeed openly resisted and gainsayed, but passed by and trodden under foot, as a thing of nought?

"Accepting the truths which you formerly taught us, on the authority of Scripture, we—I venture to speak for others as well as for myself—we cannot bring ourselves—as you would now teach us, to embrace their contradictories. We cannot argue, as you have done, in behalf of what we utterly abhor; we cannot discard the sentiments which we once pronounced to be Divine; still less can we seek to press the acceptance of the opposite doctrine upon other men. We, or rather our Divine Lord in us, may be wronged and robbed, but we cannot therefore consent to acquiesce in the spoliation without a murmur, as you would have us, or to share with the robbers their ill-gotten spoil³."

We must give one more extract from Mr. Wordsworth, before leaving our consideration of his and Mr. Gladstone's letters, regretting, as we unfeignedly do, that we cannot find room for the whole of his concluding remarks, an omission, however, which we earnestly hope all our readers will supply for themselves. We have ever ourselves been of opinion, an opinion we have frequently expressed in these pages, that the conduct of the so-called "Church party," both in the House of Commons and out of it, with respect especially to the perversions to Rome, as well as to the "Papal Aggression," has been, literally, suicidal in its character. They have wantonly thrown away golden—legitimate, and therefore, golden—opportunities of righting themselves with the English people—of recovering the ground which Dr. Newman and his brother perverts had lost for them—of placing sound "Anglican" principles upon a firm, consistent, and enduring basis. As it is, we have gone back at least ten years. We have our work to do over again. We claim very high authority for this statement, the authority of no less a person than D. C. L. himself. Every one knows what great things "Churchmen" were to do at the next election. Every one remembers the glowing reports of the "London Church Union" on this subject. Erastianism, and what D. C. L. likes very much less than Erast-

³ Letter to Mr. Gladstone, &c. pp. 30—32. 34, 35.

ianism, sound "Anglicanism," were to be swept away for ever. But now, how changed the note. Thus, on the very eve of the coming elections, writes D. C. L., in the "Morning Chronicle" of the 29th May:—"Dispassionately weighing all things, I do not believe that the coming general election for members of the House of Commons, is one in which the Church party can hope to make a great impression. The time must be, and at no very distant interval, when the Church of England question will distinctly 'tell' upon the hustings; but, as a fact about which we have no need to feel the least down-hearted, it is not specifically 'on the cards,' as a national question, for the general election of 1852." Most true is all this, and we beg to supply a reason for it. It is so, not as D. C. L. speciously observes, because "other considerations purely political" create that election, but rather, partly, from the perversions to Rome; partly because he and his party, by their infatuated conduct in the House of Commons, by their rabid attacks, in their especial organs, upon all who presumed to take a different view from themselves; and, especially, by his own wanton, sarcastic, and insolent denunciation of those who deserve the highest consideration on the part of English Churchmen—have caused "Church principles" to be a by-word, and a reproach, among the great body of the English people; it is useless to disguise the fact, for so it is; while that party's acknowledged leader, afraid to face an English constituency, is compelled to seek, in an Irish borough, an appropriate arena for the development of his theory of "religious liberty," for declaring his belief in the "political equality of all religions." We say, then, once more, that, as it is, we have gone back at least ten years. We have our work to do over again. Well, we must do it, in an earnest spirit of love and faith. But we, nevertheless, know who, and who alone, are responsible for that retrogression. We, none the less, intend to take warning from the experience of the past—to take care *that we are not deceived again*. Sure we are of one thing,—that no permanent good can ever be done to the Church of England by any combination, for any purpose, which does not depend upon, which is not *openly* and *avowedly* based upon three grand principles—the one, an earnest determination to resist, peaceably and charitably, but yet, withal, manfully, and unflinchingly, Romish insolence and Romish error; another, an equally earnest determination to abide, under any and every phase of circumstances, within the pale of the CHURCH OF ENGLAND; the third, an uncompromising maintenance, *for the sake of the English people*, of the existing union between Church and State. We would allow every possible latitude of *opinion*, we speak, of course, as to *Churchmen*, within these limits. Without them, ay, and without the *open and*

direct avowal of them, any combination, for whatever purpose, will be but as a rope of sand. Meantime we must wait, till God shall send us opportunity for action, content and thankful to do, in "quietness and confidence," our work, as individuals, in the way that He has appointed for us; content to wait till He, in His own good time, shall extricate Churchmen from the entanglement in which, thanks, principally, to Mr. Gladstone and D. C. L., they are now involved. Mr. Wordsworth thus truly speaks of the ruinous mischief of the course which Mr. Gladstone, D. C. L., and the party in question, have recently taken:—

"And now I have a few words to say respecting these supposed needs, and the increased difficulties of English Churchmen in general, which have wrought the revolution in your sentiments which I see so much reason to lament. The present condition of the Church in England is not, I apprehend, essentially worse by any new legislative enactment, than it was in 1845, when you were induced to change your Parliamentary course. It is worse only, or chiefly, by the greater audacity of her avowed enemies, and the greater presumption of her mistaken friends, which are, in great measure, I believe, the results of that change. Had there been a party in the House of Commons headed by yourself, prepared to defend the Church, not upon any latitudinarian theory of '*Religious Liberty*,' not upon vague hints of disaffection justly liable to the suspicion of a non-juring movement, or of a tendency towards Rome,—but upon the recognized principles of the constitution, including the Royal Supremacy, exercised within just and lawful bounds,—I, for my part, am well-nigh persuaded that the worst which has befallen the Church during the last five years—the forcing of Dr. Hampden on the see of Hereford,—the reversal of the judgment of the Court of Arches in the case of Mr. Gorham—the rejection of the Bishop of London's Bill for a proper Ecclesiastical Tribunal in causes of doctrine—the refusal of the right of clergy to sit in Convocation—the unfair and utterly unconstitutional proceedings of the Committee of Council on Education—would never have occurred. . . .

"In these circumstances, then, which I have briefly touched upon, I discover, as I think, what chiefly characterizes and aggravates the present condition of the Church in England. An Episcopal Bench which now, perhaps for the first time, does not adequately represent her in the House of Lords—the desertion of those who should have been her champions in the lower House of Parliament, influenced by the teaching of gifted, but misguided men, who have themselves altogether abandoned her for the Church of Rome—the same pernicious influence widely spread among the young and inexperienced, the visionary and self-confident, tending to induce them to '*refine*' upon the wisdom of their forefathers in Politics and Religion—the consequent encouragement given to her enemies to insult and oppress her—the very improvement which has taken place, great and undeniable as it is, in the orthodoxy of her preaching, in her performance of Divine Worship, in the

lives of the Clergy, in the attachment of her Laity, *making the evil that remains to be more keenly felt*—it is to these things that I attribute, more than to any other human cause, the peculiar difficulties which appear for the present so grievous and insurmountable, and which have driven so many others, not only to forsake the course which your precept and example, backed by the judgment of the great and good in all ages, formerly prescribed to them, but to rush into the opposite with all a convert's enthusiasm, which, while it kindles their impatience and displeasure against those whom they once sided with as allies, forbids them to recognize in themselves the unhappy change they have undergone⁴."

And now, then, we are in a position to ask our readers, whether Mr. Gladstone is or is not fairly liable to the charge of "inconsistency" and "vacillation." That he has changed his opinions *in toto* on the subject of the relations between the Church and the State, no one, except the "Guardian," can for a moment doubt. The question is—and in Mr. Gladstone's case it is a very important question—has he changed them perforce, under the influence of circumstances so overwhelming as, at once, to constrain the conviction of all unprejudiced persons; or has he changed them wantonly, recklessly, and without a shadow of real necessity? We leave our readers, with most perfect confidence, to answer for themselves the question here proposed.

But our task must not end here. We should certainly have been little justified in doing violence to our own feelings, and in taking up so much of the attention of our readers, in a mere endeavour to fix a charge of personal inconsistency on Mr. Gladstone. Our purpose is far higher than this. Our purpose is to show the dangerous nature of the *principles* enunciated by that gentleman, and upheld by the so-called organs of the English Church, the "Morning Chronicle" and the "Guardian." We fully, as we said before, acquit Mr. Gladstone and the "Guardian" of any intention of upsetting the existing alliance between Church and State. We cannot say so of the "Morning Chronicle." We cannot believe for a moment, that a journal which advocates the cause of Messrs. Bright and Milner Gibson, of Mr. Cardwell and *Sir James Graham*, *pari passu* with what it considers the cause of the English Church—which professes to uphold the "political equality of all religions," and to vindicate, at the same time, the integrity of the Catholic faith—we cannot suppose that such a journal would feel the smallest possible regret, if the entire relations by which the State of England is, at present, bound to the Church of England, were for ever dissevered. But our business now is, not with intentions, but with tendencies. We do

⁴ Letter to Mr. Gladstone, &c. pp. 49, 50, 51—53.

firmly believe that, if Mr. Gladstone's views of "religious liberty" be sound views—if all religions ought, of right, to be politically equal—then, *as a matter of right also*, the alliance between Church and State *ought* to be at once dissolved; then *ought* Mr. Gladstone and the "Guardian," at once and openly, to fraternize with Mr. Miall and the Nonconformists for the removal of a great monster grievance. We are speaking in most perfect sincerity, and we will prove our words to demonstration. We will endeavour to show Mr. Gladstone and the "Guardian" that, in their sense of the term, "religious liberty" does not, as a fact, exist in England; that, as a fact, all religions are *not* politically equal. Now if we show this, one of two things ought to follow. Either Mr. Gladstone and the "Guardian" ought to abandon their present position as untenable, or else they ought at once to proclaim their earnest desire to *establish* real "religious liberty;" to *make* all religions politically equal in the only way this can really be done, by putting an end altogether to the alliance which does now prevail between "Church and State," and to the consequent favour which is now, as a matter of fact, extended to the English Church.

We apprehend Mr. Gladstone's theory of "religious liberty" will amount to this, that the State, of which the Sovereign is the head, ought to be a mere abstraction—divested altogether of any thing like a personal conscience—having nothing whatever to do with truth or falsehood as such—having no religious opinions, in any shape or way, of its own—but simply acting as a kind of neutral centre, around which all the various denominations of religion are to converge. Well, this is, at all events, an intelligible hypothesis; but does this state of things exist amongst us? and, if not, is Mr. Gladstone prepared to take measures for calling it into existence? Let us see. The "Morning Chronicle," in the article already quoted, thus endeavours to expose the ingenuous simplicity of Mr. Wordsworth! "Perhaps he is also of opinion that the present mode of appointing bishops, and the present condition of the Church's synods, are amply compensated by the *important fact* that the Archbishop of Canterbury *still* crowns the Sovereign." Mark the sneer—"The important fact!" Certainly the fact is rather "important," and why? Because, for one reason, it is a practical denial of the existence in England of Mr. Gladstone's "religious liberty." We beg to ask the "Morning Chronicle" and Mr. Gladstone, what possible right, on their principles, *has* the Archbishop of Canterbury to crown the Sovereign—we mean, of course, what exclusive right! The State, as such, and of course, therefore, the Sovereign, as head of the State, is to show no favour whatever to any religious

denomination. But who will say that the exclusive right of crowning the Sovereign of England is compatible, in any shape or way, with this theory? Surely, if the Archbishop performs this solemn office, *as the spiritual head of the English Church*, then direct and palpable favour is shown to that particular religious denomination of which he is the head; and, thereby, direct and palpable injustice, on Mr. Gladstone's theory, is committed against the head of every other religious denomination. If Mr. Gladstone is prepared to allow that the Archbishop of Canterbury ought, on the occurrence of the next coronation, to cast lots—for we suppose the Sovereign must be crowned by somebody—to *cast lots* with the Cardinal "Archbishop of Westminster," with the various heads of the different dissenting interests, and with the Jewish Chief Rabbi—we suppose Mr. Gladstone will take him in—for the *privilege*, not the *right*, of crowning the Sovereign; well, in that case, let him honestly and manfully say so. If he will not do this, then is his theory of "religious liberty" a gross delusion, an unreal creation of a brain teeming with crude fancies.

Take another instance. Every body knows that before every sitting of the House of Commons, prayer to Almighty God is solemnly offered up. In his former work, Mr. Gladstone thus eloquently referred to the practice, on this head, which prevails in *America*.

"Looking again to the other end of the scale, and passing from the most theistical of ancient philosophies to that one among modern nations whose public institutions are least so of all wherein Christianity is generally professed by the people, the inquirer will derive even from the practice of America an attestation of our principle, that, viewing governments as made up of human beings, there immediately and inevitably arises a necessity for their having a collective worship. The meetings of her legislative body are opened with prayer. *True it is that prayer may be and is offered by ministers of the most various and conflicting persuasions*: by Roman Catholic, Anglo-American, Baptist, Unitarian: probably the enumeration has a far wider range in principle than even this. *We speak not here of the abstract consistency or propriety of this heterogeneous worship*: but we highly value the acknowledgment, more conspicuous amidst such anomalies, that where there is a government there should be *a worship, a religion*⁵."

Now, of course, in his next edition, Mr. Gladstone will alter and amend this passage. He, of course, will then refer to the practice of our American friends, not by way of censure, but by way of the very highest praise! He will, doubtless, refer to the

⁵ The State, &c. pp. 32, 33.

fact that "prayer may be and is offered by ministers of the most various and conflicting persuasions," as showing the existence of real, genuine, unadulterated "religious liberty" in the United States! But then, equally of course, he ought to do his best to introduce a similar system of action into our own legislature. For see the glaring and palpable injustice of our present system. In the British House of Commons, that visible embodiment of the "political equality of all religions," as a matter of fact, religious worship is exclusively performed by a minister of one favoured denomination—by a priest of the English Church! We say confidently, that unless Mr. Gladstone, the "*Guardian*," and the "*Morning Chronicle*," are prepared, at once, to amend this most wanton act of injustice—unless they will do their best to bring it to pass that Cardinal Wiseman, Dr. Binney, the Archbishop of Canterbury, and the other heads of the "various conflicting persuasions"—having, of course, ballotted for precedence—shall, for the future, offer up in rotation solemn prayer to Almighty God, at each sitting of the British House of Commons—then is their theory of "religious liberty," of the "political equality of all religions," neither more nor less than a mockery, a delusion, and a snare! We leave Mr. Gladstone to take which alternative he pleases—to carry out his principles manfully, or to give them up as untenable. We submit, as a fact, that we have proved our position, that what he considers "religious liberty," pure and simple, does not *yet* exist in England. We pass over, as of minor importance, the coronation oath—the oath taken by Romish Members of Parliament—and a few small matters of a similar kind. We are content to rest the issue we have raised upon the two instances we have already mentioned. If Mr. Gladstone will *not* consent to amend, in the way we have suggested, the present unjust system, then his theory of "religious liberty" will not hold water. If he will, then is he bound, at once, to do all he can to sever the alliance between Church and State, because, by virtue alone of that alliance, are exclusive privileges afforded by the State to the English Church. We leave Mr. Gladstone to make his choice.

Since the above was written, the "*Guardian*," finding that Mr. C. Wordsworth's masterly letter is exciting rather too much attention, has issued an "apology" for Mr. Gladstone, in another "leading article" of the 3rd June. We notice the article for two reasons: first, because it has a very direct bearing upon our present subject; and, secondly, because it offers a lamentable specimen of what, in another communion, we should characterize as Jesuitism. There are three points to be noticed. First, we are told that "Mr. Wordsworth's

misconception of Mr. Gladstone is as complete as, his position and attainments considered, it is extraordinary." When did the "Guardian" first find this out? Is it not still more "extraordinary," that the "Guardian," on the 12th May, when *justifying* Mr. Gladstone against Mr. Wordsworth, actually ignored altogether this "extraordinary misconception?" Surely then was the time to expose Mr. Wordsworth's stupidity, and not now, when it is so obviously done "for a purpose." But, moreover, we are told, that "besides, it should be remembered, that Mr. Wordsworth holds opinions on the union of Church and State happily almost peculiar to himself, and means by their separation something very different from what is commonly understood by that term." How far the "Guardian" correctly apprehends Mr. Wordsworth's views, we will inquire presently; but, at any rate, those views are not, or certainly were not, "peculiar to himself," inasmuch as they are, *ipso facto*, the very identical views which Mr. Gladstone formerly propounded in his great work on "Church and State." But what are Mr. Wordsworth's views according to the "Guardian?" "Mr. Wordsworth holds, *if we understand him*,"—there is great virtue in your "if,"—"that there is an absolute obligation, to be deduced from Scripture, upon every State to support and foster a national Church, which Church can never, without actual sin, on her own part, *allow herself to be dissevered from the State*." Now for the logical consequence. "The ultimate result of which appears to be, that the Church *must surrender herself bound hand and foot, doctrine, discipline, and all, into the hands of the civil power*." Now, will the "Guardian" undertake to explain, how two separate and independent bodies *could* be so *united*, as that one should not "*allow itself*" to be separated from the other? If the State chose to insist upon separation, how could the Church possibly prevent it? We are sure that Mr. Wordsworth never intended to say any thing so perfectly absurd! But, setting aside the absurdity, is the "Guardian's" account of Mr. Wordsworth's view in any way correct? We say confidently it is not. Mr. Wordsworth's view, *if we mistake not*, is this, as it was formerly Mr. Gladstone's, that, upon Scriptural grounds, the State *ought* "to support and foster a national Church;" and, moreover, that, where the alliance exists, as in this country, the Church is bound, by the allegiance she owes to her Divine Master, to do *all in her power* to maintain that alliance—to bear and suffer any thing, short of a positive denial of Christian Truth, rather than *by any act of her own to cause* it to be severed. If the State *will* sever it, she must protest and submit, but do nothing to further the unrighteous deed. As Mr. Wordsworth

feliculously said, "in another paper," in a letter which the "Guardian" refused to insert entire, if the State chose to "commit suicide," we, as Churchmen, are not, therefore, "to load the pistol, and to draw the trigger." Now the "Guardian" had seen, and actually referred to, that letter, and yet, in spite of it, it thought proper to misrepresent, as above, the views of Mr. Wordsworth.

But not simply has that paper misrepresented Mr. Wordsworth: it actually endeavours to nullify the effect of Mr. Gladstone's "Letter to Bishop Skinner," by representing it as "the Letter of a Scotch Churchman to a Scotch Bishop;" and, therefore, containing arguments and statements which were never intended to apply to the Church of England! The "Guardian" gravely maintains, that any apprehension as to the *tendency* of Mr. Gladstone's Letter, to weaken and disturb the union between Church and State, is perfectly groundless, because that letter is addressed to the Bishop of an unestablished Church! "In any practical sense, therefore, and *as applied to the Church of England*, we believe the charge against Mr. Gladstone to be utterly without foundation." Now this is really too bad! We are quite sure that Mr. Gladstone is far too honourable a man to countenance the miserable evasion, to which the "Guardian" has had recourse. Will the "Guardian" venture to deny that the whole bearing of Mr. Gladstone's letter is to lay down certain principles, *as of universal application*, which principles are carried out, in the Church of Scotland, in the greatest perfection, *because* that Church is unfettered by the "trammels" of the State? Will the "Guardian" venture to deny that, under this impression, Mr. Gladstone's Letter has been applauded to the skies by all who look to the Scotch Church with anxious and longing gaze; that, under this impression, the primary review of that Letter appeared in its own columns; that, under this impression, the "Morning Chronicle" reviewed it also? And yet forsooth, knowing all this, we, of the English Church, are not to feel the smallest alarm at the palpable *tendency* of that Letter, because it was addressed to a Scotch Bishop! If Mr. Gladstone's views on the relations between the Church and State, in England, are really unaltered, since 1847, let him withdraw his "Letter to Bishop Skinner." No one would hail that withdrawal with more thankfulness than ourselves. But, *until then*, we must regard that Letter as having a most direct *tendency* to unsettle those relations. The "Morning Chronicle" is, at any rate, very much more frank than the "Guardian" on this point. By a singular coincidence, on the very same day, the "Chronicle" boldly and openly takes ground, diametrically opposed to that of

the "Guardian." We will quote the particular passage, bearing on our present subject, and then leave our readers to judge, whether English Churchmen have, or have not, a right to feel alarmed at the *tendency* of Mr. Gladstone's Letter.

Thus speaks the "Morning Chronicle" on the 3rd of June :—

"His," Mr. Gladstone's, "problem, therefore, is to find a way for the Church to do her own work, *non obstante* the *unchristian character*⁶ of the State. And he solves it by saying, '*Let the State develop its principles; let it forego interference with or recognition of religion; let it not meddle with any sects; let it not prescribe Jews or Roman Catholic dignitaries; for, if it be consistent, the Church cannot but gain, and she must, in the end, be free.* If, however, I claim entire liberty for the Church of England at the hands of an assembly which does not consist of members of her communion, how can I, in honesty and consistency, ask this same assembly to *persecute* and prescribe other religious bodies for her sake.' Such is the obvious *rationale* of Mr. Gladstone's treatment of the Jew question, and of the Ecclesiastical Titles Bill."

But the sophistry of the "Guardian" does not end here. It actually endorses its own *latest* view of Mr. Gladstone's letter, by an enumeration of certain eminent persons, who, for totally different reasons with the "Guardian," deprecate opposition to Mr. Gladstone! "So, *we presume*, believe the bishops, archdeacons, and cathedral dignitaries innumerable, who have come forward to protest against a disturbance of his seat. So thinks Archdeacon Hale; so thinks Dr. Hook; so thinks Sir Thomas Acland." Why did not the "Guardian" add, "so thinks *Dr. Lushington*; so thinks *Master Senior*; so thinks *Mr. Labouchere*!" The "Guardian" knows, as well as we know, that very many, among others, we doubt not, the persons it has mentioned, deprecate opposition to Mr. Gladstone's return, on grounds which have nothing whatever to do with any, the smallest, recognition of his peculiar views on "Church and State." They deprecate it because of University etiquette; because of Mr. Gladstone's eminent usefulness in the House of Commons as a statesman; because he is the firm upholder of the privileges of the University; but, especially, we believe, because, whatever may be his private theories, Mr. Gladstone is far too honourable a man to carry those theories into practical operation, until he has, on this particular question, himself taken some steps, following Sir Robert Peel's example in 1829, to ascertain the feeling of his constituency. Most earnestly, for our own part, do we hope that that time may never arrive; but if, unhappily, it ever should, the "Guardian" will find that

⁶ The italics are ours.

English Churchmen are quite prepared to do their duty alike to the Church of England, and to the University of Oxford.

And now a few words by way of conclusion. We have thought it our duty to draw the particular attention of English Churchmen to the question of "Church and State," because we firmly believe that the present and future usefulness of the Church depends, under God, mainly upon the view which they take of that question. It is utterly impossible to shut our eyes to the fact, that the relations between the Church and State are, from within the Church, most seriously endangered at the present moment. The *tendency* of the present views of Mr. Gladstone, of the "*Guardian*" and of the "*Morning Chronicle*," is, palpably, towards a "free" and unestablished Church. We believe that many persons devoutly wish for such a consummation. We believe that very many more are now siding with these persons for particular objects, who do not, really, desire any thing of the kind, but who will, unless they retrace their steps in time, be drawn, when the crisis comes, into the vortex along with them. We do not wonder at this, much as we lament it. The present position of matters has been caused, mainly, by the Papal aggression, or rather, by the course which certain parties, in and out of Parliament, pursued with reference to that transaction. At the time that event occurred Churchmen were smarting under the injustice of the Gorham judgment. Their irritation was increased by the "*Durham Letter*." When the question of invoking the aid of Parliament against that aggression arose, many were afraid of appearing to depend on the State for protection, from recent events; while others, who really desired, as we believe, direct separation, openly repudiated the secular arm, and raised the cuckoo cry of "*religious liberty*," for the purpose of more directly furthering the end they had in view. The conduct of the first of these two parties was, we think, most mistaken and ill-judged, though easily accounted for. The line they should have taken was perfectly clear. They should have said, "while, on the one hand, we deprecate any undue interference, on the part of the State, with the internal organization of the Church, we still, so long as the Church and the State are united, are entitled to demand that the State shall defend the Church against the wanton insolence of Romish aggression." As it is, the two parties are now, virtually, united in what we cannot but deem a very inauspicious and unholy alliance. It is with a view of opening the eyes of the one party to the real state of the case, of inducing them to pause ere it be too late, that this paper has been written. If they who do not desire that the State should be "*unchristianized*" fraternize any longer,

no matter for what purpose, with those who do not care one atom whether the State be CHRISTIAN OR APOSTATE, who *desire* that it should "develop its principles," foregoing altogether any "interference with" or "recognition of *religion*," the consequences must be upon their own heads. For ourselves, we can only say that while we are not insensible to the altered condition of the relations between the Church and the State since the repeal of the "Test" Act—since the passing of the Act of 1829,—while we feel, as acutely as men can feel, the injustice with which, on the part of the civil power, the Church has lately been treated—while we would join, heart and soul, in the endeavour to obtain justice for her—while we would extend, by every means in our power, her spiritual efficiency, we would still, *so long as our Prayer Book remains unaltered*, rather submit patiently to any amount of oppression than, by any act of our own, promote the dissolution of the existing alliance; not for the sake of the Church—not from any mere desire to preserve endowments and temporalities, for, if robbed of these, we would say, in "quietness and confidence," *Jehovah Jireh*—but simply and solely for the sake of preserving the Christian character of the State. It is speciously urged that that alliance cripples the energies and impedes the usefulness of English Churchmen, as individuals. We do not believe it. So long as we look upon our spiritual mother as a Divine institution, perfectly distinct from, perfectly independent of, though happily united with the State—so long as her Clergy are impressed with a due appreciation of the Divine commission with which they are invested—they will do her work in an earnest spirit of love and faith, in spite of, aye, and we verily believe, all the more zealously because of, the injustice with which she is treated. Sure we are, that by so doing, they take the most effectual course whereby that injustice may, ultimately, be removed. And most sure are we, also, that by allowing a shadow of doubt and suspicion to rest upon them in reference to this great question, not only are they themselves the real causes of the perpetuation of that injustice, but they render nugatory and ineffectual any efforts they, as individuals, make, in spreading the faith of the Church among the English people. Let them show the people that, while protesting against the unlawful, they are still prepared dutifully to uphold the lawful "supremacy" of their Sovereign; that, while fully determined to resist State aggression, they are yet equally determined that, *so far as they are concerned*, "the Church of England shall still remain a national Church⁷," and they will be trusted and revered by those, whom the faintest whisper of "separation"

⁷ Letter of Mr. Disraeli to the electors of Bucks.

would drive from them at once and for ever. At all events, let us have no more halting, or indecision, in the matter. Let us at least know the course which men really intend to take respecting it. We shall then know our real position, and our real strength. Let us have candour and fair dealing, and we have no fear whatever of the final result. "Because therefore," we use, in conclusion, the striking language which Mr. Gladstone formerly used:—

"Because the government stands with us in a paternal relation to the people, and is bound in all things to consider not merely their existing tastes, but the capabilities and ways of their improvement; because it has both an intrinsic competency and external means to amend and assist their choice; because to be in accordance with God's word and will it must have a religion, and because in accordance with its conscience that religion must be the truth as held by it under the most solemn and accumulated responsibilities; because this is the only sanctifying and preserving principle of society, as well as to the individual that particular benefit, without which all others are worse than valueless; *we must disregard the din of political contention*, and the pressure of worldly and *momentary* motives, and in behalf of our regard to man, as well as of our allegiance to God, maintain among ourselves, where happily it still exists, the union between the Church and the State^a."

POSTSCRIPT.

WHILE these sheets are passing through the press, a letter has appeared from Mr. Gladstone, addressed to Mr. Greswell, "emphatically denying, in all their parts," any allegations which have been made against him, with respect to the Church and State question—a letter which *complicates*, we use the word advisedly, the question at issue between ourselves and the writer of it, in a very remarkable manner. We are compelled to notice Mr. Gladstone's letter, and for this very plain reason, that, if we do not, that letter will be brought forward, when this paper appears, by Mr. Gladstone's friends, as an authoritative reply to our allegations, as well as to those of other parties, with whom we have nothing whatever to do. In justice to Mr. Gladstone, we will give entire those passages of his letter which bear most directly upon the subject of this paper. He says:—

"That the principles of which I am now the advocate are the very same that I avowed, and for the avowal of which I was not sparingly assailed, in 1847;

"That I am aware of no incompatibility between the principles of full religious freedom, and the maintenance of the national Church in

^a The State, &c., p. 83.

connection with the State, to both of which I am now, as ever, cordially attached ;

"That, in regard to the latter of these objects, if the change in my convictions which is imputed to me had occurred, I should not have left it to the author of this circular to announce it to the world ; and

"That whether the question be or be not an open one for others, it can, in my judgment, be no open question for one who aspires to the representation of the University of Oxford.

"In short, I disown and repudiate both these allegations emphatically, and in all their parts⁹."

Now, we trust our readers will fully believe us when we say that we should have been delighted beyond measure, if we could have considered the letter of Mr. Gladstone as a satisfactory reply to the allegations it has been our very painful duty to make, with respect to that gentleman, in this paper. We regret that we cannot do so. Whatever weight ought to attach to any thing we have hitherto said, ought still to attach to our arguments and our allegations, *non obstante* Mr. Gladstone's letter. Let us consider this question. "The principles," says Mr. Gladstone, "of which I am now the advocate are the very same that I avowed, and for the avowal of which I was not sparingly assailed, in 1847." Now we do not, for a moment, dream of imputing a shadow of insincerity to Mr. Gladstone on this point, but we cannot forbear asking him how he can possibly reconcile this assertion with the fact that the especial and peculiar organs of his party, the "Guardian" and the "Morning Chronicle," have, both of them, in answer to Mr. Wordsworth, fully and frankly avowed a direct and radical change of opinion, on his part, with respect to the question of "religious liberty"—a question, as we have shown, connected most intimately with the alliance between the Church and the State? We have already quoted the "Guardian," *not of the 19th*, but of the *12th* May, on this subject. If our readers will recur to that extract, they will see that passages from Mr. Gladstone's earlier and later writings are admitted to be "totally irreconcilable;" they will see the frank admission that Mr. Gladstone has "changed his mind;" nay, more than this, that it "is not any one's business to defend Mr. Gladstone from a complete alteration of recorded opinions." "We may concede," says the "Guardian," "without reserve, to Mr. Wordsworth"—surely, therefore, to any one else—"that having written strongly in favour of a state conscience, and of the maintenance of a particular form of religion by the civil power, Mr. Gladstone is now to be found writing as decidedly, and certainly with no loss of

⁹ Times, June 14.

power, on that of '*religious liberty*.' Let our readers mark the very important admission here that there is a clear and direct antagonism between Mr. Gladstone's present theory of "*religious liberty*," and his former theory of the State "*having a conscience*," of its being the bounden duty of the civil power "*to maintain a religion*." Surely it must follow, logically, if the State *ought* not now to "*have a conscience*,"—*ought* not now "*to maintain a religion*,"—that the alliance of the State with the Church *ought* not to be so much as an "*open question*" with the "*Guardian*" and with Mr. Gladstone, if the "*Guardian*" correctly represents that gentleman's opinions. That alliance *ought*, in such a case, at once to be dissolved.

But now for the other "*Church*" organ, the "*Morning Chronicle*." In the same article from which we before quoted the change in Mr. Gladstone's views is brought out in even stronger relief than by the "*Guardian*." After stating its own view of Mr. Wordsworth's theory of Church and State, the "*Chronicle*" thus proceeds:—

"We are not now denying that this theory of Church and State has its beauties—all we say is, that it and the present times do not by a good deal coincide.

"Mr. Gladstone, it is possible, may once have been taken by the literary beauty and symmetry of this, or of an analogous, view of the relations between Church and State. Time, however, disenchanted him. He came down from reverie to reality¹."

Then come the peculiar views of the "*Chronicle*," which we spare our readers, and then it is said:—

"Hence, as we suppose, Mr. Gladstone felt it to be his duty to look facts fairly in the face, to *surrender the hollow theory*, and to see whether the Church was not bound to accommodate itself to an altered condition of society. This is the practical side of his public character as a Churchman—he refuses any longer to affect to see in the State what the State is not."

Now, we ask our readers carefully to consider these two extracts, and then we ask further, how is it possible to reconcile them with the letter of Mr. Gladstone? They can only be reconciled in one way, and most glad shall we be if Mr. Gladstone will adopt it. It is just possible that these extracts may now, for the first time, be brought to his notice. If so, he is bound, at once and speedily, to state that fact, and, moreover, to *disavow any, the smallest participation, in the sentiments here imputed to him*. If he will do this, so far well.

¹ *Morning Chronicle*, April 2.

But Mr. Gladstone goes on to say further, "that I am aware of no incompatibility between the principles of full religious freedom, and the maintenance of the national Church in connection with the State, to both of which I am now, as ever, cordially attached." Now, we do hope that, when Mr. Gladstone favours the world with his disavowal of the sentiments of his so-called organs, he will give us a full, clear, and unmistakeable definition of what he considers "religious freedom." There is a sense in which we can perfectly agree with his dictum as above stated. If he means to say that he would allow, according to his former views, every religious denomination "full and free toleration" on all points not, in any wise, interfering with the paramount and acknowledged claims of the Church of England to especial favour as the established religion of the State, then, of course, we fully agree with him; but, then, we call upon him plainly to say so. If he does, it will be very difficult to reconcile such an assertion with his conduct on the Ecclesiastical Titles Bill, with the general tenor of his letter to Bishop Skinner, and with the language of those Journals considered peculiarly to represent his opinions. With that, however, we have nothing to do. We would gladly and readily compound with any transient inconsistency for the sake of getting an avowal from such a man as Mr. Gladstone, that he still adheres to the general principles of his former great work. If, however, he will not do this—but we will wait till we see his definition before we draw our inference.

We approach, finally, a question of great importance, and of very peculiar delicacy. That question is this: supposing Mr. Gladstone should not think proper to give a clear and explicit explanation of the points to which Mr. Wordsworth and ourselves have thought it right to call his peculiar attention, how far ought English Churchmen who adopt Mr. Wordsworth's view of the existing alliance, to be satisfied with Mr. Gladstone's declaration, that he is "now, as ever, cordially attached to the maintenance of the national Church in connection with the State?" We regret to say that, in such a case, supposing it, unhappily, to occur—giving Mr. Gladstone implicit credit for perfect sincerity—believing, in spite of his writings and his conduct, because he says he desires, that he really does desire the maintenance of the existing relation—still, while those writings remain unexplained—while that line of conduct still continues—Churchmen who agree in the main with Mr. Wordsworth and ourselves, must not depend, henceforward, for a single moment, for the maintenance of the alliance, on Mr. Gladstone. Most gladly, most thankfully, would we receive from that gentleman a retraction of his Letter to Bishop Skinner; most gladly and most thankfully would we hail a dis-

avowal of his startling speech and his startling vote on the Ecclesiastical Titles Act; but, until then, we must, from a sense of the duty we owe to the Church of England, look at Mr. Gladstone's tendencies, rather than at Mr. Gladstone's intentions. We must, at the present day, look at deeds more than words. We cannot, because we dare not, accept Mr. Gladstone's letter to Mr. Greswell, as a satisfactory explanation of, or a sufficient set-off against his advocacy, in his Letter to Bishop Skinner, of the political equality of all religions—for it amounts to that; or of his maintenance, in the House of Commons, of the right of the Church of Rome to act as if Parliament had long since repealed the restrictive clauses of the Bill of 1829. So long as that line of conduct is continued, we are bound to suppose that Mr. Gladstone endorses the opinion of the "*Morning Chronicle*"—an opinion maintained so lately as the 16th of June, on the occasion of the Queen's recent proclamation respecting Romish processions—that that proclamation "revives a penal enactment which, *by common consent, had quietly gone to sleep for more than twenty years!*" We are bound to feel alarm, even in spite of Mr. Gladstone's letter, when we see a Journal, supported mainly by the "Church" party, one day advocating his re-election, in one of its own peculiarly-written leaders; the next, asserting, in bitter scorn and derision of a most just and righteous step on the part of Her Majesty's Government, that "*wisely and well had successive administrations allowed that miserable tribute to bigotry which encumbered the Emancipation Act to remain a dead letter!*" We do earnestly hope that our readers will not misunderstand us. We do not dream of doubting that Mr. Gladstone does *now* desire the maintenance of the relations between Church and State which at present exist—we fully believe him when he asserts that *he is* "*aware of no incompatibility between the principles of full religious freedom and the maintenance*" of those relations. But, with great respect for Mr. Gladstone, we demur to the *sufficiency* of that declaration. We are compelled, by sad and bitter experience, to look, not simply at the assertions, but at the *tendency* of the writings, and at the overt acts, of public men. How many, who have now joined the ranks of our bitterest and most implacable foe, were, at one time, perfectly sincere in the belief that *they were* "*aware of no incompatibility between*" the holding "all Roman doctrine" and the most fervent attachment to the Church of England! Where are those men now? They are gone whither the legitimate development of their principles inevitably led them, and where every one else could see, long before, that they were gradually going. We *must* think of these things; and it is because we do think of them, that we cannot accept Mr. Glad-

stone's letter as sufficient to quiet the fears his "best friends" entertain respecting him. Let him once plainly and distinctly assert his entire adherence to the general principles of his former great work,—let him act according to those principles—then, in spite of recent events, will we gladly and thankfully allow that our fears are groundless. But, until that time shall come, we dare not, holding our present views, place any confidence, as Churchmen, in Mr. Gladstone, on the question we are discussing. We are rather compelled to believe, that the principles he has avowed in his letter to Bishop Skinner—that the line of conduct he has adopted in Parliament—do directly tend towards a consummation which every sound English Churchman would not only most deeply deplore, but would endeavour to prevent, by every means in his power. Unless those principles are changed—unless that conduct be altered—we are most firmly convinced that the time must inevitably come, when Mr. Gladstone, and they who agree with him in opinion, will openly advocate the rending asunder of the existing relations between the Church and the State.

ART. VIII.—*Roughing it in the Bush ; or, Life in Canada.* By SUSANNA MOODIE. 2 Vols. London : Bentley.

WE have seldom come across a book more amusing in its quiet humour, or more touching in its simple pathos, than these pictures of an emigrant's life in Canada. A melancholy picture it is, and one, we trust, not to be commonly met with now-a-days. The writer, Mrs. Moodie, a worthy sister of our accomplished female historian, Agnes Strickland, emigrated with her husband some twenty years ago, soon after her marriage, leaving a Scottish home, with all the common comforts we deem necessities of life, and, what her cultivated mind valued far more highly, the luxury of literature, to seek an independence of their own in the Canadian forest and "bush life"—the one so poetical and grand in description, the other so adventurous and amusing to read of, but in reality so dreary, so anxious, so heart-aching.

The volumes contain a series of sketches of their difficulties and struggles, narrated in simple, unaffected language, some anecdotes of her rough neighbours, the *nominal* Indian savage and the more *really* savage settler, interspersed with such charming pictures of the beautiful scenery so lavishly spread around them as to fill us with admiration of the pure and religious mind which was ever ready to draw unfailing comfort and gratitude from its genuine appreciation. We cannot speak too highly of the cheerful fortitude, the womanly unselfishness and energy, with which our authoress seems to have struggled through the hardships of her first fifteen or sixteen years in the new country, living in miserable shanties, with an increasing family, frequent illnesses, runaway servants, sometimes actual want of food, and always an almost total want of comfort, yet ever ready to help the few within her reach whose lot was equally hard ; and even in her most dismal straits bracing her mind by the employment of her natural gifts with pen and pencil. Her patriotic lyrics seem to have attracted much attention during the Canadian troubles ; and ultimately her writings and her drawings enabled her to add something to their slender purse ; while at the close of the book we have a glimpse of an appointment which restored them to some sort of comfort and society. Who can wonder that Mrs. Moodie, however proud of the potatoes she planted and dug herself, the cows she milked, the dandelion coffee and maple sugar she made, should speak of emigration to the backwoods of Canada as a hazardous experiment for all who have not been accustomed from infancy to battle with a strong and sinewy arm

against the *physical* difficulties of life? Who will not forgive her for exclaiming somewhat bitterly against the cruelty of the designing "land-jobber," who, concealing the toil and the hardship, tempted and duped the poor but refined and cultivated gentleman into misery, home-sickness, and despair. She says:

"To the poor, industrious working man it presents many advantages; to the poor gentleman, *none!* The former works hard, puts up with coarse, scanty fare, and submits, with a good grace, to hardships that would kill a domesticated animal at home. Thus he becomes independent, inasmuch as the land that he has cleared finds him in the common necessities of life; but it seldom, if ever, in remote situations, accomplishes more than this. The gentleman can neither work so hard, live so coarsely, nor endure so many privations as his poorer but more fortunate neighbour. Unaccustomed to manual labour, his services in the field are not of a nature to secure for him a profitable return. The task is new to him—he knows not how to perform it well; and, conscious of his deficiency, he expends his little means in hiring labour, which his bush-farm can never repay. Difficulties increase, debts grow upon him, he struggles in vain to extricate himself, and finally sees his family sink into hopeless ruin."—Vol. ii. p. 291.

This sounds sad enough; but as a reality let us take a picture of our authoress in her new log-house, nine miles of uncleared forest from the nearest village, at a time when her only servant had left her at a moment's notice, with two children both under three years of age:—

"Ague and lake fever had attacked our new settlement. The men in the shanty were all down in it; and my husband was confined to his bed on each alternate day, unable to raise hand or foot, and raving in the delirium of the fever. After much difficulty, and only by offering enormous wages, I succeeded in procuring a nurse to attend upon me in my confinement. The woman had not been a day in the house before she was attacked by the same fever. In the midst of this confusion, and with my precious little Addie lying insensible on a pillow at the foot of my bed—expected every moment to breathe her last sigh—on the night of the 26th of August, the boy I had so ardently coveted was born. The next day, old Pine carried his wife (my nurse) away upon his back, and I was left to struggle through in the best manner I could, with a sick husband, a sick child, and a new-born babe. The days that my husband was free of the fit, he did what he could for me and his poor sick babes, but, ill as he was, he was obliged to sow the wheat, to enable the man to proceed with the drag, and was therefore necessarily absent in the field the greater part of the day. I was very ill, yet for hours at a time I had no friendly voice to cheer me, to proffer me a drink of cold water, or attend to the poor babe; and worse, still worse, there was no one to help that pale, marble child, who lay so cold and still, with half-closed violet eye, as if death had already chilled her heart in his iron

grasp. My husband continued to suffer for many weeks with the ague; and when he was convalescent, all the children, even the poor babe, were seized with it, nor did it leave us till late in the following spring."—Vol. ii. pp. 79—82.

After this melancholy scene, we must go back to their first settlement in the backwoods, which, though not very encouraging to them, will be amusing to our readers. They had rashly engaged upon hearsay, and at a high price, what was called a "comfortable home," on their new land, and commenced their first "bush" journey on a pouring autumn day. At the end of the second day,—

"The carriage turned into a narrow, steep path, overhung with lofty woods, and after labouring up it with considerable difficulty, and at the risk of breaking our necks, it brought us at length to a rocky upland clearing, partially covered with a second growth of timber, and surrounded on all sides by the dark forest.

"'I guess,' quoth our Yankee driver, 'that at the bottom of this 'ere swell, you'll find yourself *to hum*;' and plunging into a short path cut through the wood, he pointed to a miserable hut, at the bottom of a steep descent, and cracking his whip, exclaimed, 'Tis a smart location that. I wish you Britishers may enjoy it.' I gazed upon the place in perfect dismay, for I had never seen such a shed called a house before. 'You must be mistaken; that is not a house, but a cattle-shed, or a pig-sty.'

"The man turned his knowing, keen eye upon me, and smiled, half-humorously, half-maliciously, as he said,

"'You were raised in the old country, I guess; you've much to learn, and more, perhaps, than you'll like to know, before the winter is over.'

"I was perfectly bewildered—I could only stare at the place, with my eyes swimming in tears; but as the horses plunged down into the broken hollow, my attention was drawn from my new residence to the perils which endangered life and limb at every step. The driver, however, was well used to such roads, and, steering us dexterously between the black stumps, at length drove up, not to the door, for there was none to the house, but to the open space from which that absent, but very necessary appendage, had been removed. Three young steers and two heifers, which the driver proceeded to drive out, were quietly reposing on the floor. A few strokes of the whip, and a loud burst of gratuitous curses, soon effected an ejection; and I dismounted, and took possession of this untenable tenement. Moodie was not yet in sight with the teams. I begged the man to stay till he arrived, as I felt terrified at being left alone in this wild, strange-looking place. He laughed, as well he might, at our fears, and said he had a long way to go, and must be off; then, cracking his whip, and nodding to the girl, who was crying aloud, he went his way, and Hannah and myself were left standing in the middle of the dirty floor.

"The prospect was indeed dreary. Without, pouring rain; within, a fireless hearth; a room with but one window, and that containing only one whole pane of glass; not an article of furniture to be seen, save an old painted pine-wood cradle, which had been left there by some freak of fortune. This, turned upon its side, served us for a seat, and there we impatiently awaited the arrival of Moodie, Wilson, and a man whom the former had hired that morning to assist on the farm. Where they were all to be stowed might have puzzled a more sagacious brain than mine. It is true there was a loft, but I could see no way of reaching it, for ladder there was none; so we amused ourselves, while waiting for the coming of our party, by abusing the place, the country, and our own dear selves for our folly in coming to it."—Vol. i. pp. 84, 85.

But we must not lose Mrs. Moodie's first introduction to her neighbours:—

"While we were all thus busily employed, the door was suddenly pushed open, and the apparition of a woman squeezed itself into the crowded room. I left off arranging the furniture of a bed, that had just been put up in a corner, to meet my unexpected, and, at that moment, not very welcome guest. Her whole appearance was so extraordinary that I felt at a loss how to address her. Imagine a girl of seventeen or eighteen years of age, with sharp, knowing-looking features, a forward, impudent carriage, and a pert, flippant voice, standing upon one of the trunks, and surveying all our proceedings in the most impertinent manner. The creature was dressed in a ragged, dirty, purple stuff gown, cut very low in the neck, with an old red cotton handkerchief tied over her head; her uncombed, tangled locks falling over her thin, inquisitive face, in a state of perfect nature. Her legs and feet were bare; and in her coarse, dirty red hands she swung to and fro an empty glass decanter.

"What can she want?" I asked myself. 'What a strange creature!'

"And there she stood, staring at me in the most unceremonious manner, her keen black eyes glancing obliquely to every corner of the room, which she examined with critical exactness.

"Before I could speak to her, she commenced the conversation with drawling through her nose,

"'Well, I guess you're fixing here.'

"I thought she had come to offer her services; and I told her I did not want a girl, for I had brought one out with me.

"'How!' responded the creature, 'I hope you don't take me for a help. I'd have you to know that I'm as good a lady as yourself. No, I just stepped over to see what was going on. I seed the teams pass our'n about noon, and I says to father, 'Them strangers are cum; I'll go and look arter them.' 'Yes,' says he, 'do, and take the decanter along; may be they'll want one to put their whiskey in.' 'I'm goin' to,' says I; 'so I cum across with it, an' here it is. But, mind—

don't break it—'tis the only one we have to hum; and father says 'tis so mean to drink out of green glass.'

"My surprise increased every minute. It seemed such an act of disinterested generosity thus to anticipate what we had never thought of. I was regularly taken in.

" 'My good girl,' I began, 'this is really very kind—but'—

" 'Now, don't go to call me 'gall'—and pass off your English airs on us. We are *genuine* Yankees, and think ourselves as good—yes, a great deal better than you. I am a young lady.'

" 'Indeed!' said I, striving to repress my astonishment. 'I am a stranger in the country, and my acquaintance with Canadian ladies and gentlemen is very small. I did not mean to offend you by using the term girl; and was going to assure you that we have no need of the decanter. We have bottles of our own, and we don't drink whiskey.'

" 'How! not drink whiskey? Why, you don't say! How ignorant you must be! May be they have no whiskey in the old country?'

" 'Yes, we have; but it is not like the Canadian whiskey. But pray take the decanter home again; I am afraid it will get broken in this confusion.'

" 'No, no; father told me to leave it, and there it is;' and she planted it resolutely down on the trunk. 'You'll find a use for it till you have unpacked your own.' "

The history of this decanter is so truly Canadian, that we must give it; it remained a mystery to Mr. Moodie, until, a few days after, the Yankee damsel presented herself again.

" 'Well, I guess you look smart! You old-country folks are so stiff, you must have every thing nice, or you fret. But, then, you can easily do it; you have *stacks* of money; and you can fix every thing right off with money.'

" 'Pray take a seat,' and I offered her a chair, 'and be kind enough to tell me your name. I suppose you must live in the neighbourhood, although I cannot perceive any dwelling near us.'

" 'My name! So you want to know my name. I arn't ashamed of my name; 'tis Emily S——. I am eldest daughter to the *gentleman* who owns this house Have you done with that 'ere decanter I brought across yesterday?'

" 'Oh, yes! I have no occasion for it.' I rose, took it from the shelf, and placed it in her hand.

" 'I guess you won't return it empty; that would be mean, father says; he wants it filled with whiskey.'

"The mystery was solved, the riddle made clear. I could contain my gravity no longer, but burst into a hearty fit of laughter, in which I was joined by Hannah. Our young lady was mortally offended; she tossed the decanter from hand to hand, and flared at us with her tiger-like eyes.

“ ‘ You think yourselves smart ! Why do you laugh in that way ? ’

“ ‘ Excuse me, but you have such an odd way of borrowing that I cannot help it I am sorry to disappoint you, but I have no whiskey.’

“ ‘ I guess spirits will do as well ; I know there is some in that keg, for I smells it.’

“ ‘ It contains rum for the workmen.’

“ ‘ Better still. I calculate when you’ve been here a few months, you’ll be too knowing to give rum to your helps. But old country-folks are all fools, and that’s the reason they get so easily sucked-in, and be so soon wound-up. Cum, fill the bottle, and don’t be stingy. In this country we all live by borrowing. If you want any thing, why just send and borrow from us.’

“ Thinking this might be the custom of the country, I hastened to fill the decanter, hoping that I might get a little new milk for the poor weanling child ; but when I asked my liberal visitor if she kept cows, and would lend me a little new milk for the baby, she burst out into high disdain. ‘ Milk ! lend milk ? I guess milk in the fall is worth a York shilling a quart. I cannot sell you a drop under.’

“ This was a wicked piece of extortion, as the same article in the towns, where of course it was in greater request, only brought three pence a quart.

“ ‘ If you’ll pay me for it, I’ll bring you some to-morrow. But mind—cash down.’

“ Day after day I was tormented with this importunate creature. She borrowed of me tea, sugar, candles, starch, blueing, irons, pots, bowls ; in short, every article in common domestic use—while it was with the utmost difficulty we could get them returned. Articles of food, such as tea and sugar, or of convenience, like candles, starch, soap, she never dreamed of being required at her hands The very day our new plough came home, the father of this bright damsel, who went by the familiar and unenviable title of *Old Satan*, came over to borrow it (though we afterwards found out he had a good one of his own). The land had never been broken up, and was full of rocks and stumps, and he was anxious to save his own from injury ; the consequence was, that the borrowed implement came home unfit for use, just at the very time that we wanted to plough for fall wheat. The same happened to a spade and trowel, bought in order to plaster the house. Satan asked the loan of them for *one* hour for the same purpose, and we never saw them again.

“ The daughter came one morning, as usual, on one of these swindling expeditions, and demanded of me the loan of some *fine slack*. Not knowing what she meant, and weary of her importunities, I said I had none. She went away in a rage. Shortly after she came again for some pepper. I was at work, and my work-box was open on the table, stored with threads and spools of all descriptions. Miss Satan cast her hawk’s eye into it, and burst out in her usual rude manner,

“ ‘ I guess you told me a tarnation big lie the other day.’

"Unaccustomed to such language, I rose from my seat, and, pointing to the door, told her to walk out, as I did not choose to be insulted in my own house.

"Your house! I'm sure it's father's," returned the incorrigible wretch. 'You told me you had no *fine slack*, and you have *stacks* of it.'

"What is fine slack?" said I, very pettishly.

"The stuff that's wound upon these 'ere pieces of wood,' pouncing as she spoke upon one of my most serviceable spools.

"I cannot give you that; I want it myself."

"I didn't ask you to give it. I only wants to borrow it till father goes to the creek."

"I wish he would make haste, then, as I want a number of things which you have borrowed of me, and which I cannot longer do without."

"She gave me a knowing look, and carried off my spool in triumph."

—Vol. i. pp. 86—93.

"Another neighbour, an old woman, introduced herself as 'a widow with twelve sons,' adding: '—— and 'tis —— hard to scratch along.'

"Do you swear?"

"Swear! what harm? It eases one's mind when one's vexed. Everybody swears in this country. I used to swear mighty big oaths till about a month ago, when the methody parson told me that if I did not leave it off, I should go to a tarnation bad place; so I dropped some of the worst of them."

"You would do wisely to drop the rest; women in my country never swear."

"Well, you don't say! I always hear'd they were very ignorant."

—Vol. i. p. 96.

Perhaps one of the greatest annoyances of the back-wood settler is, the independence and cavalier behaviour of the servants, or "helps;" a word of reproof, and they are off half an hour after, and for months the family may be left to do every thing, menial or not, for themselves. At best, they do but ring the changes on raw Yankees, half-bred Canadians, and unfortunate emigrants; the best are of the latter class, for the most part, Irish; too reckless and thoughtless to get on for themselves, but affectionate and grateful to those who share their rough comforts with them. One specimen, an Irish foundling, is excellently drawn by Mrs. Moodie; he did his best for his kind master and mistress, but that best was often as amusing a failure as in the following anecdote of him:—

"One evening, John asked for a piece of soap.

"What do you want with soap, John?"

"To wash my shirt, ma'am. Shure an' I'm a baste to be seen, as black as the pots. Sorra a shirt have I but the one, an' it has stuck on my back so long, that I can thole it no longer."

"I looked at the wrists and collar of the condemned garment, which was all of it that John allowed to be visible. They were much in need of soap and water.

"Well, John, I will leave you the soap : but can you wash?"

"Och, sure, and I can they. If I soap it enough, and rub long enough, the shirt must come clane at last."

"I thought the matter rather doubtful; but when I went to bed I left what he required, and soon saw, through the chink in the boards, a roaring fire, and heard John whistling over the tub. He whistled and rubbed, and washed and scrubbed, but, as there seemed no end of the job, and he was as long washing this one garment as Bell would have been performing the same operation on fifty, I laughed to myself, and thought of my own abortive attempts in that way, and went fast asleep. In the morning, John came to his breakfast, with his jacket buttoned up to his throat.

"Could you not dry your shirt by the fire, John? You will get cold wanting it."

"Aha, by dad! it's dhry enough now. The divil has made tinder of it long afore this."

"Why, what has happened to it? I heard you washing all night."

"Washing! Faith, an' I did scrub it till my hands were all ruined intirely, and thin I took the brush to it; but none a bit of the dirth could I get out of it. The more I rubbed, the blacker it got, until I had used up all the soap, and the perspiration was pouring off me like rain. 'You dirthy owld bit of a blackguard of a rag,' says I, in an exthremity of rage, 'you're not fit for the back of a dacent lad an' a jintleman. The divil may take ye to cover one of his imps;' and with that I sthirred up the fire, and sent it plump into the middle of the blaze."

"And what will you do for a shirt?"

"Faith, do as many a better man has done afore me; go widout."
—Vol. i. p. 164.

A still more awkward lad placed them in a terrible situation. They had removed in a better sort of log-house than their first shanty; and had been employed, during the winter, in clearing the forest round the house; they waited, however, till summer to burn the fallen trees. Mrs. Moodie was alone with her two infants, a lad, and a maid.

"The day was sultry, and towards noon a strong wind sprung up, that roared in the pine-tops like the dashing of distant billows, but without in the least abating the heat. The children were lying listlessly upon the floor for coolness, when Mary suddenly exclaimed, 'Bless us, mistress, what a smoke!' I ran immediately to the door, but was not able to distinguish ten yards before me. The swamp immediately below us was on fire, and the heavy wind was driving a dense black cloud of smoke directly before us.

“‘What can this mean?’ I cried, ‘who can have set fire to the fallow?’

“As I ceased speaking, John Thomas stood pale and trembling before me. ‘John, what is the meaning of this fire?’

“‘Oh, ma’am, I hope you’ll forgive me; it was I set fire to it, and I would give all I have in the world if I had not done it.’

“‘What is the danger?’

“‘Oh, I’m terribly afraid we shall all be burnt up,’ said the fellow, beginning to whimper.

“‘Why did you run such a risk, and your master from home, and no one in the place to render the least assistance?’

“‘I did it for the best,’ blubbered the lad. ‘What shall we do?’

“‘Why, we must get out of it as fast as we can, and leave the house to its fate.’

“‘We can’t get out,’ said the man, in a low, hollow tone, which seemed the concentration of fear; ‘I would have got out of it if I could; but just step to the back door, ma’am, and see.’

“I had not felt the least alarm till this minute; I had never seen a fallow burnt, but I had heard of it as a thing of such common occurrence that I had never connected it with any idea of danger. Judge then my surprise, my horror, when, on going to the back door, I saw that the fellow, to make sure of his work, had fired the field in fifty different places. Behind, before, on every side, we were surrounded by a wall of fire, burning furiously within a hundred yards of us, and cutting off all possibility of retreat; for could we have found an opening through the burning heaps, we could not have seen our way through the dense canopy of smoke; and, buried as we were in the heart of the forest, no one could discover our situation till we were beyond the reach of help

“A strange calm succeeded my first alarm; tears and lamentations were useless: a horrible death was impending over us, and yet I could not believe that we were to die. I sat down upon the step of the door, and watched the awful scene in silence. The fire was raging in the cedar-swamp, immediately below the ridge on which the house stood, and it presented a spectacle truly appalling. From out the dense folds of a canopy of black smoke, the blackest I ever saw, leaped up continually red forks of lurid flame as high as the tree tops, igniting the branches of a group of tall pines that had been left standing for sun-logs.

“A deep gloom blotted out the heavens from our sight. The air was filled with fiery particles, which floated even to the door-step—while the crackling and roaring of the flames might have been heard at a great distance. Could we have reached the lake shore, where several canoes were moored at the landing, by launching into the water we should have been in perfect safety; but, to attain this object, it was necessary to pass through this mimic hell; and not a bird could have flown over it with unscorched wings. There was no hope in that

quarter, for, could we have escaped the flames, we should have been blinded and choked by the thick, black, resinous smoke.

"The fierce wind drove the flames at the sides and back of the house up the clearing; and our passage to the road, or to the forest, on the right and left, was entirely obstructed by a sea of flames. Our only ark of safety was the house, so long as it remained untouched by the consuming element. I turned to young Thomas, and asked him how long he thought that would be.

" 'When the fire clears this little ridge in front, ma'am. The Lord have mercy upon us, then, or we must all go!'

"The heat soon became suffocating. We were parched with thirst, and there was not a drop of water in the house, and none to be procured nearer than the lake. I turned once more to the door, hoping that a passage might have been burnt through to the water. I saw nothing but a dense cloud of fire and smoke—and could hear nothing but the crackling and roaring of the flames, which were gaining upon us so fast, that I felt their scorching breath in my face.

" 'Ah,' thought I—and it was a most bitter thought—'what will my beloved husband do when he returns and finds we have all perished in this miserable manner! But God can save us yet.'

"The thought had scarcely found a voice in my heart before the wind rose to a hurricane, scattering the flames on all sides into a tempest of burning billows. I buried my head in my apron, for I thought that our time was come, and that all was lost, when a most terrific crash of thunder burst over our heads, and, like the breaking of a water-spout, down came the rushing torrent of rain which had been pent up for so many weeks.

"In a few minutes the chip-yard was all afloat, and the fire effectually checked. The storm which, unnoticed by us, had been gathering all day, and which was the only one of any note we had that summer, continued to rage all night, and before morning had quite subdued our cruel enemy, whose approach we had viewed with such dread."—*Vol. ii. pp. 59—63.*

Mrs. Moodie had an extensive acquaintance among the Indians in her neighbourhood; and she tells much that is very interesting about them,—of their ways and habits, their kind-heartedness, their mythic but simple religion, their honesty and love of truth, and the figurative phraseology which has, perhaps, invested them with a more poetical interest than their natural endowments deserve. The following anecdote merits extract:—

"One of their squaws, . . . had accompanied her husband on a hunting expedition into the forest. He had been very successful, and having killed more deer than they could well carry home, he went to the house of a white man to dispose of some of it, leaving the squaw to take care of the rest till his return. She sat carelessly upon a log

with his hunting-knife in her hand, when she heard the breaking of branches near her, and turning round, beheld a great bear only a few paces from her.

"It was too late to retreat: and seeing that the animal was very hungry, and determined to come to close quarters, she rose, and placed her back against a small tree, holding her knife close to her breast, and in a straight line with the bear. The shaggy monster came on. She remained motionless, her eyes steadily fixed upon her enemy, and as his huge arms closed round her, she slowly drove the knife into his heart. The bear uttered a hideous cry, and sank dead at her feet. When the Indian returned, he found the courageous woman quietly taking the skin from the carcass of the formidable brute."—Vol. ii. p. 33.

With one more *bear* anecdote we must conclude:—

"We had been some days without meat, when Moodie came running in for his gun. A great she-bear was in the wheat-field at the edge of the wood, very busily employed in helping to harvest the crop. There was but one bullet, and a charge or two of buck-shot, in the house; but Moodie started to the wood with the single bullet in his gun. . . . Old Jenny was busy at the wash-tub, but the moment she saw her master running up the clearing, and knew the cause, she left her tub and snatching up the carving-knife, ran after him, that in case the bear should have the best of the fight, she would be there to help 'the masther.' Finding her shoes incommode her, she flung them off, in order to run the faster. A few minutes after, came the report of the gun, and I heard Moodie halloo to E——, who was cutting stakes in the wood. I hardly thought it possible that he could have killed the bear, but I ran to the door to listen. The children were all excitement, which the sight of the black monster, borne down the clearing upon two poles, increased to the wildest demonstrations of joy. Moodie and John were carrying the prize, and old Jenny, brandishing her carving-knife, followed in the rear. . . .

"The bear was determined to have something in return for the loss of his wife. Several nights after this, our slumbers were disturbed, about midnight, by an awful yell, and old Jenny shook violently at our chamber door.

"'Masther, masther dear!—Get up wid you this moment, or the bear will destroy the catle intirely.'

"Half asleep, Moodie sprang from his bed, seized his gun, and ran out. I threw my large cloak round me, struck a light, and followed him to the door. The moment the latter was unclosed, some calves we were rearing rushed into the kitchen, closely followed by the larger beasts, who came bellowing headlong down the hill, pursued by the bear.

"It was a laughable scene, as shown by that paltry tallow-candle. Moodie in his night shirt, taking aim at something in the darkness, surrounded by the terrified animals; old Jenny, with a large knife

in her hand, holding on to the white skirts of her master's garment, making outcry loud enough to frighten away all the wild beasts in the bush—herself almost in a state of nudity.

“ ‘Och, maisther dear! don't timpt the ill-conditioned crathur wid charging too near; think of the wife and the childher. Let me come at the rampaging baste, an' I'll stick the knife into the heart of him!’

“Moodie fired. The bear retreated up the clearing, with a low growl. Moodie and Jenny pursued him some way, but it was too dark to discern any object at a distance. I, for my part, stood at the open door, laughing till the tears ran down my cheeks, at the glaring eyes of the oxen, their ears erect, and their tails carried gracefully on a level with their backs, as they stared at me and the light in blank astonishment. The noise of the gun had just roused John E——— from his slumbers. He was no less amused than myself, until he saw a fine yearling heifer was bleeding, and found upon examination, that the poor animal was dangerously, if not mortally wounded. . . .

“Moodie and Jenny now returned from the pursuit of the bear. E——— fastened all the cattle into the back-yard, close to the house. By daylight he and Moodie had started in chase of bruin, whom they tracked by his blood some way in the bush; but here he entirely escaped their search.”—Vol. ii. pp. 176—181.

ART. IX.—*A Bill to enable Her Majesty further to regulate the Duties of Ecclesiastical Persons, and to make better Provisions for the Management and Distribution of Episcopal and Capitular Revenues. (Prepared and brought in by the Marquis of Blandford and Lord Robert Grosvenor.) Ordered by the House of Commons to be printed, 29th April, 1852.*

THE peculiar circumstances attendant on the session of Parliament this year, have afforded no opportunity for carrying through any measures of such a description as that which the Marquis of Blandford introduced in the course of the spring, in relation to episcopal and capitular revenues; but the mode in which his Bill was received in the House of Commons, seems to render it not improbable that its leading provisions may ere long be embodied in our statutes. It is, indeed, rather difficult to estimate what course may be taken in the next session of Parliament by those who applauded the measure on April 29. We may, perhaps, anticipate opposition to it from the Roman Catholic party in the House of Commons, and we feel assured that if it ever reaches the House of Lords in its present state, it will be modified there. But our hope and expectation is, that when this measure is again introduced, as we earnestly hope it will be, it will have been so carefully reconsidered, as to be divested of certain matters which render it liable to objection.

In offering some remarks on the Bill before us, chiefly of a practical nature, we would, in the first place, tender our heartfelt thanks to the Marquis of Blandford and to Lord Robert Grosvenor for the preparation and introduction of a measure evincing so warm an interest in the welfare of the Church of England, and comprising so much of valuable suggestion and excellent intention. We trust that we may rely on the continuance of the interest which these noble lords have so worthily shown, and on their perseverance in the cause which they have so generously undertaken to advocate. Holding perhaps different views, in some respects, from those noble lords, and from the Earl of Shaftesbury, to whom this cause is perhaps equally indebted, we rejoice to be enabled to offer to them our humble tribute of gratitude for their exertions on behalf of the Church of England; and we would state that, as far as our experience has gone, the clergy appear to be thankful for the introduction of Lord Blandford's Bill, and favourable to its leading provisions, with some exceptions.

We fully anticipated when Lord Blandford last year intimated his intention of proposing such a measure as that now before us, that in some quarters he would be met *in limine* by the objection, that no measure of the kind ought to be introduced without having been previously submitted to the clergy in convocation. We said last year, in expectation of such an objection being raised, that we trusted that legislation, good in itself, would not be opposed, merely because it had not been submitted to convocation. Without doubt it is most highly desirable, that convocation should be revived, and reformed, and made a really national body, and should be in full and satisfactory working order, and well qualified to enter on the discussion of all subjects affecting the Church, in a spirit of unity and concord, and with an enlightened piety. All this is most desirable: but is it really meant by those who object to Lord Blandford's Bill because it has not been submitted to convocation, that *all* legislation in regard to the Church—that all important measures affecting the Church, such as the creation of bishoprics, is to be arrested until convocation is in working order? Is nothing to be done for the Church in the mean time? On this principle the erection of colonial sees should be protested against, until a synod decides whether it be advisable or no. The whole legislation of the Church for the last hundred and thirty years must in that case have been wrong. There was no authority to establish sees at Ripon or Manchester, nor at Calcutta, Sydney, New Zealand, or Cape Town. We should have been bound to protest against these measures, or any similar measures. Now we say that this is really a most provoking instance of good principles and intentions taking up a false position. By all means let us get convocation, first overcoming the objections of many members of the Church of England to it; but do not let us refuse to allow measures in themselves *good* to pass, merely because we have not *yet* obtained convocation.

We sincerely hope and trust the time may not be remote when such a convocation or synod, as will be generally admitted to be adapted to the wants of the Church of England, will be in operation; but as the period of its actual attainment is very uncertain, it seems most unadvisable to reject in the mean time all legislation in favour of the Church.

Having thus alluded to the objections somewhat unreasonably raised in some quarters against any Bill for Church Extension, no matter from whom it proceeds, we would in the next place examine the Bill itself, and endeavour to see what its actual effects and working would be.

The preamble of the Bill, as usual in Parliamentary enact-

ments, recites the previous Acts of Parliament and Orders in Council bearing on the subject, and some of which it is proposed to modify.

The first clause of the Bill is one of the highest importance : it is in the following terms :—

“ That except as hereinafter provided, on the avoidance of the office of dean of any cathedral or collegiate Church in England or Wales, no other dean shall be appointed or elected to such vacancy, but the bishop of the diocese wherein such cathedral or collegiate church may, at the time of such avoidance, be situate, shall become dean thereof in virtue of his office, and by the provisions of this Act, without any further appointment or other form of proceeding, and such bishop and his successors shall be styled bishop and dean of such diocese, and, subject to the provisions of this Act, shall be entitled to all the rights and privileges of the dean of such cathedral or collegiate church, and shall be the head of the chapter, and take precedence of all other members of such chapter, and shall take such part in the duties of such cathedral or collegiate church as are prescribed for the dean in the statutes thereof, and as are not inconsistent with his office of bishop, or as shall be otherwise directed in any amendment of such statutes made in pursuance of this Act.”

The readers of this Review will remember that some years since we suggested this very union of the office of dean and bishop, with a view to provide funds for an increase in the number of bishops. We are of opinion still that there is much to recommend the notion, and we are inclined to think that the main purpose of that plan will be adopted. The suggestion which we made on this matter proceeded on the principle of reverting from the *mediæval* system on which chapters were for the most part founded, and which recognized a collegiate life essentially monastic in its character, and severed from the cure of souls, to the primitive system, according to which the bishop was the only head of the clergy of his cathedral church, and these clergy all had the cure of souls in the cathedral city. Such was the *idea* involved in our suggestion, in accordance with which we made the bishop the dean of his own cathedral, and annexed the canonries to poorly-endowed parishes *in the cathedral city* as far as possible. We still venture to think, that the latter part of this plan has its recommendations, in securing the residence of canons in the cathedral city ; in providing for the efficient service of parishes which are now, perhaps, assigned to minor canons, or to persons of less influence than might fairly be expected from members of the chapters. And, we presume, that the combination of canonries with small or moderately-endowed city livings, would ensure the appointment of tolerably-paid and efficient

curates. On this subject we shall have some suggestions to offer when we come to Clause XII.

But now to revert to the proposed annexation of the deanery to the bishopric. We must confess that, although our view remains unaltered as to the abstract propriety of such an annexation, its accordance with precedent, and with the general discipline of the Church, and its expediency in various respects, we yet think that the proposal has not, as yet, assumed such a shape as would be altogether satisfactory to the clergy, or would obviate strong opposition. As it stands at present it will be deemed too great an innovation; as amounting, in fact, to the extinction of an honourable office which has existed for many ages in the Church of England, and which has been held by many of our most eminent divines. It will be argued, that the fabrics of the cathedrals, and the efficiency of the celebration of Divine Service, will probably be impaired by the proposed alteration, because the bishop will necessarily be absent frequently from the cathedral city; and it has been remarked that the present Bill, which annexes the deanery to the bishopric, recognizes a defect in that arrangement by authorizing the appointment of a deputy, who will act as dean. So that by the very same Bill which extinguishes the deaneries they are created again under a different title in certain circumstances. We must remember also, that deaneries are in the patronage of the Crown, and that the ministers of the Crown, and those who have held office, may not be inclined to favour the virtual extinction of an honourable office, which holds a certain rank and dignity, unless it should be clearly proved that an evident necessity exists for so doing.

Now, the only grounds for suppressing the office of dean by annexing it to the bishopric, is, that it is a *sinecure*, and *the endowment is wanted* for the purpose of endowing offices which are not sinecures, as bishoprics and poor livings. But it may certainly be replied to this, that the same objects may be attained without the suppression of deaneries. In the first place, with regard to the provision for additional bishops, the Bill proposes a reduction in the incomes of existing sees, which actually provides 30,000*l.* out of 40,000*l.*, the estimated incomes of the new sees. The remaining 10,000*l.* is not a very large sum, and might be easily provided without any sweeping extinction of deaneries. The deaneries of Westminster, of Windsor, and of Bristol, if annexed to their sees (which we think they might be), would provide 4000*l.* We conceive that the deaneries of Durham and of Christ Church might be reduced by one-half; that the deanery of St. Paul's might be held with the see of St. Alban's; that the deans of Wells and Lichfield, and any others exceeding the

scale of 1000*l.*, might be reduced to that sum. These alterations would about make up the income of 10,000*l.*, required for the endowment of additional sees, without suppressing deaneries generally. And, on the whole, we think that such a course of proceeding would meet the wishes of the members of the Church of England, and be more in accordance, even as far as we can judge, with the wishes of statesmen of all parties, than the proposal to suppress deaneries. We would add, that if additional funds were required for the endowment of sees, they might be provided by equalizing the number of canons in each cathedral; for, by the Ecclesiastical Duties and Revenues Bill, in 1840, while the greater number of chapters were limited to four canons each, the chapter of Christ Church, Oxford, is to comprise eight, Canterbury six, Durham six, Westminster six, Winchester five, and Exeter five. Now we are not aware of any reason why two canonries should not be suspended at Christ Church, Oxford, two at Durham, two at Westminster, and one each at Winchester and Exeter, which would produce a further income of 8000*l.* towards the endowment of bishoprics, and would merely place the chapters of these cathedrals in the same position as others, of which they could not fairly complain. We hold that in this way the income of the new sees contemplated might be made 3000*l.* instead of 2500*l.*; and this will, we think, be generally deemed an improvement in the plan.

And now with regard to the other argument which is employed for the suppression of deaneries,—we mean their *sinecure character*. We have to say, that without doubt the present duties of deans are of such a nature, that they may be described, in a general way, as sinecures; *i. e.* the attendance at Divine Service, and occasionally preaching, and superintending the fabric of the church, are certainly no very onerous duties in themselves; and are such duties as the clergy in general undertake, in addition to the actual and regular *administration* of the sacraments and services of the Church, visiting the sick, the cure of souls, and all the incidents of parochial duty. Of course, in comparison with the position of any common parish priest, the duties of a dean, however important and dignified in their character, are nothing in point of actual labour of body and mind. But surely it need not be so; for there can be no difficulty in attaching to the office of dean such an amount of spiritual, pastoral, ecclesiastical, or educational duties, as shall make him one of the most laborious ministers of the Church, instead of holding a sinecure.

If this be the case, we must say that we are unable to see sufficient grounds for annexing the office of dean to that of bishop, in opposition to the feelings and wishes of an influential portion

of the members of the Church of England. We feel ourselves bound to state this, because we formerly recommended this very step ; but we were led to do so, solely with a view to the endowment of additional sees ; and if sufficient funds can be provided otherwise, and if, as there is reason to believe, such a proposal would be unsatisfactory to many of the heads of the Church, and would not be without practical inconveniences, we should say that the case is very materially altered ; and we should now urge the preservation of the office, but its association with duties of an important and even arduous character.

What those duties might be, we will examine when we come to consider the general question of chapters in connexion with Clause XII. of this Bill.

CLAUSE II. provides that the bishop-dean shall not be obliged to *reside* for eight months in the year in his capacity of dean, which all deans are now required to do. Of course this clause is rendered necessary by the first ; but there is an apparent inconvenience in thus being obliged to relax the rules of *residence* in any case ; and the cathedrals are thus, *primâ facie*, at once deprived, in some degree, of the advantage of a resident head, which they now possess by virtue of recent legislation.

CLAUSE III. provides that the endowments of the deanery, annexed to the bishopric, shall vest in the ecclesiastical commissioners, and form part of their endowment ; and directs that the deanery-house shall, "*unless there be already a suitable episcopal residence in such cathedral city,*" become the episcopal residence. This latter part of the clause we consider highly valuable ; and we hope it may be retained, with some exceptions. The sees of Canterbury, York, Carlisle, St. David's, Durham, Gloucester, Lichfield, Manchester, Oxford, Rochester, Winchester, and Worcester, are at present without episcopal residences at the cathedral city. We conceive that, in all these cases, except two or three, the deanery-house should be made the episcopal residence, and the dean placed in one of the residentiary houses, or any other fitting house, belonging to the chapter, and in the vicinity of the cathedral, or such a house should be purchased for the dean.

CLAUSE IV. gives to the bishop the power of appointing a deputy, who in his absence is to hold and exercise all the powers of dean. So that the *office* of dean is really called into existence again, and is to exist in the absence of the bishop, which may possibly be for the greater part of the year. This clause would be unnecessary, if the deaneries were to be retained, as we propose.

CLAUSE V. directs, that upon the next avoidance of any

deanery, and its junction with the bishopric, a chapter shall be summoned, and the statutes of the cathedral shall be revised and amended by the bishop and chapter; and certain further directions are given for submitting these revised statutes to the ecclesiastical commissioners, and to the Queen in council, and for considering the remarks and observations to be made on them.

We think this a valuable and useful suggestion, and it ought to form part of any measure brought forward for the improvement of cathedral institutions. It would be very desirable to have duties and privileges distinctly defined, when any material change is made; and doubtless there are various portions of the old statutes of cathedrals which would be altogether unsuited to existing circumstances.

CLAUSE VI. has relation to the provision for educational purposes in connexion with cathedrals. Public attention has been much directed of late to the cathedral schools, and the endowments provided for them. It would, we think, be highly advisable that the purposes of founders should, in reference to this subject, be carried out in a liberal spirit. The fact that in every cathedral church a certain number of boys—the children of poor clergy, or of other persons in small circumstances—were gratuitously (or nearly so) maintained and educated; and that a free education, or at a very moderate charge, was provided for others, would, we think, not merely be a great benefit in itself, a positive boon to the middle classes of the country, a valuable contribution to the provision for education amongst those classes, but we think that the gratuitous education and support of students in thirty chapter schools would be a sort of practical tangible benefit that would be adapted to the comprehension and feelings of the public in these days, and would be in accordance with its views, both educational and financial. We should be glad to see a canonry in every cathedral connected with the office of master of the diocesan school, and the minor canonries with duties as under-masters; and we should be glad to see the funds now employed in paying masters, applied towards the maintenance of pupils. We do not see why those chapter schools should not impart the elementary knowledge which would qualify young men either to enter at the universities, or at pastoral colleges.

CLAUSE VII. This clause gives instructions as to the nature of the changes to be made in the statutes of cathedrals. These instructions have reference, in particular, to the re-arrangement of duties which would be requisite in consequence of the union of the office of bishop and dean; and so far we have no remark to make on them, except that we do not expect that such an

alteration will be found requisite. In other respects, the revision of the statutes, as proposed, seems very desirable.

CLAUSE VIII. This clause directs that the number of minor canons be reduced to two, and that their stipend shall not exceed 250*l.* yearly. We conceive that if this regulation be made, it would be desirable to make some provision for cases in which minor canons might be in bad health or superannuated. It is not uncommon to see old minor canons who are unequal to their duty, and who are extremely inefficient. Should there not therefore be some power to provide substitutes in such a case, or to superannuate minor canons on retiring pensions? If there are to be a small number of minor canons, and if the maintenance of the choral service is to depend chiefly on them, and if they are also to take active duties in connexion with education, it is indispensable that they should be *efficient*, and that when inefficient, there should be a power to remove them.

CLAUSE IX. This clause gives power to alter the statutes of any chapter at once when necessary. On this clause we have no further remark to make, except that we entirely coincide in the desirableness of some such power of revision being vested somewhere, and exercised.

CLAUSE X., merely refers to the signing and sealing of the amended statutes, and the legal formalities which render them authentic. This is merely a matter of form.

CLAUSE XI. The clause now before us is of considerable importance. It is as follows :—

“Notwithstanding any thing contained in the said recited Acts or any of them, no canon residentiary or minor canon hereafter to be appointed, under the provisions of this Act, in any cathedral or collegiate church, shall be allowed to take or hold, together with his canonry or minor canonry, any benefice or any spiritual office connected with the cure of souls.”

We are aware of the great inconvenience which this clause is intended to remedy. It has been hitherto customary for minor canons and canons residentiary to hold benefices at a distance from the cathedral, so that the minor canons and the residentiaries have been absent for the greater part of the year from the cathedral city; and out of four or six minor canons, and several canons residentiary, there has been, perhaps, not above one or two of the former, and one of the latter, present at any time in the cathedral. The system of plurality and non-residence was no where more glaring in its manifestations. It was also remarked that the canonries residentiary, which are themselves generally quite sufficient for the support of a clergyman, were almost invariably held with those parochial benefices which were *best*

endowed; thus conveying to the public mind the impression of a grasping and covetous spirit. The suppression of this system has become essential, and should the clause before us be carried, even though we may think that it goes rather further than is necessary, we shall rejoice. The object is, to bring canons *residential* into *residence*;—surely, a most reasonable object. This is, indeed, a reform which merits its title.

At the same time we would say, that the clause as it stands appears to be scarcely reconcilable with a subsequent clause (Clause XIII.), in which it is directed that no canonries be suspended “now annexed or *hereafter to be annexed . . . to any benefice or spiritual office connected with the cure of souls*;” for the latter clause authorizes the very thing which is forbidden by Clause XI. In fact, we know that two of the canonries of Westminster are united, and very properly, with cure of souls. We have never heard any objection to this arrangement; and we certainly do not see why the same arrangement should not be permissible in other cases. We concede the great desirableness of making the canons, or some of them, *residential* at the cathedral city. We admit that they should not be permitted to hold wealthy benefices in addition to their canonries: but we must say, that if canons are to be brought into residence, they ought to be given duties of such a description that they cannot be reproached as sinecurists; and we add, that the part they would take in the Cathedral service alone would not be sufficient for this purpose; and if it be advisable to connect canonries with archdeaconries, professorships, masterships of colleges, or the office of inspecting schools, it does seem that there can be no sufficient reason why they should not also, in some cases, be connected with the cure of souls in the cathedral city. Assuredly, it cannot be meant, that a canon should be excluded from the cure of souls—the very most important of all ministerial duties, and the especial object of the ministry—and this, too, at a time when the insufficient endowment of many important parishes in cathedral cities is a matter of general notoriety. We should, therefore, suggest that the eleventh clause ought to have the following addition placed at the end of it:—

“Unless the said benefice or spiritual office be within the city or town wherein the said cathedral or collegiate church is situate, and do not exceed the net value of three hundred pounds per annum.”

We would add a provision, that any such benefice might be prospectively, and permanently united to any such canonry, and that in case no such benefice could be found in the cathedral city, it might be lawful to annex to such canonry any parochial bene-

fice in any populous place within the diocese, where the population of the parish shall exceed 2000, or the net income be less than 300*l.*

CLAUSE XII. We now come to another very important clause, directing the further limitation of the number of canons residentiary. It is as follows:—

“ And whereas it is expedient that the number of canons residentiary attached or to be attached to any cathedral or collegiate church in England or Wales should be further limited : Be it enacted, That after the *passing of this Act*, upon the avoidance of any canonry or canonries (other than such as are hereinafter excepted), such canonry or canonries shall be suspended, any thing contained in the said secondly-recited Act to the contrary notwithstanding, until the number of such canonries be reduced to two, which two canonries shall for all the purposes of this Act be construed to be those held and to be held by the two canons residentiary limited by this Act, and shall upon the next and every subsequent avoidance thereof be filled up in the manner heretofore customable, and the canons for the time being holding the same shall be styled canons residentiary, and shall reside in the cathedral town, or within three miles therefrom, and shall be subject to the provisions of this Act ; and all the profits and emoluments of each and every canonry suspended under and by virtue of this Act shall immediately upon and from the suspension thereof be paid to and vest in the ecclesiastical commissioners for England, in the manner provided by the said secondly-recited Act for any canonry suspended by and under the provisions of the said Act, and form part of their common fund.”

This clause, then, provides for the retention of two canons residentiary, who are to be in residence for eight months in the year ; and as at present four canons are each obliged only to keep four months' residence, the cathedrals are apparently left in very much the same position by this clause as at present, as regards the residence of canons.

Moreover, in the next clause (XIII.) all canonries which are now or “ *hereafter* ” annexed to archdeaconries, professorships, benefices, with cure of souls, or certain headships of colleges, are to *remain*. At present we think there are twenty-two canonries thus connected, and the clause even gives the power of increasing the number indefinitely ; but, as it appears to us, the nineteenth clause *releases* all such canons from the obligations of residence at the cathedral by which they are at present bound. So that the Act leaves a great number of canonries, besides the two residentiary canonries in each cathedral, and apparently in opposition to its own principle in making some canons resident, relieves others from all necessity of residing. We think this does not

hang well together, and suggests the idea of the Bill having been amended by some one who did not thoroughly enter into the ideas which suggested it.

We would observe, on this clause, that there seems no reason why, if two canons are to become permanently resident, all others should be released from the obligations they are now under. It is possible that one or other of the *two* canons might be indisposed, or absent. Would it not be desirable, merely with a view to the efficiency of Divine Service, that the other canonries retained by Clause XIII. should still contribute the aid they now do towards the service of the cathedral? But another question remains to be considered. Is it necessary or desirable to suspend any more of the canonries, or to reduce cathedrals to two canons each? A strong case should be made out before so great a change is introduced. It should be proved that there is an evident reason for altering the law which only a few years since reduced so greatly the number of canonries, and to which, even then, so strong an objection was taken by many members of the Church of England. That law reduced the number of canons very materially, and left the smallest number that can well be supposed to constitute a chapter. We readily allow that these endowments ought to be made to contribute much more than they do to the general welfare of the Church. We admit that their funds ought to be made available, to a great extent, for the relief of the spiritual destitution now existing. But we do not think that this is the precise mode in which it ought to be effected; because it would weaken the cathedral bodies, and injure them, without any corresponding benefit to the Church at large. Now be it remembered that, by the Bill now before us, *two* canonries in each cathedral are set apart for strictly cathedral purposes; and certain other canonries are preserved, making in the whole eighty-two canonries retained, out of 126, or thereabouts. Thus the real gain for the purpose of endowing poor or new benefices would be the income of about forty-four canonries, amounting to about 22,000*l.* per annum. Now we submit, that if this amount is made fairly available for spiritual purposes in the way of endowing poor livings, as much good would be done as if it were absorbed by the ecclesiastical commissioners; and surely this might be very easily provided for. The Bill enacts that two canons shall become resident, in future, for eight months in the year each. This is an excellent provision. Let the other canons residentiary in each cathedral be still liable to their existing term of residence; but let their canonries be annexed, at the next vacancy, to

parishes of small income and large population in the cathedral city, if possible; if not, in some other town or important place in the diocese, as we have suggested above. We believe that, if such a course were adopted, all parties would be tolerably well satisfied. The cathedrals would retain their fair establishment, and would be placed in a state of greater efficiency than they now are. Many important parishes would be materially benefited by an improvement in their endowments. And the canonries would be no longer sinecures, nor held with rich benefices, so that Church reformers would be satisfied.

It will be seen, therefore, that we wish to retain this clause, so far as it provides for two canons being resident for eight months in the year, but to omit that part which suspends the remaining canonries. One of these residentiary canons we would make master of the cathedral school. The other we would make either master of the diocesan training college for schoolmasters, or diocesan inspector of schools, or principal or professor in a diocesan college for the instruction of candidates for holy orders, or chaplain to an infirmary, or penitentiary, or hospital, or holder of any similar office which should be annexed to the canonry by the ecclesiastical commissioners. And we would here add, as to the duties of deans, that we would either attach to the office some parish in the cathedral city not exceeding 300*l.* income, or else some one or other of the various offices to which we have referred above. And we would go further than this: we would introduce a clause directing the ecclesiastical commissioners to obtain from each bishop a return of the offices and benefices which it would be desirable to annex prospectively to every deanery, and canonry, and minor canonry, and to annex them accordingly; reserving, however, to the commissioners the power to make alterations hereafter. This would look as if there was an intention of carrying out the scheme with vigour.

There is one consideration which appears to have been not taken into account on the introduction of this Bill. The public have been assured by Lord Shaftesbury, and other persons of weight and authority, that an improved system of managing Church property will largely augment its value; and that from this source funds may be derived which would, to a great extent, meet the existing spiritual wants of the country. If we remember aright, Lord Shaftesbury stated, when Lord Ashley, in the House of Commons, that 600 churches are now requisite, and that funds would arise from the improved management of that property to endow these churches with 300*l.* yearly each. If this be the case, there can be no necessity to extinguish any of these canon-

ries, more especially if such a course as we have indicated should be adopted, by which the incomes of all canonries would be applied to purposes of obvious and undeniable utility.

CLAUSE XIII. We have already adverted to this clause: it merely provides that certain canonries there described shall *not* be suspended.

CLAUSE XIV. This clause directs that every canon and minor canon hereafter to be appointed shall reside for at least eight months in the year, but if any canon be an archdeacon or a diocesan inspector of schools, the time during which he is engaged in the actual duties of his office shall be accounted *residence*. There is here evidently some mistake, for by Clause XIX. archdeacons are not bound to keep *any residence* as canons. We should think it altogether unnecessary to make any provision in Clause XIV. with reference to the residence of archdeacons or inspectors of schools. By the existing law they would only be required to reside for four months at the cathedral, and surely eight months are enough for the discharge of their respective offices.

CLAUSE XV. authorizes the appointment of substitutes to perform duties which are unprovided for in consequence of the suspension of canonries. This clause would, we conceive, be unnecessary, if the number of canons were to remain as it is; but it might be necessary if any small reduction should occur, such as we suggested under Clause I.

CLAUSE XVI. The object of this clause is not apparent at first: it is conceived in the following terms:—

“With respect to any canonry or canonries already suspended by the provisions of the said secondly-recited Act, or which may hereafter be suspended under the provisions of the same Act or this Act, it shall be lawful for the ecclesiastical commissioners, as soon as conveniently may be after the passing of this Act, or after such suspension shall have taken place, as the case may be, to remove the suspension from and to re-establish any such canonry in manner provided by the said secondly-recited Act for removing the suspension from any canonry suspended under the same Act, by annexing thereto any suitable benefice, such benefice being a rectory with a cure of souls, a vicarage, or a perpetual curacy, now or then in the patronage of the chapter to which such canonry may belong, or of any ecclesiastical corporation, sole or aggregate, or of any other patron, with the consent of such patron, and where the bishop is patron, with the consent of the archbishop; and such canonry shall be in the direct patronage of the bishop of the diocese in which such chapter is situate, who shall upon the then present and every subsequent vacancy thereof collate thereto a spiritual person, who shall thereupon be entitled to installation as a canon of the church to which he shall be so collated: provided always, that where any benefice

or other preferment so to be annexed shall happen to be in the patronage of Her Majesty, or the Lord Chancellor, or the Chancellor of the duchy of Lancaster, the right of nomination and appointment to such canonry shall vest in Her Majesty, who, upon the then existing and every subsequent vacancy thereof, shall and may appoint by letters patent a spiritual person to be canon, who shall thereupon be entitled to installation as a canon of the church to which he may be so appointed: provided always, that nothing contained in this Act shall be held to affect the provisions of the secondly-recited Act respecting the collegiate churches of Wolverhampton, Middleham, and Heytesbury."

The only object of this clause, that we can see, and of the next clause, empowering the ecclesiastical commissioners to increase the number of canonries to twelve by endowing them with parochial benefices, is to provide the materials for a tribunal actually constituted by Clause XIV. for the preliminary trial of clergy charged with offences against the ecclesiastical laws. We would here remark, that if any such tribunal be desirable, on which we are scarcely prepared to offer an opinion, there would seem to be little necessity for so complicated a course of proceeding in restoring suspended canonries and annexing them to parochial benefices, thus, in fact, creating a new body of canons non-residentiary, when it is remembered that in all the cathedrals of the older foundation there is already a body of canons non-residentiary, sometimes called prebendaries, who could be at once available for any such tribunal; and the honorary canons in the cathedrals of the new foundation would answer the same purpose. But we really see no decided practical advantage over the existing system which should lead to a change in the law. We do not see any probability that a chapter consisting of five or more individuals, as proposed by this Bill, would be a better tribunal for the purpose than a commission as directed by the present law.

CLAUSE XIX. This clause appears to be introduced somewhat out of its natural place, which would be after Clause XIV., with which, however, it appears to be somewhat inconsistent, as it puts an end to the necessity of residence in the case of some whom the former clause only partially exempts.

CLAUSES XXI., XXII., provide for the creation of canonries at Durham and Christ Church, Oxford, as endowments for the offices at present held by the deans. We cannot suppose that either of these clauses will be adopted; and they are only rendered necessary by the proposed junction of the offices of dean and bishop, which, we think, would not, in these particular cases at least, be consented to.

CLAUSES XXIII., XXIV., XXV., XXVI. and XXVII., provide for the restoration of the see of Westminster, one of the

six sees created by King Henry VIII. ; and also for the restoration of the separate and independent sees of Gloucester and Bristol. These clauses do not appear to call for any particular observation, except in one point. The appointment of bishops to those sees in which chapters exist, by royal patent, and without the election of the chapter, is a deviation from the uniform practice prescribed by law in the case of all episcopal appointments in England ; and we see no particular benefit or advantage to be gained by making this exception. Let all the bishops be appointed either by patent or in the present mode, as may be judged most advisable ; but let us not make an exceptional difference in the mode of appointment without some special reason. Considerable objections have been made to this alteration, and to the provision in Clause XXX., by which all bishops of new sees are to be nominated by letters patent ; and it is not desirable unnecessarily to run counter to men's opinions. We could understand the appointment of bishops by letters patent, if there were no chapters ; but this Bill actually takes the trouble to create a chapter for every new see, and yet withdraws from the new chapters the right which they would possess, by the law of the land, to elect their bishops. We own we do not see any sufficient reason for this. The election and mode of appointment of bishops is a grave and important question in itself, but it is so important that the wiser course would seem to be not to raise the question in connexion with such a Bill as that before us, in which it is desirable to secure unanimity as far as possible.

CLAUSES XXVIII., XXIX., and XXX. provide, and, as it appears to us, very completely and succinctly, for the erection of new dioceses. It seems that the divisions of dioceses is only to take place when requisitions to that effect have been made to the ecclesiastical commissioners, who are to lay such requisition before the Queen in council, and, on the next avoidance of the diocese, to prepare a scheme for its division. We should say, that a provision might here be advantageously introduced to the effect that such a scheme might be prepared and take effect at any time before the next avoidance of a diocese, *with consent of the bishop*. But we have a remark of some importance to make here. *The Act does not actually provide for the erection of more than two sees*, it merely gives power to erect others. We think this a serious defect ; because there is nothing on the face of the Bill to ensure the appointment of as many bishops as are now proposed, and on the other hand there is nothing to prevent the number from being increased beyond what is now proposed ; and this ought not to be. We think the new dioceses ought to be mentioned by name ; and, as every one is prepared and assents to the proposal of seventeen new sees, we would insert their names thus, *e.g.*

1. Hexham and Newcastle ; 2. Beverley ; 3. Liverpool ; 4. Southwell and Nottingham ; 5. Derby ; 6. Birmingham and Coventry ; 7. Leeds ; 8. Northampton ; 9. St. Edmondsbury ; 10. St. Albans ; 11. Windsor ; 12. Westminster and Southwark ; 13. Bristol and Bath ; 14. Plymouth and St. Germans ; 15. Sherborne ; 16. Brecon ; 17. Shrewsbury. We would suggest also that there seems to be no particular necessity to wait for requisitions to divide any diocese. All that seems necessary is to obtain the sanction and concurrence of the bishop to the present or prospective division of his see ; if that be not attainable, the arrangement should stand over till the next avoidance of the see.

CLAUSE XXXI., which directs that the number of spiritual peers shall not be increased, and that the sees of Gloucester, Bristol, and Westminster shall be the only sees, in addition to the others now existing, which shall succeed to parliamentary seats, is, in our opinion, an excellent provision. We believe the principle of appointing additional bishops without parliamentary seats is, at length, admitted to be a safe one. The offer of Lord John Russell of four sees without parliamentary seats (which was never fulfilled) was *accepted* by the hierarchy. This clause is requisite, because, if the number of spiritual peers is not to be increased, and if all the new bishops are to succeed in turn to seats in parliament, the result will be that all the bishops in parliament will be old men, and therefore less equal to the duties of parliament, in addition to those of their dioceses.

CLAUSES XXXII., XXXIII., XXXIV., XXXV., and XXXVI. relate to the constitution of chapters, and the framing of statutes for their government in all the new dioceses. They create two canons residentiary for each new cathedral, and ten other canons, attaching the title and dignity of canon to that number of parochial benefices. They also create two minor canons ; but we *see no funds provided for the maintenance of a choir*. Now, if there be no choral service, *i. e.* if the service is not to be conducted in regular cathedral style, we own that it does not seem to us very clear why two canons residentiary and two minor canons should be appointed. Nor are we perfectly clear that it would be advisable to introduce full cathedral service into churches hitherto parochial, where the congregations had never been accustomed to any thing of the kind. We should say, therefore, that while it would be requisite to constitute a chapter in each new see, which could be effected by annexing parochial benefices to the stalls and to the deanery, the appointment of residentiaries, minor canons, and a choir might be left open to the judgment of the ecclesiastical commissioners ; and that expense might be either saved, or else provided for by voluntary contributions and endowments. In fact, to carry out this

part of the plan would involve a cost of something like 50,000*l.* per annum, which is an expense not to be undertaken without consideration, and which would more than swallow up any funds gained by the suspension of canonries in the existing cathedrals. With reference, then, to the constitution of cathedral churches for the new sees, we should conceive that a preferable course would be to make nothing compulsory, except the establishment of a chapter consisting of a non-residentiary dean and canons in the manner proposed, and to give power to the ecclesiastical commissioners to establish residentiaries, minor canons, and a choir, if they should deem it advisable.

CLAUSES XXXVII., XXXVIII. By these clauses the whole of the chapter property is taken out of their possession, and vested absolutely in the ecclesiastical commissioners, who on their part are bound to pay a fixed income to each dean and canon; calculated on their average receipts for some years; and by a subsequent clause (XLVIII.) they are also bound to pay the other officers of the cathedral, and maintain Divine Service, and keep the cathedral in repair.

Now on this clause we should think there will be much difference of opinion. It is, indeed, evident that the present system of management is productive of serious inconvenience to deans and canons. Their incomes arise chiefly from the payment of fines by their tenants on the renewal of leases; but these payments being optional are so uncertain, that the income of a member of a chapter may be for years so small, as to produce material inconvenience, and may then become for a time very large.

We do not enter into any other questions with regard to the management and improvement of this property, but limit ourselves to this admitted and serious inconvenience. Still it seems hardly necessary to deprive the chapters of their property, in order to obtain fixed incomes, and an improved system of management. We observe that by this Bill the fee of episcopal property is still vested in the bishops, though its management is transferred to the ecclesiastical commissioners, who are however, by Clause XLII., prevented from alienating any part of the property without consent of the bishop. We cannot see why a similar provision should not be made in the case of chapters. Those corporations are as ancient as any others in the kingdom. They hold possessions by the gift of the Crown, and of the nobles and prelates of England in ancient times. They have sent representatives to the convocation from times when it was a branch of the Parliament of England. They have been powerful and opulent corporations; and have been most materially reduced in

all respects. We think that it will be admitted that if chapters are placed on so moderate a scale as to excite no feelings of envy, and if they are so thoroughly reformed as to be amongst the most useful bodies of men in the community, instead of being mere sinecurists, it would be very undesirable to make them pensionaries, and to divest them wholly of the property which they have held for so many ages. As corporations they ought not to be deprived of their property without the allegation of a fault, or without a strict and evident necessity. We submit that neither one nor the other exists in this case; and we feel assured, therefore, that strong opposition would be offered to the proposal for transferring their property to the ecclesiastical commissioners.

But we think that were the management of the chapter property placed in the hands of the commissioners much benefit would arise. The incomes of the chapters would become fixed, while the ecclesiastical commissioners would be able largely to improve the value of the property, and thereby to provide further means for Church-extension. We submit that such an arrangement as this would meet the wishes of Parliamentary Church reformers who wish for an improved management of Church property by the commissioners, while it would, to a certain degree, preserve the rights of the chapters, and would evince some consideration and respect for them, which would tend to diminish the opposition which, under any circumstances, will probably be offered by some of the Church's friends to this proposal.

CLAUSE XXXIX. The object of this clause is one which deserves some attention, and we conceive it to be framed in a right spirit, though we should think it might be in some respect modified. The clause stands thus :

"Provided always, any thing contained in the said secondly-recited Act to the contrary notwithstanding, That the payment to be made to every canon residentiary who may be hereafter appointed under the provisions of this Act for limiting the number of canons to any canonry in any cathedral or collegiate church in England, other than the cathedral churches of St. Paul's, Manchester, and Durham, and the collegiate church of Westminster, shall be *seven hundred pounds* per annum, and in the cathedral churches of St. David's and Llandaff *five hundred and fifty pounds* per annum : provided always, that if under the provisions of this Act the ecclesiastical commissioners shall assign to any such canon residentiary, or to any canon residentiary hereafter to be appointed to any canonry in the cathedral churches of St. Paul's, Manchester, and Durham, or in the collegiate church of St. Peter's, Westminster, or to any minor canon who may hereafter be appointed in any existing cathedral or collegiate church, or in any cathedral

church constituted under the provisions of this Act, any office in any grammar or middle school, training school, or pastoral college attached or to be attached to any cathedral or collegiate church, then the said ecclesiastical commissioners shall pay such sums only to every such canon residentiary or minor canon respectively as shall after due inquiry and calculation of the amount expected to accrue from such office or offices, make up, together with such fees or other emoluments, with respect to any canon residentiary in the cathedral churches of St. Paul's, Manchester, and Durham, and in the collegiate church of St. Peter's, Westminster, the annual income fixed for a canon of the said churches by the said secondly-recited Act, and with respect to every other canon residentiary and minor canon in any cathedral or collegiate church in England or Wales the annual income fixed for such canon residentiary or minor canon by this Act respectively."

It may be observed on this clause, in the first place, that it proposes to augment the incomes of such canons as it makes residentiary from 500*l.*, which is the general average under the existing law, to 700*l.*, prohibiting them at the same time from holding any office connected with the cure of souls, and directing that even if they hold any other office with their canonries, their incomes shall still not exceed 700*l.* We think 700*l.* is an income which would place a canon in some degree of comfort, and undoubtedly, considering the position which canons of a cathedral have been always accustomed to occupy, and their rank as leading clergy, it would, we think, be only fair and just, that they should not be reduced to very small and straitened means, but that they should be, in some moderate degree, at ease in their worldly circumstances. Yet we confess it seems to us questionable whether there be any necessity to augment their incomes in the way proposed. We would rather see their incomes left as they are at present; for the less interference or remodelling we have the better. But let them, as we have before suggested, have the power of holding with their canonries any parochial benefice in the cathedral city, not exceeding the net value of 300*l.*, or let them have the emoluments arising from any other office, such as the clause mentions, provided its net income or emoluments do not exceed the same amount of 300*l.*

CLAUSES XL.—XLVI., all relate to the proposed transfer of the management of the bishops' estates to the ecclesiastical commissioners. In this case, as in the case of chapter property, we see no insurmountable objection to the proposed transfer, provided the rights of the sees and of the chapters be fully and distinctly recognized by the law. When any interference of this kind takes place, the right of the owners should be most explicitly guarded and protected. We should therefore suggest, that not

merely should the commissioners be restrained from alienating any portion of the endowments of sees and chapters without consent of the bishops and chapters respectively ; but their tenure of the lands, &c., should be in the nature of a trusteeship ; and all their acts, in reference to such property, should proceed in the name of the bishop or chapter, of whom they are trustees, by act of parliament, and not merely in their own name. They should run in the name of the bishop or chapter, acting by the commissioners. We conceive that by some such course the rights of the Church might be secured, while the object of the Bill would be equally obtained.

CLAUSE XLVII., which directs that all title-deeds, and other investments of title, be handed over to the ecclesiastical commissioners, we consider decidedly objectionable on various grounds. We hold that if the fee of the property remains in the Church, the title-deeds should be retained also. We object to the removal of documents, which are of great value and antiquity, from the localities where they have a special interest, and where they constitute a part of the national records, to the custody of the ecclesiastical commissioners, who have no particular repository for such records, and where there would be a great risk that so great a mass of valuable documents might be either lost, injured, intermingled, or destroyed by fire. If such documents were to be removed, it ought only to be to some collection of records where there is ample security for papers. Until some security of this kind is provided, we do not see even a *prima facie* ground for removing papers from the custody of the registrars of dioceses, and from chapters. We see many objections to a place of centralization, which, if it were to be efficiently carried out, would involve a very large expenditure.

CLAUSE XLVIII., which imposes on the commissioners the duty of repairing cathedrals, and keeping up Church service, does not seem to call for any particular remark, except that it is certainly a question whether it would not be better to pay the average amount expended in such matters to the chapter, and let them manage the details, and return an account of the expenditure. We think they might safely be entrusted with these details, which would also leave them in possession of the powers they have hitherto exercised, and give them the fair control over their churches they ought to have, without interference from any other body. We think it would seem as if the dean and chapter were reduced to ciphers in their own cathedrals, if they could not give orders for repairs, or pay their minor canons, singing men, choristers, vergers, and bedesmen. This should not be ; there can be no occasion for it ; and it would cause unnecessary

pain to the members of chapters, and might even diminish their fair and legitimate authority in their cathedral churches.

CLAUSE XLIX. gives power to the ecclesiastical commissioners to sell those episcopal residences which may be rendered unnecessary by the conversion of the deanery-house into an episcopal residence; and it provides that the proceeds of such sales should go into the common fund. Now we would here make a claim for the new sees. It will be observed that no provision is made in this Bill for episcopal residences for those sees; at least we have been unable to see any such. Now we would suggest that the episcopal residences to be sold under this clause, should form a fund for the purchase or erection of residences for the new sees. We are aware of the jealousy as to expense under this head, and would therefore suggest, that all risk of such an issue could be obviated by fixing a certain sum, say 5000*l.*, as the limit of the amount to be expended by the commissioners on any such episcopal residence. We do not see how such a proposal could be objected to in parliament, even by the strongest Church reformers.

CLAUSES L., LI., and the remainder of the Bill, to Clause LVIII., comprise little that calls for any particular remark. The tribunal provided in Clause LIV. we have already spoken of.

CLAUSE L., however, which directs that in all cases the ecclesiastical commissioners shall apply the surplus funds available from the lands, tithes, &c., in their possession, with a due regard to the spiritual wants of those places where these lands or tithes are situated, is a provision which only does justice to acknowledged claims of right and equity. We hope that this clause will be retained substantially, and passed into law.

Such are the remarks and observations which have occurred to us in connexion with the Marquis of Blandford's Bill. While we are engaged in this examination, we perceive, by the public journals, that the Government have resolved to introduce a Bill on the subject, and that Lord Blandford has placed the question in their hands.

We may fairly presume that the ministry will not offer any objection to the erection of new sees, more especially as we remember that the prime minister has, on more than one occasion, given expression to opinions in the House of Lords favourable to that measure. The Church of England, however, is deeply indebted to the noble lords who have introduced the Bill before us, and whose well-directed labours have contributed to place the whole question in so favourable a position. We feel, also, that gratitude is due to Her Majesty's Government for the manner in which they have taken up the subject; and we can

only say, that the pledge they have now given furnishes the strongest reason the Church of England has yet had to desire the continuance of that Government; and that should they actually bring forward and carry a measure as good as that of Lord Blandford, they will have a lasting claim on the gratitude of the Church of England.

The question, however, having assumed this position, it becomes a matter of great anxiety to ascertain what the sentiments of Government are on the great features of the Marquis of Blandford's proposal. Mr. Secretary Walpole has, in his speech on the second reading of Lord Blandford's Bill, stated that he sees no reason for the suppression of deaneries, or for the extensive reduction of canonries. He admitted the desirableness of increasing the episcopate, if funds could be provided; and while desirous to obviate the evil of making the high officers of the Church mere stipendiaries of the State, he was desirous to relieve them from the care and trouble of temporal affairs. As far as we can collect the sentiments of Government from this, they appear to be in accordance with the general spirit of the remarks which we have above offered. But we own that on one point, and that the most important of all, the constructive part of the measure—the creation of new sees—we are not without uneasiness. We say most decidedly that the one great point which presents itself in the Bill, and renders it a Bill gratifying to the Church, is the proposed increase of the episcopate. This is the object for which Churchmen have struggled and laboured for a long series of years, and in which they have been again and again disappointed and deceived. Church reformers of all sorts and kinds, dissenters, politicians, those who care nothing for the polity of the Church of England, are ready at all times to reduce the incomes of the superior clergy, to sweep away sinecures, to make all the clergy hard-working men, to provide additional churches and clergy for the people, to reform abuses, to alter statutes, and to interfere with Church property. There is a good deal of all this in Lord Blandford's Bill; it is adapted to the popular taste. But the provisions of his measure, or of any similar measure, are rendered acceptable to Churchmen by the proposal to create more bishops; not merely three or four bishops, but sixteen or seventeen. Any proposal which does not go to that extent would, we think, furnish no particular cause of gratitude to Churchmen. The existing state of chapters is not one of those things which Churchmen practically feel as a great evil. It is undoubtedly desirable to remedy the existing inconveniences, chiefly because a ground of scandal and objection should not be left to Church reform agitators. But were it not for this, there could be no very urgent

necessity for introducing great reforms in chapters ; at least, there would be no such necessity as that reform on this point would call forth any lively feelings of pleasure or gratitude in Churchmen. But an increase in the episcopate is a wholly different matter. Here is an evident advance ; not merely a reform, not merely an interference with old rights, and a disturbance of old politics, but a palpable sign of progress, a proof that the Church of England can, like that of America and of Rome, expand ; a proof that the principle of episcopacy is still recognized and approved, and an attempt to give to the entire system of the Church of England a development which its enemies have for long years struggled to withhold from her, in order that the papacy may seize on the most important positions, and plant its rival hierarchy there.

We have been for a long series of years appealing for justice in this respect. All parties in the Church of England have been united in that claim. We have sought for no mere nominal addition to our episcopate, but for a real increase proportioned to the vast increase of the country in population. We have urged that the provision for this quadrupled population is less than it was in the reigns of Henry VIII., Edward VI., and Elizabeth, when there were not merely twenty-seven bishops, but several suffragan bishops. We have urged that the number of bishops used then to be upwards of thirty, whereas it is now only twenty-eight. We have, notwithstanding this, even been refused the paltry and merely nominal addition of four sees, promised by Lord John Russell—a promise never performed. We have urged that a large increase, much larger than Lord Blandford would give us, is *desirable*, and would be in accordance with the general practice in other countries. Still the Church would, as a whole, be satisfied with the very moderate addition to the episcopate proposed by Lord Blandford. If, however, that number should be cut down, the case would be very different. A great opportunity would have been lost for the settlement of a question deeply interesting to Churchmen, and their future attainment of any better arrangement would be apparently at an indefinite distance.

Remembering that any proposal for an increase of the episcopate is certain to meet with bitter and persevering opposition from one small section of the political world ; and remembering that Lord John Russell yielded up the interests of the Church on this point, to the obstinate perseverance of a handful of such men, amongst whom Mr. Horsman figured in company with the “Irish brigade,” we certainly look with some anxiety for the ministerial measure ; and we trust that when it appears it will

not be merely a measure to gratify the reformers of the Church, but its members also.

We avail ourselves of this opportunity to offer one or two remarks, in reply to the objection which has been revived in some quarters to two classes of bishops. It is imagined that invidious contrasts might be drawn, and that it might hereafter be argued that the better endowed, or more highly privileged class ought to be placed in the position of the other class. Now surely this argues a great want of trust in the episcopate; it implies that the better endowed bishops would really be less hardworking men than the others. We feel confident that it would not be so. The very fact of the possibility of such comparison would make the better endowed class of bishops most careful that there should be no foundation for contrasts: and a generous emulation would take place, which should be most faithful, and most laborious in the work of their great Master. We have no doubt, that there would be no room for making unfavourable comparisons between the efficiency of one class and the other; and yet we feel assured, that the existence of the two classes would exercise a beneficial influence on the whole episcopal body.

We earnestly trust, however, that translation from one see to another, or at least, from poorer to richer sees, will be prohibited by law. It was strictly forbidden by the rules of the Primitive Church, and nothing can be more injurious than continual change of bishops, more especially where the apparent object of that change is the attainment of increased wealth. Such circumstances impair spiritual influence very materially.

We will sum up, in conclusion, the suggestions we have thrown out in reference to Lord Blandford's Bill.

First, we think deaneries ought to be preserved, but the emoluments of some of them may be reduced, and particular deaneries may be connected with bishoprics.

Secondly, deans and canons ought to have sufficient duties permanently annexed to their offices, such duties being either educational, diocesan, parochial, or charitable. The whole body should become, as far as possible, resident.

Thirdly, bishops ought, as a general rule, to reside in their cathedral cities, and to have fixed and smaller incomes, as recommended in the Bill, and the surplus should be applied to found seventeen new sees, which might further be endowed by the suppression of a few canonries in particular cathedrals which can spare them, and by annexing a few deaneries.

Fourthly, the episcopal and chapter property should, on these conditions, be placed under the management of the ecclesiastical

commissioners, the fee and ownership still remaining in their legal proprietors.

By this plan the whole of the chapter property would be applied to objects of a directly practical nature ; whereas, by Lord Blandford's plan, only forty-four canonries, at the outside, producing about 22,000*l.* per annum, would be so applied ; and this amount would be more than swallowed up by the endowment of new canonries and minor canonries, for the new cathedral churches, without speaking of choirs. We would omit this part of the plan ; and thus make the whole of the chapter property available for practical and spiritual purposes, in connexion with the Church.

We would also abstain from increasing the income of canons, and would in various instances diminish those of deans ; and we would provide incomes for the new sees of 3000*l.* instead of 2500*l.*, and would also find means for obtaining episcopal residences to those sees.

NOTICES OF RECENT PUBLICATIONS,

ETC.

1. Parochial Tales. 2. Tracts for Cottagers. 3. Lyra Christiana. 4. Prayers for Married Persons. 5. The Old Oak Chest. 6. Devotions for the Sick. 7. Adam Graeme of Mossgray. 8. English Songs, &c. 9. The Man of Sorrows. 10. Two Lectures on the Influence of Poetry on the Working Classes. 11. Two Lectures on the Holy Catholic Church. 12. Objections to Revival of Ecclesiastical Synods. 13. Sympathies of the Continent. 14. The Sunset Reverie. 15. The Book of Common Prayer. 16. "Excelsior." 17. Whitaker's Penny Almanack for 1852. 18. Bleak House. 19. The Happy Family. 20. Lethe, and other Poems. 21. Nuns and Nunneries. 22. The Golden Legend. 23. The First Principles of Labour, &c. 24. The Nestorians and their Rituals. 25. Life and Times of Francisco Sforza. 26. The Preaching of the Cross. 27. Thoughts on several Subjects. 28. Episcopal Authorities on the Synodal Question. 29. Allerton and Dreux. 30. Calmet's Dictionary of the Bible. 31. Confirmation Lectures. 32. The Human Hand, and other Poems. 33. Fifty-four Sermons for Families. 34. Letters from Italy and Vienna. 35. The Old Testament. 36. Michaud's History of the Crusades. 37. Palmoni. 38. Homer's Iliad. 39. Sacra Privata, &c. 40. Sequentiæ ex Missalibus Germanicis, &c. 41. Vindiciæ Epistolarum S. Ignatii. 42. The Republic of Plato. 43. Mount Athos, Thessaly, and Epirus. 44. Fiction but not Falsehood. 45. Village Sermons. 46. Congregational Psalmody. 47. Stedfast Adherence to the Church of England. 48. Spelling turned Etymology. 49. A Guide for Lent. 50. Handbook of Hebrew Antiquities. 51. Elements of Grammar taught in English. 52. Daily Family Prayer for Churchmen. 53. Life and Death. 54. Polonius. 55. The Divine Master. 56. Twice-told Tales. 57. Theophili Episcopi. 58. Homœopathy in 1851. 59. Welsh Sketches. 60. The Mother's Legacie. 61. Biblical Commentary on St. Paul's Epistles. 62. Monthly Packet of Evening Readings. 63, 64, 65. Sermons. 66. Far off. 67. Gentle Influence. 68. The Pious Churchman. 69. The Three Paths. 70. Meditations and Vows. 71. The Exiled Soul. 72. Sermons. 73. Education the Well-being of Society. 74. Lives of certain Fathers of the Church. 75. Bp. Pearson's Lectures. 76. The Song of the Bell's. 77. Babylon and Jerusalem. 78. Sermons. 79. Chaldee Reading Lessons. 80. On the State of Man. 81. Poetical Works of J. R. Lowell. 82. Catechism on the Services of the Church of England. 83. Were Heretics ever burned alive at Rome? 84. Essay on Confession, &c. 85. Zingra, the Gipsy. 86. The Nourishment of the Christian Soul. 87. Approach to the Holy Altar. 88. Political Experience of the Ancients. 89. A Gift at Confirmation. 90. England before the Norman Conquest. 91. Murray's Readings for the Rail. 92. The Messiahship of Jesus. 93. The Patriarch of the Nile. 94. The Life of Cardinal Wolsey. Miscellaneous.

I.—*Parochial Tales.* Oxford and London: J. H. Parker. 1852.

THIS is a well-chosen selection of simple and delightful tales from the well-known and valuable series of Parochial Tracts. The following passage is a fair sample of the style:—

"You afraid!" said Mr. Trelawny; "I thought you were a brave boy. Afraid of a laugh! of a word! Should you like to be called a coward by the boys, Edward?"

"No, sir."

"You would be afraid of that. Would you not?"

"I should not like it, sir."

"Well, then, you are ashamed of cowardice. Now tell me, which is the most important, the body or the soul?"

"The soul, sir."

"Which is best to have, the soul healthy, safe, happy and strong; or the body?"

"The soul, sir."

"Yes, Edward, every thing of the soul is better than any thing of the body. When we see a man strong, and well, and active, and handsome, and know that he is dead in sin, he seems only like a whited sepulchre to us; when we think of it we shudder. Now, Edward, there is a bravery of the soul, as well as the body; and the bravery of the body is nothing to it. If a man is a coward in soul, he is an hundredfold a coward; and he deserves all the laughter and shame that can be cast upon him,

"To be brave in body, is not to fear pain or danger to the body; to do as you did when you met the bull, not to be afraid of the body being hurt or killed. To be brave in soul, is not to fear those things which the soul feels. I do not mean, not to fear God's anger, and the sting of conscience. A man is mad, not brave, who does not fear these. To be brave in soul, is not to fear difficulty, sorrow, shame, laughter, in saving the soul. He who has not courage in saving his soul, and loses it for a laugh, is as much a coward as he who is too much afraid to pump the ship when it is filling, and so is drowned. A coward in soul, Edward, is the worst coward of any."

II.—*Tracts for Cottagers.* Oxford and London: J. H. Parker. 1852.

MORE selections from the same valuable series, containing much useful information on pig-styes, poultry, bee-hives, &c.; with suggestions regarding the village shop, the clothing club, and equally important matters; very amusing as well as practical, and thoroughly well done.

III.—*Lyra Christiana; Poems on Christianity and the Church, original and selected from the works of ROBERT MONTGOMERY, M.A., Author of "The Christian Life," &c.* London: George Bell. 1852.

AN author's selection from his own works possesses a peculiar interest, especially when, as in the present case, that author has had and continues to have a host of admirers and a swarm of enemies. Strange is the position at present occupied by Robert Montgomery, the poetic idol of a large portion of the reading public; the scorn and derision of certain cliques and coteries which assume in the literary world a place not very unlike that of the Committee of Public Safety. There is, however, one great difference between the powers and prerogatives of the literati and the liberals in question—that whereas the decrees of the latter were submitted to with slavish obedience throughout the whole of

France, the denunciations of the former have comparatively little effect beyond the walls of the taverns sacred to their orgies, except upon the comparatively small portion of the English people which has surrendered its liberty of thought and freedom of speech into their keeping.

When we behold a noble steed whose form and bearing bespeak him calculated alike for the race-course or the battle-field, disfigured by certain unseemly ulcers, upon which myriads of flies are feasting, we are rather disposed to condemn the malignity than to admire the sagacity of the busy buzzing little creatures. And a not very dissimilar emotion stirs, we believe, in the bosom of most of our countrymen when they perceive a WIT subjected to the attentions of wittlings.

Such is the case with regard to Robert Montgomery, and the volume before us brings out into full view the causes which have produced these results. For, in these pages, whilst selecting many of those gems of genius which attract the admiration of the public, he has shown in other cases that strange want of taste which so often calls for the censure of the candid critic, and forms the unceasing burden of the less discerning professors of the ungentle craft. In fact this little book is not so much a selection of the finest passages of our author as a miniature daguerreotype of him—form, feature, fault, failing, beauties, blemishes and all.

How magnificent, for example, is the following extract, with which the collection opens:—

- “ In hush’d eternity alone,
 Before all creatures were,
 Jehovah held His awful throne,
 Unworshipp’d by a prayer.
- “ There was no space, nor scene, nor time,
 Nor aught by names we call;
 But center’d in Himself sublime
 Was God, the All in All.
- “ But through eternity there ran
 A thrill of coming change,
 And lustrous shapes of life began,
 Around His throne to range.
- “ Radiant with rapture, pure as bright,
 Angelic myriads rise,
 And glow and glisten in the light
 Of God’s approving eyes.
- “ In volumed waves of golden sound
 Roll from celestial lyres
 Those swelling chants, that peal around
 From new-created choirs.”—p. 1.

How like the powerful pithiness of our older dramatists is the following :—

“ Partaken mercies are forgotten things ;
But expectation hath a grateful heart,
Hailing the smile of promise from afar :
Enjoyment dies into ingratitude,
Till God is buried in the boundless stores
Himself created.”—p. 7.

Again, in another strain, how exquisite are these lines :—

“ Needs no rank, nor wealth, nor learning,
When our sainted wills incline,
With a passion ever burning,
To pursue the path divine.
Humble care and cottage-scene
To the Lord’s elect have been
Little Edens where they found
Angels camping all around !

“ Though thy station be but lowly,
Christ is there the soul to bless ;
Though thou seem’st forgotten wholly,
Left to toil in loneliness,
Eyes through heaven are peering down,
In thy cross to see thy crown :—
Let thy task in prayer be done,
And thy glories are begun !

“ Tell me not in gloom and anguish
Lone and needy thou art left ;
Faith can ne’er for duty languish,
Love and hope are not bereft,
If thy soul can truly say
At the close of each calm day,
‘ Father ! do Thy gracious will,
Let my life Thy law fulfil !’

“ Hast thou cheer’d the broken-hearted
With a look of genial love ?
As the dying breath departed,
Didst thou point to worlds above ?
Hast thou sought the peasant’s door,
Soothed the sick, or cheer’d the poor,
Lighted up the widow’s eye,
Or relieved an orphan’s sigh ?

“ Fameless, then, though earth deny thee,
Wealth and grandeur, power and place,
More than worlds could e’er supply thee
’Tis to love the human race.

Like some instrument of sound
 Changing with all airs around,
 Hearts of heaven can sympathize
 With whate'er a spirit tries."

What a power of pathos is there in the following simple lines, entitled,—

"A FATHER'S GRIEF.

- "Thou art not dead, my vanish'd one!
 But living in the light
 Of some pure world beyond the sun,
 Where death creates no night,
 And sunless babes are smiling now
 As bright and beautiful as thou.
- "When first I saw thy baby form
 With eyes of tearful love,
 I little thought a hidden storm
 Was looming from above
 So soon to blast my May-born flower
 Beneath the blight of deathful power.
- "The Lord who gives has ta'en away,
 And blest be His high name!
 Oh that with calm I this could say,
 And feel God's hallow'd claim:—
 Cease, rebel heart! be calm and still,
 And bow beneath a Father's will.
- "Pale relic! new enrobed for death,
 Nursling of hopes and fears,
 How did I watch each ebbing breath
 And kiss thine infant tears,
 When throbs of suffering o'er thee came
 Thy wordless tongue could never name.
- "Departed babe! how many a dream
 Brighten'd thy father's heart,
 When like a vision thou did'st seem
 In life to take such part,
 That o'er his hours there breathed a spell
 More exquisite than tones can tell.
- "With thy soft features round me glowing
 Amid the world I went,
 And with a heart to heaven o'erflowing,
 Bless'd thee, bright innocent!
 And felt howe'er my path should roam,
 My little starbeam reign'd at home.

“ Already Hope’s prophetic eye
Beheld some future spot,
And underneath life’s vernal sky
Pictured thy maiden lot,
Where truth and grace would be thy guide,
And all thy wants by heaven supplied.

“ I dream’d, if God thy life should spare,
How blessed it would be
To hear thy budding lips declare
Young words of Deity,
And watch thy spirit, day by day,
Rise into speech, and learn to pray.”—p. 119.

The last poem in the volume, entitled, “*GOD AND THE SOUL*,” is a striking exemplification of Robert Montgomery, commencing with the following extraordinary stanza:—

“ Alone we live, alone we die,
Unfathom’d by no human eye,
But search’d by Him whose wisdom can
Anatomize the inward man.”

It is almost beyond belief that the author of these strangely infelicitous lines, the first couplet of which contains a bull, and the last is actual doggerel, should conclude with these noble verses, equal in sublimity and power to any thing ever written:—

“ Let God, then, thy religion be,
And not religion God to thee :
Without Him, worlds would leave us poor,
And with Him, who can want for more ? ”—p. 302.

On the other hand, again, take the following equally characteristic passage, the commencement of an extract, entitled, *Reverence Due to the Sabbath*:—

“ Abhorr’d be therefore that most brutal aim,
A rank hyperbolé of godless crime,
Which massacres religion at a blow,
That ere by riot, lust, or lawless gain,
Or by some logic, false as fiends inspire,—
Our Sabbaths from their sanctity should fail
Or falter.”

What an ulcer this for the “wee beasties” (as they call such little creatures in Scotland) to fatten and batten upon. We will not say that Mr. Montgomery is to be “abhorr’d” for writing it, since we fully acquit him of any “brutal aim” in so doing; though he has twined “rank” weeds with his poetic wreath, and run “riot” with his imagination, and perpetrated an awful “massacre” of good sense and good taste.

We have, however, said enough to indicate the character of

the volume under review; and shall conclude by quoting a noble stanza, which has caught our eye in turning the leaves over:—

“Around, above, beneath, 'tis all divine,
When faith the grand original can see,
And while sense worships in the outer shrine,
Know the vast world was once a thought in Thee.”

iv.—*Prayers for Married Persons; Daily and Occasional. Selected from various sources, chiefly from the Ancient Liturgies.* Oxford and London: John Henry Parker. 1852.

A WANT which has long been felt; and which is admirably satisfied by this excellent and unobjectionable little book.

v.—*The Old Oak Chest; a Tale of Domestic Life.* By G. P. R. JAMES, Esq., Author of “*The Gipsy*,” &c. In 3 vols. 8vo. London: Newby.

MANY are the delightful works which have proceeded from the pen of Mr. James, though it cannot be denied that he has at times rather *over-written* himself. The present volumes are, however, amongst the most successful which he has ever produced. The plot is well imagined, the characters well sustained, the scenery exquisitely described, the interest never flags, and, withal, there is that charm of sterling Christianity which so happily distinguishes the productions of this author from those of more than one of his most celebrated contemporaries. Then, too, though our feelings are strongly excited, there is nothing harrowing or horrible in the book; so that whilst well suited for a leisure hour of those in health, it is almost invaluable in the sick room of an invalid just recovering from dangerous illness, but still far too weak to bear any undue excitement of the nerves.

From the many passing observations with which it is enriched, we quote the following:—

“Every action has its ghost that never dies, but wanders round us in our sojourn upon earth, influencing our fate, affecting our mind, now punishing or rewarding the deed past, now prompting to deeds to come, haunting us as the good or evil spirit, cheering us on the path of difficulty, danger, or distress, or plunging us deeper and deeper into despair and crime.”—Vol. iii. pp. 278, 279.

Again:—

“We are accustomed to consider faith, hope, and charity merely as virtues which lead us to eternal happiness hereafter. We rarely think of the infinite blessings which each of them bestows upon us here. How faith endows us with that cheerful confidence which is the basis of all happiness; how hope plucking fruit from every tree, gathers for

us vast treasures of enjoyment, which never can be contained in the narrow storehouse of the present; and how charity expands through infinite relations those kindly affections which are the sources of all earthly bliss."—Vol. ii. p. 58.

VI.—*Devotions for the Sick. Prayers and Thanksgivings, with Instructions for the use of Sick Persons, and their Friends, during Sickness or upon Recovery.* Oxford and London: John Henry Parker.

THIS is a very useful and excellent manual. We see, moreover, no fault in it, except, firstly, that in explaining the Creed, we find, under the head, *Born of the Virgin Mary*,—

"His mother being a holy person, not chosen to this great honour for her wealth or beauty, but by the good will of God, and because she was of rare exemplary modesty and humility."

Now that the blessed Virgin "was of rare exemplary modesty and humility," we entertain not the slightest doubt; in fact, we consider her to be the most perfect of those who have ever been naturally engendered of the offspring of Adam; to be a bright example of every virtue, and a peculiar and eminent model of womanly excellence; but we scarcely think that she was chosen to be the mother of our Lord as a reward for these merits, but rather that she was made as near perfection as possible, that she might become a less unsuitable temple for the incarnate God.

Secondly, in the directions for self-examination—we think that where the first and second commandments are expounded, it is unwise and almost unreal to omit all allusion to those idolatrous practices and principles, to the influence of which, more or less, so many, so very many, are now subjected. Romanizing is the most perilous temptation, where it is not the besetting sin of numbers of nominal Churchmen. It is scarcely right or safe, therefore, to avoid all reference to it in a work like the present.

Notwithstanding, however, these drawbacks, we heartily recommend the book both to the sick and to all those concerned with them.

VII.—*Adam Gracme of Mossgray. By the Author of "Mrs. Margaret Maitland."* 3 vols. 8vo. London: Colburn.

THIS is one of the most exquisite books of the kind with which we are acquainted, and fully keeps up the high character which the author has already acquired; there is more poetry, more rich softness both of colouring and of emotion in this than in the previous novels by the same writer, at the same time that there is the same graphic delineation of life and character, and the

same delightful playfulness; there is also more of universal Christianity, with less of Presbyterian sectarianism than heretofore. Take it all in all, from first to last, it is a really enchanting work; and one which ought to make those who read it better and kinder.

VIII.—*English Songs and other Small Poems.* By BARRY CORNWALL. London: Chapman and Hall. 1851.

WE are glad to see a cheap, portable, and readable edition of these justly popular poems. To most of our readers the greater number of them are probably well known. For the benefit, however, of those who may not be so well acquainted with them, we will transfer one or two of them to our pages.

How sweet and graceful is this:

“ I love him; I dream of him;
 I sing of him by day;
 And all the night I hear him talk,
 And yet—he’s far away!

“ There’s beauty in the morning;
 There’s sweetness in the May;
 There’s music in the running stream,
 And yet—he’s far away!

“ I love him; I trust in him;
 He trusteth me always:
 And so the time flies hopefully,
 Although—he’s far away!”

Changing to another strain, how striking, how touching, and, alas! how true is the following:—

“ WITHIN AND WITHOUT.

“ A LONDON LYRIC.

(WITHOUT.)

“ The winds are bitter; the skies are wild;
 From the roof comes plunging the drowning rain:
 Without,—in tatters, the world’s poor child
 Sobbeth abroad her grief, her pain!
 No one heareth her, no one heedeth her:
 But Hunger, her friend, with his bony hand,
 Grasps her throat, whispering huskily—
 ‘ What dost *thou* in a Christian land?’

(WITHIN.)

“ The skies are wild, and the blast is cold;
 Yet riot and luxury brawl within:
 Slaves are waiting in crimson and gold,
 Waiting the nod of a child of sin!

The fire is crackling, wine is bubbling
Up in each glass to its beaded brim :
The jesters are laughing, the parasites quaffing
‘Happiness,’—‘honour,’—and all for *him* !

(WITHOUT.)

“She who is slain in the winter weather,
Ah ! she once had a village fame ;
Listened to love on the moonlit heather ;
Had gentleness—vanity—maiden shame :
Now, her allies are the Tempest howling ;
Prodigal’s curses ; self-disdain ;
Poverty ; misery : Well,—no matter ;
There is an end unto every pain !

“The harlot’s fame was her doom to-day,
Disdain,—despair ; by to-morrow’s light
The ragged boards and the pauper’s pall ;
And so she’ll be given to dusty night !
. Without a tear or a human sigh
She’s gone,—poor life and its ‘fever’ o’er !
So, let her in calm oblivion lie ;
While the world runs merry as heretofore !

(WITHIN.)

“He who yon lordly feast enjoyeth,
He who doth rest on his couch of down,
He it was who threw the forsaken
Under the feet of the trampling town :
Liar—betrayer,—false as cruel,
What is the doom for his dastard sin ?—
His peers, they scorn ? high dames, they shun him ?—
Unbar yon palace, and gaze within.

“There, yet his deeds are all trumpet-sounded,
There upon silken seats recline
Maidens as fair as the summer morning,
Watching him rise from the sparkling wine.
Mothers all proffer their stainless daughters ;
Men of high honour salute him ‘friend.’
Skies ! oh, where are your cleansing waters ?
World ! oh, where do thy wonders end ?”

Amongst the finest specimens in this collection of gems, we may notice the well-known “Song of the Sea,” “The Rising of the North,” and “The Admiral’s Return,” besides all those the subject of which is a personification of death, such as “The Pale Queen,” “The Stranger,” “The Leveller,” and that very powerful and striking song entitled “King Death.”

- IX.—*The Man of Sorrows—The Mental Sufferings of our Lord and Saviour Jesus Christ, during His Passion—considered in Five Discourses. By the Venerable WALTER B. MANT, M.A., Archdeacon of Down, and Rector of Hillsborough.* Oxford and London: John Henry Parker. 1852.

THIS is just one of those sound, unpretending, and simple treatises, which it quite refreshes one to see in these days of ambitious refinement and sentimental devotion. There are some expressions here and there which should perhaps be altered in the next edition which this pamphlet will soon reach, but they in no way detract from the usefulness of these pages, *e.g.* :—

“Jesus was perfect God.”—p. 2.

Again,—

“When we reflect that the union of the Divine nature to the human in the Person of Jesus.”—p. 22.

Of course the *meaning* in both places is perfectly sound, but the language is perhaps deficient in that minute and felicitous accuracy which is desirable in such subjects.

- X.—*Two Lectures on the Influence of Poetry on the Working Classes, delivered before the Members of the Mechanics' Institution, February, 1852. By the Rev. FRED. W. ROBERTSON, M.A., Incumbent of Trinity Chapel, Brighton.* London: Hamilton and Adams. Brighton: King. 1852.

GLITTERING, yet misty in style, and frequently fallacious in argument, with a considerable sprinkling of pernicious principle, these Lectures are one of the most perfect exemplifications that have come under our notice of milk-and-water rationalism, false liberality, and fashionable philosophy, though the intense conceit which they manifest from first to last, is perhaps their most striking characteristic.

- XI.—*Two Lectures on the Holy Catholic Church.* Oxford and London: John Henry Parker. 1852.

WELL worth reading. Whilst enforcing the duty incumbent upon all Englishmen to communicate with the Church of England, the author asserts, amongst other things, that the French Protestants are *sound* members of the *unsound* national Church of France, which is guilty of their schismatical position.

XII.—*Some Objections to the Revival of Ecclesiastical Synods, answered by a Reference to the Circumstances under which the Apostolic Council at Jerusalem was assembled.—A Sermon preached before the University of Oxford. By the Rev. GEORGE DOMVILLE WHEELER, M.A.* Oxford and London: John Henry Parker. 1852.

THIS masterly discourse, published by request, and with admirable propriety dedicated to Lord Redesdale, should be in the hands of all those who are in any degree interested in the revival of convocation. The subject is treated with the most logical accuracy; and Mr. Wheeler shows that the same objections which are now urged against the synodal action of the Church might, with equal force, have been urged against the assembling of the apostolic council. He has not, indeed, given its due importance to the presence of the lay element on that celebrated occasion; but he has utterly demolished the arguments of those who would withhold from our Church this her undoubted right.

XIII.—*Sympathies of the Continent; or, Proposals for a New Reformation. By JOHN BAPTIST VON HIRSCHER, D.D., Dean of the Metropolitan Church of Freyberg, Brisgau, and Professor of Theology in the Roman Catholic University of that City.—Translated and Edited, with Notes and Introduction, by the Rev. ARTHUR CLEVELAND COXE, M.A., Rector of St. John's Church, Harford, Connecticut, U.S.* Oxford and London: John Henry Parker. 1852.

THE following extract from this very important work, which has reached us too late for a longer notice, will show its nature and value:—

"A third point," says Dr. Hirscher, "to which the Church must direct its immediate attention is the satisfaction of that general desire which is prevalent for certain reforms. This desire is of long standing, and very familiar to us. What is wanted is, for example, an improvement in the worship of the Church; a revision of its liturgical formularies; the translation of the Liturgy into the vulgar tongue; communion in both kinds; the reform of the confessional; the simplification of ceremonies, and such like changes. So, too, we need an amelioration of the ecclesiastical discipline; the abolition of the forced celibacy of the priests," &c.—pp. 180, 181.

We shall return to this work on a future occasion.

xiv.—*The Sunset Reverie; an Allegory.* London: Masters.

THE pleasure which we have felt in reading this little Allegory induces us to recommend its perusal to our readers, and we are sure that they can only thank us for placing before them such a touching little parable on our pilgrimage towards eternity. The simple beauty with which the tale is told renders it especially suited to the young, and its poetical colouring illustrates vividly the solemn truths contained in its pages.

xv.—*The Book of Common Prayer of the Church of England, adapted for general Use in other Protestant Churches.* London: Pickering. 1852.

A MORE curious or a more daring attempt we have scarcely ever discovered than that which now lies before us to Arianise the public offices of the Church of England. We fear that the suggestions of the anonymous author may be only too acceptable to many of our so-called "orthodox dissenters;" for Arianism and Sabellianism are fearfully rife among Baptists, Independents, "et hoc genus omnes." The gentleman who has supplied this curious illustration of the principles of modern nonconformists, finds the creeds so unmanageable, from his liberal point of view, that he considers it the safest course to abandon them altogether, substituting certain moral and general declarations from Holy Writ, such as, "God is a Spirit," "When ye pray, say, Our Father, which art in heaven," &c. With more than wonted dissenting self-sufficiency, he thus "improves" the Te Deum: "Thou art the King of Glory: *O God.* He is the only begotten Son: of the Father. When *thou* diddest determine to deliver man: thou did'st not despise his low estate." But enough of such profane emendations, with which we have no right to disturb the imaginations of our readers. We do not wish, however, to speak too harshly, for the intention of the editor is manifestly not profane: being an Arian, he is, of course, justified in his own eyes in promoting Arianism; yet we question his having the right to transmute the liturgies of the Catholic Church, and adopt them to his own special heretical purposes. Some talent is certainly exhibited in the work, and its author bears the highest testimony to the beauty of the Church's prayers. The peculiar unfairness of the preface is, that its writer, though manifestly a nonconformist, and, as we afterwards discover, an Arian, speaks therein as though he were a member of the Church; but we suppose that few, or none, will be deluded by such transparent artifice. How strange is it, that the same identical errors should be always re-appearing

throughout the course of all the ages ! Here we have ancient Arianism renewed, with all its old pretensions to orthodoxy, its fondness for liturgical forms, and its grave and serious playing at Catholicism. Of the value of the author's reasoning, we may form some notion from the following sentence taken from his preface : " There is an insuperable objection to removing the names from what are called the moveable feasts. They are, therefore, all retained except the term *Trinity*. They express events. But *this* term expresses nothing belonging to time. There is no day in which the living and true God began to exist or to act. The term *Trinity* is, therefore, changed into *Ministry*," &c. &c.

xvi.—"*Excelsior*;" or, *The Realms of Poesie*. By ALASTOR. London : Pickering. 1852.

THIS is a fanciful work, somewhat like a bright but changeful April morn, which affords much promise, however, of a summer noon-tide. Some of the opinions of the author are decidedly very immature. He will scarcely expect us to sympathize with his denunciations of "priestcraft," which are exceedingly rhapsodical, and not remarkably reasonable. Let him be assured, that that dread of being influenced by others, and more especially by the witness and authority of the Church Catholic, which appears to awaken his alarm, is one of the smallest of fears, and that there cannot be a more paltry form of disbelief than that which simply refuses to be taught ! Let him reflect, also, that many of those priests whom he reviles have quite as much genuine enthusiasm, and just as honest a purpose as his own. Setting, however, these theological lucubrations on one side, there is much of real beauty in the work before us. The imaginative criticisms on the various British poets are, for the most part, characterized by much originality and boldness of thought and expression. We cite one image from his tribute to the memory of Mrs. Hemans. "Her richly-flowing fancies," he says, "resemble a gracefully-waving cascade, steeped in moonlight; where waters, after darting through, refreshing, and delighting lofty romantic minds, flow calmly away through the smiling valleys of more meek and humble souls, yet bestowing an equally soothing and beneficial influence on all." We are sorry not to be able to bestow more space on our tribute to the undoubted genius of "Alastor," but must conclude with this fine thought, which is as finely expressed (merely cautioning our friend against the influence of Gilfillan, and the style of Ossian): "The thoughts of a great poet, or original thinker, like mountain torrents, sink first through the

highest talented minds, and gradually lapse there-through, till they sweep down, gathering fulness and force as they go, and pour through and fertilize the broad valleys of humanity, where their rich beneficial effects are chiefly and more extensively visible. So with the once thin streamlet of Christianity; and so with all great teachings since time began. So also with each individual mind, which is a minute representative, in its spiritual wanderings, backslidings, and aspirations, of the ages of the world."

XVII.—*Whitaker's Penny Almanack for the Year of our Lord 1852.*
London: J. H. Parker, 377, Strand. 1852.

ADMIRABLY suited either for use or distribution; containing, amongst other valuable matter, a correct calendar of the lessons, &c., throughout the year, and some valuable information upon Convocation, which it is of especial moment to render universally known.

XVIII.—*Bleak House.* By CHARLES DICKENS. *With Illustrations,* by H. K. BROWNE. No. 1.—*March.* London: Bradbury and Evans. 1852.

WE rejoice to see Charles Dickens once more in his old form, and under his old colours; we congratulate him too most heartily on a return to his old style. None of his periodical works have opened so well as this since "*Barnaby Rudge.*" We feel at once pleased and interested, and anticipate yet further pleasure, and are especially delighted to find him as simple and as racy as in the good old days of "*Pickwick,*" with none of that ultraism of sentiment and of satire which have disfigured most of his later productions. We earnestly hope to find no *Dombeyism* in the outcoming work, and that it will be equally free from monsters of the *Micawber* and *Heep* species.

XIX.—*The Happy Family; or, Selfishness and Self-denial.* By the Author of "*Simple Rules,*" "*Sundays Improved,*" "*The History of a Family,*" &c. Brighton: King. London: Hamilton and Adams. 1851.

A PLEASING story pleasantly told; the printing and turning out well got up: altogether a very nice present for a young person of either sex. It is quite a relief in these days to meet with any simple-minded attempt to make either children or grown persons *Christians* instead of *controversialists.*

xx.—*Lethe, and other Poems.* By SOPHIA WOODROOFFE. Posthumously Edited by G. S. FABER, B.D., Master of Sherborne Hospital, and Prebendary of Salisbury. London: Seeley, Burnside, and Seeley.

It is seldom that the remains of the young, however highly gifted they may have been, arrest or deserve the attention of the public or the commendation of the critic, whatever amount of interest or gratification their perusal may afford to the friends and relations of the dead. The little volume before us is an exception to this rule; as we turn over page after page of these sweet and touching strains, we delight in what has been produced, whilst we regret more and more that the young authoress was removed from earth ere she had lived to accomplish all that she was clearly formed to produce.

"The following poems," says the editor, "were written from time to time, in the course of about eight years. Their author, I believe, had not the slightest idea of their publication. They were simply, during hours of leisure, the productions of a naturally elegant, and perhaps almost prematurely cultivated, mind; but still, the strongly-marked characteristic of that mind was unobtrusive modesty, courting retirement, not distinction.

"Such a person could not fail of possessing warmly-attached friends of various ages. With myself, Miss Woodrooffe was a frequent correspondent, a circumstance to me as gratifying as it may well be deemed somewhat unusual; for literary topics (and these were chiefly the drift of our letters) rarely, I believe, constitute the staple intercourse of a young grand-niece and an old grand-uncle."—p. vi.

There is something very delightful in the idea of this correspondence between a great and good man in his declining years, and a gentle girl, whose holiness, as well as her genius, rendered her his not unsuitable companion. The principal poem, *LETHE*, written at the age of nineteen, begins thus:—

"The glorious sunshine of the land of song
Beam'd o'er my early years, and made them seem
Fleetly and joyously to move along,
As flow the wavelets of a flower-lipp'd stream,
Glancing in playfulness from stone to stone,
And brightening each with lustre not its own.

"Yes, they were gay with many a rosy joy;
For many a radiant dream of hope and love,
Which sorrow might not break nor care destroy,
A circle of delight around me wove.
The silver links which bound my soul to gladness
Were long ere sever'd by the hand of sadness.

- “ My house was where the blue *Ægèan* Sea
 Murmur’d of pleasure to the sunlit shore ;
 Where, from the scented lime and myrtle-tree,
 Each breeze upon its wing sweet odours bore.
 And, underneath the sheltering plane that grew
 Beside our threshold, many a glowing hue,
 “ Of violet, purple, rosy-red, and green,
 Of glossy bay, or silvery olive, blent
 In bright confusion ; while half hid, half seen,
 The cluster’d grape and golden orange sent
 Their brilliance through the veiling leaves, and met
 The last look of the sun before he set.
 “ There, when calm Eve advanced, one lonely star
 Gleaming amid her locks ; in still delight
 Out on the quiet sea to gaze afar,
 And watch the coming of her follower, Night ;
 Greeting the moon, when other sounds were mute,
 With the soft melody of lyre or lute :
 “ And, when Hyperion through the eastern gate
 Had urged his fiery steeds, to seek the chace,
 And rouse the forest-wolf or his fierce mate,
 Or follow the fleet stag in deathly race ;
 At sultry noon beside some fount to rest,
 And idly mark some bubble on its breast :
 “ Then to return to feast, or dance, or song,
 Ever the blithest of the festive train :—
 Thus flew my hours on rainbow wings along—
 Oh, that those joyous hours could come again !
 But there were some, less joyous, far more dear,
 When they, the loving and the loved, were near.”—pp. 3—5.

These are very sweet and graceful, and so is the whole poem, mounting in several parts to far higher flights than those with which it commences.

Of the minor pieces, which have all a mournful loveliness about them, we select two.

- “ O for a home where the sunlight shines
 Through the green leaves of fruit-laden vines,
 Where dark-haired maidens all the day long
 Sing in the vineyards a low sweet song,
 And only their merry employment leave,
 To dance on the flowery turf at eve,
 With the woods above, and the cliffs below,
 And the pleasant voice of the river’s flow,
 And a garden where gayest blooms are seen
 ’Mid alleys of lime and poplar green,

And bowers so lonely, and dark, and deep,
 They seem made for haunted song and sleep;
 Or to lie and list to the lulling sound
 Which the falling fountains make around,
 And a little pinnacle with snowy sail
 To drift down the river before the gale,
 From which to look up with half-closed eye,
 In a dreamy mood, to the sunny sky,
 And to float, float on until vesper-chime,
 And thence to the glorious midnight time,
 When closed is the lily's pearly cup,
 And the stars look down as we look up,
 Then to mingle music soft and grave,
 With the solemn sound of the moon-lit wave;—
 O who that dwelt in so fair a home,
 From its woods and waters would wish to roam?"

Pp. 65, 66.

Of far deeper meaning is the first of a series of poems, suggested by the sight of various paintings: it is headed—

THE SIBYL—DOMENICHINO.

1.

" And readest thou Fate's dark secrets: thou
 Upon whose radiant cheek and brow
 The light of youth and beauty gleams,
 From whose uplifted eye there streams
 So bright a ray, whose very hair
 Hath never known one touch of care?"

2.

" Methinks that vast and fearful gift,
 The veil of coming years to lift,
 Should bear with it a fatal power,
 To cloud thy summer's golden hour,
 To dim thine eye, to waste thy bloom,
 With grief thy spirit to consume.

3.

" A lofty solitude is thine;
 One for which many mortals pine:
 But doth not its bright loneliness
 Sadden too oft, too oft oppress?
 Is it not heavy on thy heart:
 A burden which can ne'er depart?"

4.

" Then wherefore art thou young and fair,
 With glancing cheek and gleaming hair?"

Oh! is it not, that we may feel,
 How blithest moments may conceal,
 'Mid glowing flowers, and sunny skies,
 Life's deepest, strangest mysteries?

5.

"Bright are the summer's joyous hours,
 With lute and song in rosy bowers.
 Who knows what each, on airy wing,
 As one by one they pass, may bring:
 What thread of anguish, love, or strife,
 Each weaves into the web of life?

6.

"A word forgot as soon as spoken,
 Some link of kindness may have broken:
 Or may have formed some other chain,
 Firm-fixed for ever to remain:
 May, for our after-path unknown,
 A floweret or a thorn have sown.

7.

"Yes, it is well, that thou wert made
 Fair, as a being ne'er to fade;
 'Tis well that sunny tones should bring
 Fate's darkest doom upon their wing:
 For who on earth a joy may know,
 That is not link'd unto a woe?"

xxi.—*Nuns and Nunneries; Sketches compiled entirely from Romish Authorities.* Seeleys: London. [12mo. pp. 342.]

It is not to be denied that there have been nunneries where a high standard of religious perfection has been aimed at, and in a certain sense realized. This, however, furnishes no reason for supporting the general system, for it is confessedly one which is not in itself essential; its advocates do not pretend that celibacy and conventual life are compulsory on any one; and since the institution, therefore, is altogether more or less voluntary, it is assuredly a most serious question whether it is allowable, when it is liable to such frightful results as those described in the volume before us, and not only liable, but actually abounding in them. To those who have high conceptions of what a nunnery is, we would only say, Look into this volume, and see what it has frequently been—see it the abode of strife, false doctrine, unhappiness, and impurity. We consider the cause of religion much indebted to the learned and able author of this volume for his labours on this deeply important subject, and we hope his work will have wide circulation.

XXII.—*The Golden Legend.* By HENRY WADSWORTH LONGFELLOW. London: David Bogue, Fleet-street. 1851.

IT certainly does not afford us the exquisite delight, which it manifestly yields to many others, to criticise severely and unmercifully the poetical productions of our contemporaries, especially of those amongst them who are true poets in the main, such as Tennyson, Browning, Martin Farquhar Tupper, Keble, Williams, Robert Montgomery, Bandinel, or Longfellow. Nor are we wont to assume a tone of critical superiority to all authors whatsoever, condescending, at the utmost, to patronise and approve after an imperial fashion. On the contrary, we are accustomed to admire, and to admire warmly, whenever fitting opportunity is presented us; we do not wait until the public voice has established a reputation, according to the practice of both "Quarterly" and "Edinburgh," before we venture to commend strongly the productions of an author hitherto unknown to fame; we are not afraid "to commit ourselves," as men would call it, in the way of encomiastic phrases; and, on the other hand, we rarely, if ever, go out of our way for the purpose of assailing true poets for their blemishes, wilfully ignoring their merits; nor are we wont to draw forth insignificance from its native obscurity for the purpose of enjoying a cruel laugh, and demonstrating our own superiority at little cost. Such things are indeed allowable at times, but they are not usually to be commended. We might illustrate these remarks perhaps not unaptly from an article which appeared recently in a contemporary on "Modern Epics," but we forbear. We pass rather to our own unwelcome task, that of expressing the well-deserved condemnation of a certain collection of doggerel rhymes, we know not what else to call it, recently perpetrated by the American poet, Longfellow. For Longfellow *is* a poet, and a true and sweet one; he has a calm and quiet and sober pathos, and a mild grace, which bear affinity to the kindred properties in Tennyson's poetical stores, but yet have something distinctive and individual of their own. His "Evangeline" is sweet and holy, as many thousands of English hearts have long confessed. Many of his lyrics, such as "Footsteps of Angels," "The Old Clock on the Stairs," "The Fire of Drift-Wood," "Resignation," &c., are tenderly beautiful. There is great force and moral dignity, and calm and stately loveliness, in such poems as the "Psalm of Life," "The Light of Stars," "The Builders," &c.; and, again, there is no little *poetic inspiration* in the strange and fantastic "Midnight Mass for the Dying Year." "The Building of the Ship," written in emulation of "Schiller's Bell," is, on the whole, a fine poem, which grows upon the reader;

and grand are "Excelsior," "Blind Bartimæus," and "Sir Humphrey Gilbert." Powerful, also, are the poems on Slavery, especially "The Slave's Dream," and "The Quadroon Girl," the latter very painfully so; and exquisitely beautiful is "The Good Part that shall not be taken away." In fine, Mr. Longfellow is certainly a delightful poet, and, as far as we know, the only American poet worth mention. Whittier is coarse and noisy, Willis affected and artificial, Bryant tame and common-place (with few exceptions), and Mrs. Sigourney a faint echo of Mrs. Hemans. Longfellow, though usually, more or less German in form, and even in spirit, has yet a characteristic American nationality about him, and has also attained the purely beautiful. Witness those exquisite closing verses from his "Hymn to the Night," which might indeed have been composed by Goethe, and remind us much of the poetry in his "Wilhelm Meister:"—

"O holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy finger on the lips of Care,
And they complain no more.
"Peace! peace! Orestes-like I breathe this prayer!
Descend with broad-winged flight,
The welcome, the thrice-prayed for, the most fair,
The best-beloved night!"

But the Teutonic tendencies of this American bard have developed themselves after the most offensive fashion in the production now before us, which was ushered into our literary world with a flourish of trumpets, and from which we at first anticipated no slight enjoyment. Our hearts misgave us, however, when, happening accidentally to see a number of the "*Athenæum*," we found that organ of nineteenth century conventionalism loud and emphatic in its praises. Still we hoped on against hope, until the reality of our worst fears was brought home to us by the perusal of this said "*Golden Legend*." A most audacious misnomer, by the by! The *Brazen Legend* it might have been far more aptly called, both from the boldness of the author in attempting to impose this "*rifacimento*" of German commonplaces on the English public as an original creation, and also from the general hollowness and sounding emptiness of the affair.

The subject, to begin with, is a very poor one, but the treatment is poorer still. The hero of the book, Prince Henry of Hoheneck, is afflicted with some nameless disorder,—principally, it would appear, a sombre and oppressive melancholy, like Faust of old; indeed, the whole book is a caricature of "Faust!" And a certain College of Physicians inform him that nothing can do him any good, save a young girl's voluntarily laying down her life

in his behalf. This silly conception, a distorted reminiscence, apparently, of Manfred and Astarte, is of course realized. A young lady, (a cottager's daughter, however,) is discovered, quite self-devoted enough to sacrifice herself to save the man whom she loves, even after this fantastic fashion, and by virtual suicide. In the last moment—how or wherefore nobody knows—this most absurd condition of Prince Henry's recovery is relaxed; he prevents the sacrifice, and is cured notwithstanding "for good and all," and returns from Italy with Elsie as his wife. Nothing can be sillier, we repeat, than this entire conception; more utterly meaningless, or, where there is any attempt at a meaning, more audaciously plagiarised; but bad as is the conception, the execution yet exceeds it. For the most part this mass of twaddle is written in doggerel verses, of the *hoppety-hoppety* order, with the manifest intention, on the author's part, of imitating the freer and lighter passages in the first part of "Faust." Take, for instance, as an average specimen of this nursery-rhyme school—

"My heart has become a dull lagoon,
Which a kind of leprosy drinks and drains;
I am accounted as one who is dead,
And, indeed, I think that I shall be soon."—p. 17.

A favourable specimen this, because it conveys some sort of idea! There are, however, it must be admitted, a few happier passages: for as Mr. Longfellow is a poet, he can produce nothing which shall be altogether execrable. Such is the tale of the Abbess Irningard, which contains some fine ideas, boldly expressed; and the scene of the drunken monks in the Refectory has some spirit. We especially admire the dog-Latin drinking-song, which we suspect, however, not to be Mr. Longfellow's, but simply appropriated by him, (and lawfully enough,) for his purposes:—

"O! quam placens in colore!
O! quam fragrans in odore!
O! quam sapidum in ore!
Dulce linguæ vinculum!"

And again:—

"Felix venter quem intrabis!
Felix guttur quod rigabis!
Felix os quod tu lavabis!
Et beata labia!"

Yet even this scene wants point, and has far more doggerel than wit. Here and there we come upon a single pretty thought, such as—

"Come back, ye friendships long departed,
That like o'erflowing streamlets started,
And now are dwindled, one by one,
To stony channels in the sun."—p. 12.

Or, again—

"Like violets faded were her eyes;
By this we knew that she was dead."—p. 71.

Or, perhaps—

"O noble poet! thou whose heart
Is like a nest of singing-birds
Rocked on the topmost bough of life!"—p. 111.¹

Or again, *assuredly*, in a part of the book we have already praised :—

"His song was of the summer time,
The very birds sung in his rhyme;
The sunshine, the delicious air,
The fragrance of the flowers were there;
And I grew restless as a bird,
Down soft aerial currents sailing
O'er blossomed orchards, and fields in bloom,
And through the momentary gloom
Of shadows o'er the landscape trailing,
Yielding, and borne I knew not where,
But feeling resistance unavailing."—p. 211.

But then these few waifs of beauty lie scattered amid the billows of a very ocean of wish-wash, and yet pretentious mysticism. The poem opens with an absurd Introduction, meant to be singularly grand and awful and impressive, suggestive of infinite mysteries beyond, but unhappily only childishly inane. Lucifer, who is depicted (though by no means intentionally) as the weakest of fiends throughout, appears, with a train of attendant sprites of darkness, battering the spire of Strasburg Cathedral, while a tempest is at its height. The intention to take a lofty flight is manifest from the aerial attitude of this commencement, but unhappily the "poetry"—if we dare so misuse that oft-degraded word—falls at once plump to the earth, and grovels in the dust. Conceive any thing, if you can, O reader, more silly than this!

"LUCIFER.

"Hasten! hasten!
O ye spirits!
From its station drag the ponderous
Cross of iron, that to mock us
Is uplifted high in air!

"VOICES.

"O we cannot !
For around it
All the saints and guardian angels
Throng in legions to protect it :
They defeat us every where !"

And so they proceed ; the bells ringing out between, the old well-known "*Laudo Deum verum, Plebem voco,*" &c., Lucifer suggesting in turn, and each time receiving a reply asserting the impossibility of the task, now that the bells should be shattered, now that the windows should be broken, now that the doors should be smashed,—until at last he concludes, as he might have begun,—

"Baffled! baffled!
Inefficient
Craven spirits! leave this labour
Unto Time, the great destroyer!
Come away, ere night is gone!"

On which one is only inclined to make some such comment as—

Doggerel! doggerel!
Inefficient
Humdrum droner! leave this labour
To burlesque old German stories!
Wilt thou rhyme for ever on?

Never was there a more melancholy specimen of the would-be sublime and mysterious issuing in the anile and contemptible. Every where, as Mr. Longfellow unintentionally parodies his German models, we are reminded of the hand of the coarse peasant, or clumsy child, striking chords at random on the minstrel's lyre. In the first scene of this "dramatic mystery" (save the mark!) we have a wretched *rifacimento*, as of course, of the first scene of "*Faust*;" the same complaints on the part of the hero, couched in much the same doggerel form, only that Goethe's poem, despite its quaintness and oddity, is every where redolent of inspiration, and this is a paltry copy, which betrays the influence of the most glaring plagiarism, at every second line. As Mephistopheles came to Faust, so of course Lucifer to Prince Henry, and that for no other purpose than to bring him a certain glass of cordial, about which an immense stir is made, and which turns out to have no effect whatever, as far as we can discover, on the progress of the piece. The long and short of the matter is, to speak "*sans cérémonie*," that Prince Henry gets drunk, and talks a good deal of nonsense under the vinous influence, remarking—

"Beneath me I can feel
The great earth stagger and reel."—p. 27.

No very strange experience, we believe, in the case of persons in this condition ; upon which some invisible angel suggests, sensibly enough, in our opinion, with reference to the probable sensations of the morning after the feast,—

"Touch the goblet no more !
It will make thy heart sore
To its very core !"—p. 27.

Upon which the Prince, after a little more injudicious indulgence, grows sentimental ; and finally dozes off, upon the whole pleasantly, murmuring,—

"Rare physician ! rare physician !
Well hast thou fulfilled thy mission !"

And the angel ("*receding*") gives voice to the prophetic moral :—

"Alas ! alas !
Like a vapour the golden vision
Shall fade and pass,
And thou wilt find in thy heart again
Only the blight of pain,
And bitter, bitter, bitter contrition !"

Assuredly it needed no ghost from the grave, or no angel either, to tell the wine-bibber so much. But is not this melancholy trash ? Is it not sad that a man of real talent should make an exhibition of this order ? We cannot follow the "Legend" through all its fruitless turnings and twinings ; but we must enter our protest against Mr. Longfellow's abuse of such a really beautiful story as that of the Monk Felix in his most miserable doggerel (pp. 43 to 50). This is desecration indeed ; and then, in one breath, as it were, follows the offensive fiction of "the Sultan's Daughter ;" worse than offensive, nothing less than blasphemous. All the peasant-scenes, meant to be so very innocent, are, for the more part, only silly ; and the character and language of Elsie constitute her the most palpable caricature of Margaret in "Faust." Because Goethe had written a beautiful little rhymed prayer for Margaret, Longfellow must write a very detestable one for Elsie. Take a specimen :—

"If my feeble prayer can reach thee,
O my Saviour, I beseech thee,
Even as thou hast died for me,
More sincerely
Let me follow where thou ledest,
Let me, bleeding as thou bleedest—"

But it seems irreligious even to cite such unreal devotional utterances; to associate such a theme with such doggerel! Here and there, as we have said, Mr. Longfellow has a redeeming moment. Elsie's account of death is natural enough, and rather pretty, though her reasoning with her parents, to justify her voluntary suicide, is most unreasonable, and indeed most irreligious. Then comes a scene in a village-church, a priest at the confessional about to receive the confession of Prince Henry, who departs, finding the Prince does not keep his appointment, and whose place is then occupied by Lucifer; but little is made of all this, though something might have been; and indeed the whole scene conveys no other impression than that of a tedious plagiarism. Then follow two or three particularly tiresome scenes in Strasburg, where we have a direct imitation of what is itself an imitation,—Bailey's "Festus,"—Mr. Longfellow wishing, we suppose, to be impartial in his favours. Then follows a Miracle-Play, which is offensive and poverty-stricken, void of all point, and utterly devoid of beauty. The ideas are taken, for the more part, from the early apocryphal Gospels; for, at all events, Mr. Longfellow cannot be twitted with having *invented* any thing here or elsewhere in this whole mass of rubbish: but the Miracle-Play is needlessly and impertinently offensive, and slanderously blasphemous. And it is no answer to say, that the real Miracle-Plays contain things which are quite as bad, or worse. Mr. Longfellow's audience is not that of the Middle Ages; neither their good nor their evil properties belong to these times; and such blasphemous familiarity on such sacred subjects can now only prove a stumbling-block to simple faith, and familiarize the mind with the most irreverent habits of thought. We do not attach the importance we otherwise should do to this affair, because the whole work is such an utter failure, so exceedingly *flat* and *dull*. Were it otherwise, this Miracle-Play might effect no little mischief.

But we must draw these comments to a close, which have already extended beyond the space we had intended to devote to them. One of the most absurd portions of the poem is Section VI., intended to be the climax, where Prince Henry, after travelling the whole way from Germany with this poor girl, who means to die for him, makes a miserable sham-fight against her self-destruction at the last, and in which Lucifer continues to give vent to the usual amount of wordy twaddle. In his would-be humoristic utterances, by the by, we recognize ever and anon the manifest influence on the mover of these puppets of Mr. Browning's quaint metrical contortions in his "Christmas Eve and Easter Day." The conclusion is characteristic: two record-

ing angels mounting up to heaven, and talking as they go, very mistily, though not mystically, as Mr. Longfellow imagines. The bad angel bears a book containing the record of human vice and folly, more especially the hero's: as he mounts the words fade,—

“And in their place
Runs a white space!”—p. 299.

Ah, that it could be so with Mr. Longfellow's own record! but we are afraid the black and white will stand against *him*, at all events for a generation or two; since those who have his poems will be likely also to purchase his parody. The angel proceeds:—

“Down goes the sun!
But the soul of one,
Who by repentance
Has escaped the dreadful sentence,
Shines bright below me as I look.
It is the end!”

But this is not the end: there is more yet respecting “a blackness inwardly brightening,” which proves to be the baffled Lucifer, respecting whom it is profoundly, and, as Mr. Longfellow doubtless considers, most originally remarked, that as God suffers him to be, he, with or against his will,—

“Labours for some good
By us not understood.”

But Mr. Longfellow has disappointed us indeed. He should do something better than reproduce these now deplorably commonplace “utterances of the German mind;” these stalest of the stale “revelations of the infinite;” these old clothes, worn threadbare and cast off by their original makers and wearers. When we meet his Muse next in the literary world, we trust that she will have excogitated something more tangible than this quasi-Teutonic “Much Ado about Nothing!”

XXIII.—*The First Principles of Labour, Property, and Money, demand primary Consideration for Home Agriculture.* By R. GALE. London: Ollivier, 59, Pall Mall. 1852.

THE author's object would seem to be to show, that our manufacturing and commercial systems are unsound; and that the facilities which “commercial bills of exchange” afford unprincipled speculators, produce the most mischievous effects. He is dissatisfied with our present monetary system, and appears to be

favourable to a national symbolical currency, and holds that the landed or agricultural interest has been sacrificed to the moneyed interest; surely not altogether without reason. Most of our readers may be inclined to say that the fact needed no demonstration.

XXIV.—*The Nestorians and their Rituals: with the Narrative of a Mission to Mesopotamia and Coordistan, in 1842—1844, and of a late Visit to these Countries in 1850; also Researches into the present Condition of the Syrian Jacobites, Papal Syrians, and Chaldeans; and an Inquiry into the Religious Tenets of the Yegedees. By the Rev. GEORGE P. BADGER, one of the Hon. East India Company's Chaplains in the Diocese of Bombay. In 2 vols. 8vo. London: Masters.*

THE appearance of this work will be regarded with interest by them who are old enough to remember the circumstances connected with the Mission undertaken to Mesopotamia, with a view to the benefit of the Nestorian Christians of Coordistan; and the lamentable persecution of that unhappy race, which ensued shortly after. Mr. Badger had the amplest opportunity for becoming acquainted with all the circumstances of the Nestorians, and his volumes contain, accordingly, a great mass of the most valuable information, including translations from all their ritual books. It is adorned with a great number of illustrations, representing interesting scenery, churches, portraits, inscriptions, &c. The work is edited by the Rev. J. M. Neale, whose criticisms, as editor, are occasionally rather stringent.

One circumstance strikes the reader at the commencement of the work—the great influence exercised over the fortunes of Eastern Christianity by Russia and France. Romanism is protected and supported throughout the East by French influence: it is a great branch of French policy, by means of which it maintains a French party throughout the Turkish dominions. Russia patronises the Greek and the Armenian faith, and is opposed to Papal proselytism. But the restless activity of Popery, and its arts and contrivances, enable it to make continual inroads on other communions.

There is, however, another agency at work, which appears to be making some progress—that of Dissenting Societies. Mr. Badger found that there was much jealousy in this quarter at the proposed Mission. He also learned that they were acting in a sectarian spirit, and he resolved to hold no intercourse with them. He remarks that he met some of their disciples, who

looked with contempt on outward forms and rites, and attached the most extreme importance to Protestantism. It is evident that Mr. Badger held High Church views of such a complexion as did not imply any sympathy with mere Protestantism; yet it would seem that these people might be viewed with somewhat more indulgence than Mr. Badger seems to have extended towards them.

The account of Mr. Badger's journey is very interesting, and the details he presents of the rites, customs, and tenets of all the Oriental sects, is of great value and importance. His constant theme of lamentation is, that there are no missions of the English Church in those countries.

xxv.—*Life and Times of Francisco Sforza, Duke of Milan; with a Preliminary Sketch of the History of Italy.* By W. POLLARD URQUHART, Esq. 2 vols. 8vo. Blackwoods: Edinburgh.

THE life of a man who rose from a comparatively low origin to be the sovereign prince of a very considerable State, is an interesting study in itself; but, in the present instance, the life of this successful prince is also that of a great general and skilful politician, who wins his way amidst difficulties of all kinds by the force of his own intellect, and the address which he manifests on all occasions. Mr. Urquhart is evidently extremely conversant with all the details of Italian history, and he has produced in the *Life of Sforza*, a work which has high claims on attention, as a clear and masterly exposition of the history of Italy in the fifteenth century. It tends to illustrate the state of morals in that country previously to the Reformation.

xxvi.—*The Preaching of the Cross, and the Visible Church. A Sermon preached November 28, 1851, in Norwich Cathedral, at the Ordination of the Lord Bishop of Norwich.* By the Rev. THEYRE T. SMITH, M.A., Vicar of Wymondham, and Honorary Canon of Norwich. London: Fellowes.

WE had lately occasion to notice a pamphlet, by the author of this Sermon, in which he pointed out the errors that are prevalent in reference to the Church. The discourse before us is written in the most comprehensive spirit of liberality, and inculcates the opinion that all the dissenting communities are essentially one with us, and are equally a portion of Christ's Church. Of course, the author regards ordination as a non-essential.

Though we are unable to concur with the lamented author in some of his views, we yet avail ourselves of the opportunity to express our respect for his memory, and we regret that so able and pious a man has been removed from amongst us.

The Rev. Theyre T. Smith was a profound thinker, an humble, amiable, and single-minded man, and particularly well versed, as his University Sermons show, in the Unitarian controversy. Originally a Dissenter, he was sent to Glasgow; but, reading Hooker, he became satisfied that Episcopacy was the more scriptural form of Church government, and left Glasgow for the University of Cambridge. He regretted that he had not gone to Oxford, being an extremely good logician, but having no taste for mathematics. He was ordained by the Bishop of Lincoln, and, after serving a curacy in Huntingdonshire, and another in Essex, he was appointed, by Mr. Benson, assistant preacher at the Temple. There he remained till Mr. Benson resigned the Mastership in 1845, when Lord Lyndhurst appointed him to a small living, Newhaven, from which the present Bishop of Ely removed him to Wymondham, in Norfolk. He filled the office of Hulsean Lecturer, in 1839 and 1840, and was frequently appointed one of the select preachers at Cambridge. His works have had a very limited sale; for his style and manner of thinking were far from popular. He wanted the power of familiarly illustrating a subject with the pen. He could speak extempore with a force and facility to which few men could attain. At Newhaven he sometimes preached without a manuscript, with pathos so irresistible, that the congregation (far from a refined one) were dissolved in tears. No one ever lived who was more beloved by his friends; and he is universally and deeply lamented by his parishioners at Wymondham. He is still had in grateful remembrance by many of the Templars, to some of whom—especially the sceptical—he was most useful. In one thing he followed the steps of his Master, and, while showing no quarter to error, he was most tenderly considerate towards the erring. Mr. Smith was strongly opposed to the peculiar views of Calvin. He was a great metaphysician, and used to think out all his subjects. The following passage is from a sermon in his volume of discourses before the University and Temple. It is one “On the Design of our Saviour in the Use of Parables.”

“The *sense* of the Scriptures is our main and only concern. The cavils at the diction in which that sense is conveyed, and no less the ardent and lavish praise which is sometimes brought to it—as though it were essential to our belief of the Bible to rank it with the sublimest models of eloquence, and even to exalt it above them—we hold to be of the lowest insignificance. What reasonable man can attach import-

ance to the mere wording of a communication from God, describing the path of His wondrous dispensations, and illustrating the darkness of futurity? Or what matters the shape of 'the cup of salvation,'—its appearances to the eye, the devices, albeit they are noble, that are figured on its surface? Can we heed such things, when we are taking to our lips the element of life, and allaying the deep thirst for immortality?"

XXVII.—*Thoughts on several Subjects. By the Author of "Memoirs of a Working Man," &c. &c.* C. Cox, King William-street, Strand.

WE do not usually, in our critical notices, desire to arrest the sympathy as well as the admiration or curiosity of our readers. We are desirous of doing so in the present instance. The writer of the above little work is a tailor, already favourably known to the public as the author of "*Memoirs of a Working Man.*" We gather that at the close of his sixtieth year, and "suffering severely from spasmodic asthma," he is seeking to eke out a scanty subsistence by the publication of this little volume, which is really in its way, a remarkable little book. We have been particularly struck with the earnest practical piety which pervades it, and with the writer's intimate knowledge of, and deep reverence for, holy Scripture. We very heartily wish him the success he deserves.

XXVIII.—*A Catena of Episcopal Authorities on the Synodal Question; or its Progress demonstrated by Extracts from Charges recently delivered by Dignitaries of the Church of England: with Notes and Observations.* London: Rivingtons. [Sm. 8vo. pp. 38.]

A VALUABLE and useful collection of authorities in favour of the revival of a convocation or synod, including the opinions of men of various schools. This tract, which is published by the Society for the Revival of Convocation, is adapted for circulation amongst the intelligent classes of Churchmen. The prelates whose writings and speeches are here cited on different sides of the question are the Archbishop of Dublin, the Bishops of London, Winchester, Gloucester, Manchester, Oxford, Salisbury, and St. David's. Some extracts also are made from a charge by Archdeacon Churton. The following remarks by the Archbishop of Dublin, in reply to one of the chief objections to the assembling of a synod, are well worthy of attention.

"As for the objection which was urged, that differences of opinion and contests, and perhaps stormy debates, would be likely to arise, in

any assembly of men—whether called councillors, commissioners, delegates, or by whatever other name—met to inquire into, and to decide on, important and interesting matters, and that this might be expected equally, whether they sat as a permanent governing body, or as a temporary commission, to be finally dissolved when it shall have gone through a certain definite task, all this was fully admitted. But it was remarked, in reply, that still greater, and more widely spread, and far more unsatisfactory contests, and more incurable discontents take place, and are sure to take place, in the *absence* of a government; when there is no recognized and legitimate channel open for suggestions, for complaints, for arguments, and statements, and proposals.

“It might, indeed, have perhaps seemed antecedently probable that peace and satisfaction, at least *within* the Church, might have been secured, though at a great sacrifice, by the withdrawal from its communion, from time to time, not only of those radically opposed to its doctrine and worship, but of many others also, who might have been retained in it without any compromise of principle. Experience, however, shows that even at this cost, internal peace and satisfaction are not to be purchased; that the health and ease of the remaining portion of the body cannot be obtained, even by the successive amputation of limbs.

“In the Houses of Parliament, (it was urged,) violent and sometimes factious contests undoubtedly occur, and instances of unwise legislation may be found. But would any one venture, on these grounds, to propose the discontinuance of Parliaments? Would any one say, ‘We are satisfied with the existing laws, and want no changes; *nolumus leges Angliæ mutari*; we would fain avoid all the wanton legislation, and all the strife of words and party spirit, which a Parliament never fails to call forth; let us dispense with it altogether!’

“This experiment, we know, was actually tried, on grounds which doubtless appeared plausible at the time, by the unhappy Charles the First, and we all know the result.

“Then, as for the apprehended predominance, in any regularly constituted assembly, of the misjudging, and violent, and factious, it was maintained in reply, that such men are incomparably more influential, and their numbers and power more apt to be over-rated, in the absence of any regular government. And an instance was adduced, which I believe might serve as a specimen of thousands of others, in which a factious clamour was raised in a certain parish against some proposed measure; such that even several of those favourably disposed to the measure were almost over-awed by what they had been led to believe was the voice of the parishioners; but when the expedient was resorted to of *collecting the votes*, it was found that those who had been representing themselves as ‘The Parish,’ were, to those opposed to them, less than one to ten! It was urged, again, that very recently, some Australian bishops had held a kind of conference or synod, at which certain resolutions on several points had been passed, and which had called forth loud complaints from many lay-members of our Church in

those parts; and this was considered as indicating that any kind of assembly convened by competent authority to deliberate on any ecclesiastical matters would be most distasteful to the lay-members of our Church, and would be productive of dissension. But it seems most probable that that meeting had been suspected—not unnaturally—of a design (which, however, I am far from myself attributing to those bishops) to claim for those resolutions—what they certainly had no right to claim—some *binding* authority, as emanating from a *body*, beyond what each bishop already possessed in his own diocese; and that such a (supposed) assumption of power was the chief thing that called forth expressions of indignation, and of alarm.

“ If, as was observed in the debate, some ten or twenty members of either House of Parliament should think proper to meet in an assembly constituted by their own authority, and to lead or leave men to believe that they regarded themselves as a legislative body, whose decisions were to be binding on all, then, however wise in themselves these decisions might be, no one can doubt that such a usurpation would excite resentment and opposition.

“ But if any one should infer from that resentment that the meeting of a Parliament *regularly summoned by the Sovereign* must be productive of dissension, and that the whole institution of Parliaments had better be abolished, most men would perceive that the very opposite conclusion would be the more reasonable.”

It is true, indeed, that the dissensions in the Church of England at present are very great; but is it not possible that their existence arises partly from the suspension of synods? We are far from desirous of seeing convocations enter on doctrinal discussions; we should have no objection to see their functions limited as far as might be deemed prudent; we should be glad to see every precaution used to ensure gravity, deliberation, full investigation, and temperate and Christian discussion. We shall be willing to see convocation remodelled in order to meet these conditions. But assuming, as a matter of course, that the Upper House retains its power of veto, and the Crown also, and that no measure would be binding on the laity without their own consent in convocation, or would affect legal rights without the sanction of Parliament, it does seem to us that there would be no real danger in the experiment, and if it were found to lead to bad results, it could cease. The present state of things is not so satisfactory as that men may sit down quietly, and not seek for reform and improvement.

XXIX.—*Allerton and Dreux; or the War of Opinion. By the Author of a "Rhyming Chronicle."* In 2 vols. London: Wertheim and Mackintosh. [Sm. 8vo. pp. 449, 424.]

THIS work narrates the history of two clergymen, one of the High Church, and the other of the Evangelical school, and the process by which the former is led to adopt the views of the latter. The High Churchman is represented as a well-disposed but very unsubdued person, but his uncharitable and carnal feelings are removed by the pressure of affliction. The author takes rather a narrow view of High Churchmen, for we trust that such feelings as he ascribes to them are not necessarily or generally connected with those views; but certainly it is very possible to find instances such as he describes. Evangelical clergy also may be found, whose spirit is by no means so Christian as that of Dreux. The story, however, is delightfully told; and, as a religious tale, we have seldom met one which is throughout more ably written and well sustained. The dialogue is pointed and lively, and the descriptive parts are extremely good. We anticipate an extensive sale for these volumes.

XXX.—*Calmet's Dictionary of the Bible. Abridged, modernized, &c. by THEODORE ALOIS BUCKLEY, B.A., &c.* London: Routledge. [12mo. pp. 711.]

THIS extremely cheap and well-executed volume will be an acceptable gift to students of the Scripture; it is founded on Calmet's Dictionary; but is so much abridged, condensed, and revised, as to be in fact almost a new work. From all that we have seen of it, we think it is very carefully and well executed.

XXXI.—*Confirmation Lectures delivered to a Village Congregation in the Diocese of Oxford. By ALFRED POTT, M.A., &c.* London: Masters.

THESE Lectures on Confirmation "were preached to a very simple and mostly uneducated congregation in a small country village." The author may depend upon it that he has done a good work in publishing these lectures. They are admirably adapted for their purpose; just the sort of thing that the poorer classes would understand and be influenced by. We very seldom see books of this kind; and we recommend it to the country clergy who have to minister to simple and uneducated congregations.

xxxii.—*The Human Hand, and other Poems.* By the Rev. C. F. WATKINS, Vicar of Briarworth. Second Edition. London: Pickering.

THIS is a new edition of poems published many years since, and which have not received the attention and notice their merit fully entitle them to. The longest poem—that on the “Human Hand,” or “Wonder of Art,” is moral and reflective in its character rather than scientific. It takes us to the works which the hand of man has accomplished. The writer’s views on religion and politics may be described as “orthodox.” We extract a few lines from his Elegy on Lord George Bentinck;—

“Alas! too little, and too lately known,
Whom we began to think and call our own.
Alas! that suddenly that heart of thine
Should cease to vibrate, and its heat resign;
So great, so noble, and so vigorous found—
Large was its frame, and strong with muscles bound,
To no one party is thy loss confined;
No faction claimed thee as a leader blind—
An empire mourns thee in her utmost bound,
Whose every right in thee a champion found.”—p. 103.

xxxiii.—*Fifty-four Sermons written for Sunday Reading in Families.* By JOHN PENROSE, M.A., Vicar of Langton-by-Wragby, &c. London: Murray. [8vo. pp. 482.]

THESE Sermons, being intended for family reading, are almost exclusively practical, and do not enter on any discussion of evidences or other controversy. They seem to be very well adapted for their purpose, being calm in their tone, instructive, dwelling much on the great essentials of religion, so as to promote a firm and lively faith, and abstaining from all questions likely merely to engage the intellect. We have no doubt they will be very acceptable to a large class of readers.

xxxiv.—*Letters from Italy and Vienna.* Cambridge: MacMillan.

THESE Letters present a series of clever sketches of the state of religion and manners in Germany and Italy. The descriptions of the Roman Catholic worship are very vivid. The author is evidently one who views the matter without any very fixed principles, and who is always ready to look upon ceremonies in an absurd point of view, or to admire them on æsthetic grounds, without much regard to their accordance with the Word of God. The work is that of an intelligent man of the world, rather than of a Christian.

xxxv.—*The Old Testament; Nineteen Sermons on the First Lessons for the Sundays from Septuagesima to the Third Sunday after Trinity.* By F. D. MAURICE, M.A., &c. London: J. W. Parker.

THE practice of explaining the lessons of the Old Testament as they are read in the course of Divine Service, appears to be a very useful and desirable one. Mr. Maurice has adapted his Expositions to the intellect and circumstances of the highly-educated congregation to whom they are addressed. They are full of ability and ingenuity, and, on the whole, appear to be well calculated to meet objections which may be raised by infidels, and to promote reverence for the Word of God. The union of Church and State is referred to in more than one place, and subjected to some discussion, in a good spirit.

xxxvi.—*Michaud's History of the Crusades.* Translated from the French by W. ROBSON. In 3 vols. London: Routledge.

THE volumes before us are amongst that very cheap series which the enterprising publisher is engaged in supplying to English readers. Michaud's great work, the "History of the Crusades," is now before the public in an English dress; and illustrative, as it is, of one of the most remarkable periods of mediæval history, deeply connected with the rise of civilization and the development of the papal supremacy, we have no doubt it will be perused with the attention and interest which it so amply deserves.

xxxvii.—*Palmoni: an Essay on the Chronological and Numerical Systems in Use among the Ancient Jews, &c.* London: Longmans. [8vo. pp. 681.]

THE work before us is one of immense labour and research, and is of such a character altogether, that, in our day, it has little chance of obtaining the attention which is on many accounts due to it. The author was led, he informs us, by the extensive chronological discrepancies in the writings of Josephus, which appeared totally inexplicable as the results of mere accident, to suspect that all these various numbers had reference to some mystical system of chronology, and were introduced "rather with a view to the production of predetermined results, than to the exhibition of the actual duration of time." The large volume before us carries out this idea in all its details, and with great learning and ingenuity.

XXXVIII.—*Homer's Iliad. With English Notes, and Grammatical References. Edited by the Rev. THOMAS KERCHEVER ARNOLD, M.A., &c. London: Rivingtons.*

A VERY portable and convenient edition of the "Iliad" for school use. The English notes, and appendices on the Homeric words, are excellent, and will be found of essential service in the perusal of the text.

XXXIX.—*Sacra Privata, &c. By the Right Rev. THOMAS WILSON, D.D., Lord Bishop of Sodor and Man. With Notes and an Appendix by a PRIEST OF THE CHURCH OF ENGLAND. London: Cleaver.*

THIS edition of the "Sacra Privata" contains an elaborate Appendix asserting the sacrificial view of the Eucharist. We observe that the writer does not refer to Scripture in proof of this view.

XI.—*Sequentiæ ex Missalibus Germanicis, Anglicis, Gallicis, &c. Recensuit, notulisque instruxit JOANNES M. NEALE, A.M. London: J. W. Parker.*

THE reviving taste for mediæval hymns, which the author alleges in his Latin Preface as the reason for publishing the Sequences, is, in our own opinion, exactly the cause which should have prevented him from publishing this work. Is it desirable to promote a taste for such Sequences as the following?—

"Ave, Caro Christi Regis veneranda,
Esca gregis novæ legis admiranda,
Tu fidelibus, horis omnibus, es adoranda:
Casto corde, sine sorde, digne manducanda."—p. 25.

XLI.—*Vindiciæ Epistolarum S. Ignatii auctore Joanne Pearson Episcopo Cestrensi. Editio nova Annotationibus et Præfatione ad hodiernum controversiæ statum accommodata. 2 vol. Oxonii: J. W. Parker. [8vo. pp. 662.]*

THIS new edition of Bishop Pearson's *Vindiciæ* is published under the editorial care of Archdeacon Churton, whose Annotations add to the value of the work, and whose Preface very ably and satisfactorily disposes of the objections against the genuineness of the Greek Epistles of Ignatius, founded on the recent discovery of certain Syriac abridgments of them by Mr. Cureton. We trust that this Preface will be considered conclusive of the question by all fair-minded persons.

XLII.—*The Republic of Plato. Translated into English, with an Introduction, Analysis, and Notes. By J. L. DAVIES, M.A., and D. J. VAUGHAN, M.A., Fellows of Trinity College, Cambridge.* Cambridge: MacMillan.

THIS translation of the most interesting of Plato's works, conducted with all the advantages of improved criticism, and a refined scholarship, will be of great value, not merely to those who are enabled to study the original, but to all who are desirous of attaining a knowledge of the principles of the Platonic philosophy, or of reviving their acquaintance with it. It is preceded by a very able critical Introduction, and by a careful Analysis of the work for the use of students.

XLIII.—*Mount Athos, Thessaly, and Epirus: being a Diary of a Journey from Constantinople to Corfu. By GEORGE F. BOWEN, Esq., M.A., Fellow of Brasenose College, Oxford.* London: Rivingtons.

THIS journal appeared at intervals in the "Colonial Church Chronicle," and it is now republished in aid of the fund for Colonial Bishoprics. The writer is a scholar and a gentleman; and though his tour takes him over ground already pretty well known to the English reader, he writes with so much spirit and liveliness, that his work will, we doubt not, be perused with general interest. It places the inhabitants of those countries before us in a very graphic way: we talk with Pashas and Turks just as if they were rational and inquiring men, instead of mere turbaned, and scimitared smokers, lounging all the day on their divans. And we find that in those lands as well as our own there are sharp fellows who want looking after, and men who enjoy a dry joke, and plenty of other things that put us in mind of men elsewhere. It is an impressive fact, as stated by Mr. Bowen, that from *two-thirds* to *three-fourths* of the population of European Turkey are Christians, of the Greek Church.

XLIV.—*Fiction but not Falsehood: a Tale of the Times.* London: Whittaker and Co.

THIS tale is chiefly intended as an antidote to Romanism and Infidelity. It relates the perversion of a young man of unsettled mind to Romanism, and his subsequent return to the truth. It is not characterized by any remarkable power, but still it is instructive and interesting.

XLV.—*Village Sermons. A Second Volume. By the Rev. ARTHUR G. BAXTER, M.A., Rector of Hampreston, Dorset.* London: J. W. Parker.

WE are happy to renew our acquaintance with Mr. Baxter's Sermons, of which the second volume is now before us. In our opinion this volume is superior to that which preceded it. The style is not only accurate and refined, but is animated and impressive; while the practical and devotional character of the series renders it a very valuable contribution to the religious literature of the day.

XLVI.—*Congregational Psalmody for the Services of the Church of England. Arranged for every Sunday and Holiday in the Year, for each Service, and for each Part of each Service. By HENRY HUGHES, M.A., Perpetual Curate of All Saints, Gordon-square.* Third Thousand. London: Shaw.

WHY is not a collection of hymns and psalms like this adapted by the Christian Knowledge Society, and printed at a cheap rate, so as to be available for all congregations throughout England? We have never seen a better selection than the "Congregational Psalmody" of Mr. Hughes: it appears to us to be admirably adapted for our congregations generally. We are not aware of the price of this little manual, which contains 386 hymns; but we should say it would be cheap at a shilling. The Christian Knowledge Society ought to give us a hymn book for 6*d.* or 4*d.*; and would they do so, they would have a prodigious sale for the publication.

XLVII.—*Stedfast Adherence to the Church of England, recommended and enforced in Three Village Sermons and a Village Story. By the Rev. EDWARD BERENS, Vicar of Shrivenham.* London: Rivingtons.

IT appears that this little work has been rendered necessary by the attempts of Dissenters to establish their worship in the respected author's parish. It consists of a plain and affectionate vindication of the Church of England, and its ministry; and a dissuasive from schism. We have no doubt that a work like this will be found very useful: but the great antidote to dissent after all, is pastoral blamelessness, and pastoral activity: this will generally tell in the long run. The people must see that their clergy are more devoted, more fervent in prayer, in preaching, and in all good works, than their rivals.

XLVIII.—*Spelling turned Etymology. Part I. By the Rev. T. K. ARNOLD. Rivingtons. Latin viâ English, being the Second Part of Spelling turned Etymology.*

THE object of the first part of this publication is to enable teachers to explain the meaning of words while teaching spelling. This is a most desirable object. The second part applies spelling to teach Latin. The whole vocabulary of the Latin existing in the English language, the Latin roots are given, and thus Latin and English are learnt at the same time. This is an ingenious notion; and it appears excellently carried out.

XLIX.—*A Guide for Lent; with Devotions and Scripture Lessons for each Day. By the Rev. J. SKINNER, M.A., Senior Curate of St. Barnabas, Pimlico. London: Hayes.*

THE author refers in his dedication to the "heavy sorrow" of the congregation in the loss of their late pastor. Being unable to complete his plan, he recommends those "who have been accustomed to study the deep things contained in Dr. Pusey's translations of Avrillon, Surin, and Scupoli," to add daily readings from Andrews, Taylor, Horneck, and Lucas. The Devotions are chiefly taken from the writings of eminent English divines, "some from ancient sources, or from the Paradise of the Christian Soul,"—a Roman Catholic work. "The Scripture Lessons, mostly taken from the *Breviary*, will perhaps supply a need which our own Church, for some reason unknown—if not from oversight—has left unprovided." We have perhaps sufficiently indicated the character of this publication.

L.—*A Handbook of Hebrew Antiquities; for the Use of Schools and Students. By the Rev. HENRY BROWNE, M.A., Prebendary of Chichester, &c. London: Rivingtons.*

THIS is one of Mr. Arnold's series of Handbooks. It comprises a great mass of information on all subjects connected with the laws and customs of the Jewish people from the earliest period, condensed into a very small compass, and followed by questions. It is chiefly derived from German works of a similar description, and appears to be very satisfactorily executed.

LI.—*The Elements of Grammar taught in English; with Questions. By the Rev. EDWARD THRING, M.A., Fellow of King's College, Cambridge. Cambridge: MacMillan.*

THE difficulty of teaching grammar to children is well known.

This little book is an attempt to facilitate the process; it is "strictly intended for teachers and learners." To give some notion of the course pursued, we will quote the commencement:—

"THE SENTENCE.

"No sentence can be without a subject, and a predicate or speech-clause concerning the subject."

After this follow some remarks explaining the rule, and questions on them.

The next rule is on the noun and verb.

It will be seen that this work is altogether novel in conception; and we certainly can believe that it opens out a prospect of giving notions on grammar, which is not so easily attainable on other systems. We strongly recommend the Grammar to the attention of those who are interested in education.

LII.—*Daily Family Prayer for Churchmen. Compiled (chiefly) from the Book of Common Prayer. By W. W. How, M.A., Rector of Whittington. London: Rivingtons.*

WE are glad to see these Prayers are not *wholly* compiled wholly from the Book of Common Prayer, because family worship may need some additional matter. The volume is liturgical in its character throughout, but the author has introduced appropriate prayers and intercessions; and we will add, that those of his own composition are about the best in the book. It is really a very good and useful book.

LIII.—*Life and Death; a Series of Meditations adapted from the French of Nouet. Edited by the Rev. C. C. SPENCER, M.A., Rector of Benefield, and late Curate of St. Paul's, Knightsbridge. London: Cleaver.*

WE have no great liking for "adaptations," but at the same time we are bound to admit that the work before us appears to be less exceptionable than might have been anticipated. Of course it is full of piety and devotion, as such works usually are.

LIV.—*Polonius; a Collection of Wise Saws and Modern Instances. London: Pickering.*

THE author of this little volume has turned his reading to good account; his pages are full of instruction and amusement. Here is a specimen:—

"DATE AND DABITUR.

"There is, in Austria (said Luther), a monastery which was in former times very rich, and continued rich so long as it gave freely to the poor; but when it gave over that, then it became poor itself, and so remains to this day. Not long since, a poor man knocked at the gate and begged alms for God's sake. The porter said they were themselves too poor to give. 'And do you know why?' said the other. 'I will tell you. You had formerly in this monastery two brethren, one named DATE, and the other DABITUR.' DATE you thrust out, and DABITUR went away of himself soon after.'"

IV.—*The Divine Master.* London: Masters.

THIS is one of those publications which it is not easy to speak of. Its piety deserves more than praise; but it is Roman Catholic in its whole frame, spirit, and detail. We do not say that it is offensively so, but it is clearly of that school. The pictures and illustrations are exceedingly well executed, and are just the sort of things we see in the best got up Roman Catholic books.

LVI.—*Twice-told Tales.* By NATHANIEL HAWTHORNE. *Second Series.* London: Routledge.

THE second series of "Twice-told Tales," by Hawthorne, appear to be fully equal to the first; they are purely American, and deal largely in the history and manners of the Puritans of New England. There is a combination of quiet humour and pathos in these stories which reminds us sometimes of Washington Irving.

LVII.—*Theophili Episcopi Antiochensis Libri tres ad Autolycum.* *Edidit prolegomenis versione notulis indicibus instruxit* GULIELMUS GILSON HUMPHRY, *S.T.B. Coll. SS. Trin. ap. Cantabrig. Soc. Cantabrigiæ.* M.DCCC.LII.

IT is really a matter for congratulation to all Churchmen to see works of this kind make their appearance. Theophilus, sixth bishop of Antioch from the time of the Apostles, here defends the Christian religion against the objections of heathen philosophers, and points out the errors and absurdities of idolatry. It is edited with great care by Mr. Humphry, who has prefixed some introductory remarks in very pure and elegant Latinity.

LVIII.—*Homœopathy in 1851.* Edited by J. RUTHERFORD RUSSELL, *M.D.* London: Groombridge.

THIS volume is throughout controversial in its tone, and wages

deadly war with the medical profession in general. That there is something in Homœopathy is evident from the list of names of persons who conceive themselves to have derived benefits from it. Whether they have been cured by the effects of imagination, or no, it would be hard to say.

LIX.—*Welsh Sketches. By the Author of "Proposals for Christian Union."* London: Darling.

THE author of the little work before us is known by several previous publications on Christian Union. It contains an historical sketch of the Welsh Church from the time of St. Paul to the twelfth century. We are bound to add, that its statements are founded, to a considerable extent, on documents which are of no historical value whatever.

LX.—*The Mother's Legacie to her Unborne Childe. By ELIZABETH JOCELINE.* Edinburgh and London: Blackwoods.

THIS little manual is deserving of a longer notice than we can give it. It consists of a letter addressed to her husband, and another to her unborn child—but left unfinished—the pious authoress being called out of this life immediately after giving birth to her child. This truly Christian work was published in the time of James I.; it expresses, in the most touching way, the feelings of a pious mother in the prospect of parting from her husband and her child. A very interesting Introduction, including biographical notices, is prefixed.

LXI.—*Biblical Commentary on St. Paul's Epistles to the Philippians, Titus, and the First to Timothy (in Continuation of the Work of Olshausen). By AUGUST WIESINGER. Translated by Rev. J. TRALTON, A.M.* Edinburgh: Clark.

IT appears to us that this Commentary is, generally speaking, orthodox in its character. It meets the arguments of the Rationalist and Infidel critics very ably and learnedly: indeed, its tone is, in consequence, in a great degree controversial and critical. Unfortunately, it has become necessary to combat notions of this kind in England as well as in Germany.

LXII.—*The Monthly Packet of Evening Readings for Younger Members of the English Church. Vol. II.* London: Mozleys.

THIS little magazine appears to be very satisfactorily conducted. It abounds in tales and historical sketches, intermingled with

some good and useful instruction on religious subjects. We sincerely wish it all success.

LXIII.—*Sermons. By the Rev. STEUART H. PEARS, B.D.*
London: Hatchards.

A SERIES of discourses preached, for the most part, in Harrow School, and comprising Evangelical views of Scripture doctrine, in association with some of Dr. Arnold's views. The work evinces the possession of considerable power of mind, and is characterized by much elegance of style.

LXIV.—*Sermons. By the Rev. JAMES D. DIXON, M.A., Perpetual Curate of Bramley.* London: Bell.

A CLEVER and original volume of Sermons, well adapted to arrest the attention of the manufacturing population to whom they were addressed. The vigorous, straightforward, speech-like character of these Sermons is just adapted to the "north-country" mind, and the homely illustrations in which they abound will be of use to every clergyman as suggestive of ideas.

LXV.—*Sermons on the Doctrines and Means of Grace, &c. By*
GEORGE TREVOR. M.A., Canon of York. London: Bell.

WE have been much pleased with all we have read of this series of Sermons. They appear to be sound and orthodox in diction; not extreme in views, though recognizing the privileges of the Christian Church. The style is excellent, and altogether the discourses exhibit more than ordinary thought and knowledge.

LXVI.—*Far off; or, Asia and Australia described. With Anecdotes and numerous Illustrations. By the Author of "The Peep of Day," &c.* Second Thousand. London: Hatchards. [Fcp. pp. 316.]

WE have sometimes met clergymen who are in the habit of endeavouring to promote the missionary cause in their parishes, who would be thankful for such a little book as this. It seems to us just the sort of book that might be read out to a class of young persons either in national schools or otherwise, and which would be certain to interest them excessively. It is full of little stories about missionary work, or about the state of religion in the East and in other heathen lands. And if the countries were pointed out on a map, we can hardly imagine a more pleasing

exercise than such a book would provide. It would also provide materials for missionary lectures or addresses.

LXVII.—*Gentle Influence; or, the Cousin's Visit.* By FRANCES M. LEVETT, *Author of "Consolation," &c.* London: Masters.

A REALLY pleasing and unexceptionable little book. It describes the effect of example and gentle influence in subduing hard-hearted and worldly people, and bringing them to better things.

LXVIII.—*The Pious Churchman: a Manual of Devotion and Spiritual Instruction.* Edinburgh: Lendrum. London: Masters.

THOSE persons who like a manual of instruction which, without being actually Roman Catholic, makes the nearest approximation in style and matter to Romanism that well can be, without being actually the very thing itself, will admire this little book.

LXIX.—*The Three Paths; or, Truth, Vanity, and Profession.* By the Hon. MRS. ANDERSON. In 2 Vols. London: Rivingtons.

A HIGHLY aristocratic tale, in which the reader may expatiate at pleasure on the habits, manners, marriages, opinions, and connexions of dukes, and marquises, and marchionesses without end. Piety appears in this tale always surrounded with wealth and high connexions; craft and worldliness are always vulgar and low-bred. Were it not for this adulation of wealth and rank, we should like the book well enough, for its style is very good, and there is much good sense in many parts.

LXX.—*Meditations and Vows, &c.* By JOSEPH HALL, D.D., *Lord Bishop of Exeter, and afterwards Bishop of Norwich.* London: Pickering.

A REPRINT in a very small form of one of Bishop Hall's well-known works, full of his quaint and pointed apophthegms.

LXXI.—*The Exiled Soul.* London: Masters.

THIS tale is a translation from the French, and is purely French in style and manner. Its scene is laid in the second century in Judæa. A young girl is restored to life by miracle; but having tasted of happiness beyond this world, she is as an exile here below, and is released from the ties of earthly love by being again permitted to die. The idea is striking, but it is rather overstrained.

LXXII.—*Sermons preached at Bognor. By the Rev. EDWARD MILLER, M.A. of Trinity College, Cambridge, Perpetual Curate of St. John's Chapel, Bognor, in the County of Sussex. Second Series.* London: Rivingtons.

WE think the people of Bognor are fortunate in possessing so able and sound a preacher as the author of this volume. His discourses exhibit a great felicity in illustration, and in application to all the varied circumstances of our own times. They are written in a style of great vigour and animation, and the preacher is evidently at home in addressing congregations of the educated classes. We consider his *Sermons on Special Occasions*, of which there are several in this collection, as indicating great fertility of resource and originality of conception. Altogether this is a very instructive volume of Sermons, which will furnish many good hints to the clergy as to the manner of treating subjects.

LXXIII.—*The Spirit and Scope of Education in promoting the Well-being of Society. From the German of the Very Rev. J. A. STAPF, D.D., by ROBERT GORDON.* Edinburgh: Marsh and Beattie. London: Dolman.

THIS is a Roman Catholic work, and will doubtless be prized by persons of that persuasion. There are useful practical remarks in it, but little that strikes us as new or deserving of special notice.

LXXIV.—*Lives of certain Fathers of the Church. By the Author of "Tales of Kirkbeck," &c. Edited by the Rev. W. J. E. BENNETT, M.A.* Vol. III. London: Masters.

THESE lives are introduced by a Preface from the Rev. W. J. E. Bennett, of which the following is an extract:—

"Follow St. Cyril; see how schism and division rent the Church asunder. Those who had no right to assume the offices of the Church presumed to set themselves forward. Pretenders to power, and pretenders to the interpretation of doctrine, were rising up on all sides. St. Cyril comes forward as the defender of the faith, and proclaims Catholicity as the only test of truth. 'If ever,' he says, 'thou art sojourning in any city, inquire not simply where the Lord's House is (for the sects of the profane also make an attempt to call their own dens houses of the Lord), nor merely where the Church is, but where is the Catholic Church?' What would St. Cyril have said now, when the 'sects of the profane' are in almost every street, and when our people have within the last year at their public county meetings, all but universally denied the Catholic faith, and assumed that their Church is 'Protestant';

not meaning, in its proper sense, that which the Church of England may rightly be called, but positively meaning, that they repudiate, and cast out, and ignore the very idea of being Catholic at all? Alas! yes; and bishops too have been found to join in the assertion of '*Protestant faith*,' thereby fraternizing with Dissenters and 'sects of the profane.' It will refresh us somewhat to turn away from these sad recollections to a better age and spirit, less compromising with their enemy the world."—p. viii.

The Lives of the Fathers comprised in this volume are of the third and fourth centuries. They are very well told in as popular a style as can well be.

LXXXV.—*Bishop Pearson's Five Lectures on the Acts of the Apostles, and Annals of St. Paul. Edited in English, with a few Notes, by J. R. CROWFOOT, B.D., Lecturer on Divinity in King's College, Cambridge.* Cambridge: Deighton. London: J. W. Parker. [12mo. pp. 112.]

THE object of the editor of this little work of Bishop Pearson is to render it more generally accessible to the clergy, and to direct the attention of Roman Catholics and Dissenters to the original constitution of the Christian Church, as described in these invaluable works. We should say that the volume before us is one which might be made very useful in any parish where it was desirable to lend books on such subjects. It meets the Romish arguments.

LXXXVI.—*The Songs of the Bells, and other Poems. By the Rev. JAMES DIXON, B.D., Curate of Cliburn, Westmoreland.* London: Groombridge.

THE Songs of the Bells are a series of thoughts and descriptions connected with the service of the Church of England. The author is unmistakeably a poet. We must quote the following beautiful lines in proof of our position:—

" Fresh vapours from the meads arise,
And hang their folds upon the skies;
All things their winter slumber break,
And into gladsome life awake;
The savage spirit of the mountains
Is melted in the vernal beam;
And from its far and frozen fountains
Flows freshly forth the valley's stream,
Whose wimpling waters like to silver gleam.

“ And hark ! from out the church’s tower,
Which leafy ivy-wreaths embower,
One bell strikes loud its mellow tongue,
Whose sweet voice through the vales is flung ;
And from the ancient portal come
The villagers in close array,
Breaking away unto their home,
Through fragrant lane and grassy way,
As glad and cheerful as the opening May !

“ Ring, ring still on, ye ancient bells !
How gladsome through the distant dells,
And o’er the hills and silent lakes,
Your music at the morning breaks,
On Sunday or on holiday !
Peace, as we listen, like a dew
Of nectar fills the soul alway ;
Calm as the heaven’s silent blue,
Our spirits wear an everlasting hue.”—pp. 19, 20.

This is really beautiful, with the exception of the three concluding lines of the last stanza. We commend the volume to all who love the old parish churches of England, and their sacred associations.

LXXXVII.—*Babylon and Jerusalem: a Letter addressed to* IDA, COUNTESS OF HAHN-HAHN. *From the German. With a Preface by the Translator.* London: J. W. Parker.

IDA, COUNTESS OF HAHN-HAHN, appears to be one of those persons who, having lived a long life without religion, or in utter neglect of the religion professed, and having lived upon a fame which is becoming extinct, seek to gain celebrity again by a total change of religious opinions, founded on sentiment, not on the investigation of truth. We have unfortunately seen too much of this sort of thing. The author of this book (Dr. Nitsch) most ably replies to the Countess, and at the same time discloses the unsatisfactory state of the Protestant Churches in Germany.

LXXXVIII.—*Sermons preached at the Chapel of the Guild of the Holy Cross, Stratford-upon-Avon. By the Rev. T. R. MEDWIN, M.A., Minister of the Chapel, and Head Master of the Grammar School.* London: Bell.

THIS series of discourses is characterized by much piety and soundness of doctrine. The author is remote from extremes in theology ; and his discourses promote the spirit of attachment to the Church, and to the religion which she inculcates.

LXXIX.—1. *Chaldee Reading Lessons, consisting of the whole of the Biblical Chaldee, with a Grammatical Praxis, and an Inter-linear Translation.* London: Bagster. [12mo. pp. 140.]

2. *Syriac Reading Lessons, &c.* Bagster. [12mo. pp. xxxvi. 87.]

THE former of these publications contains all the Chaldee portions of the Bible, with a grammatical explanation of every word. The latter includes the elements of Syriac Grammar. Both may be recommended as most convenient manuals to students of these languages.

LXXX.—*On the State of Man subsequent to the Promulgation of Christianity. Part II.* London: Pickering.

A VERY able sketch of Church history from the times of Arianism to the end of the sixth century. The author is well acquainted with his subject, and has condensed the chief points into a very small compass. His opinions, however, are not merely anti-Romish, but strongly tinged with modern liberalism, as is evident from his mode of dealing with the Arian and Pelagian controversies.

LXXXI.—*The Poetical Works of James Russell Lowell. Edited, with an Introduction, by ANDREW S. SCOBLE.* London: Routledge. [18mo. pp. 334.]

THIS is one of that extremely cheap series of the American poets now publishing by Mr. Routledge, and will probably be regarded as not the least valuable amongst them. Mr. Lowell is one of the younger American poets, and his productions, in some cases, evince some of the characteristics of a very young and ardent writer, who composes with facility. The lyric form of poetry appears to be that which is best adapted to the peculiar character of his genius; and in the volume before us we possess many beautiful and varied productions, evidencing the possession of a cultivated intellect and an inventive imagination.

LXXXII.—*A Catechism on the Services of the Church of England. By the Rev. S. W. DOWELL, Vicar of Gosfield, Essex.* London: Rivingtons.

THIS Catechism, which extends to 224 pages, 12mo, is chiefly compiled from Bishop Mant on the Common Prayer, Pearson on the Creed, Waterland on the Athanasian Creed, Wheatley on the Common Prayer. It also proves, by texts from the Scripture, the truth of the doctrine contained in the Prayer Book. Altogether it appears to be a very complete commentary in a catechetical form.

LXXXIII.—*Were Heretics ever burned alive at Rome? A Report of the Proceedings in the Roman Inquisition against Fulgentio Manfredi, &c. By the Rev. RICHARD GIBBINGS, M.A., Rector of Raymunderdoney, in the Diocese of Raphoe.* London: Pethe-ram. [8vo. pp. 56.]

THE "Dublin Review" having stated, in June, 1850, that the Roman Inquisition has never been known to order a capital punishment, Mr. Gibbings here produces the Proceedings against Fulgentio Manfredi from the original documents, with the sentence condemning him as a relapsed heretic, and handing him over to the civil power, recommending him to mercy at the same time—the regular form used when a heretic is to be burned. The perusal of this publication is enough to make one shudder, at the cold-blooded cruelty and ferocity which breathe throughout the proceedings. Such is the system which now seeks to gain ascendancy in this Protestant empire!

LXXXIV.—*An Essay on Confession, Penance, and Absolution. By Mr. ROGER LAURENCE, a Layman of Queen Anne's Time.* London: Masters.

THIS tract is published with a view of showing that the doctrines on confession now put forward are not novel, and that a layman has been found to advocate it—and a layman, too, who was opposed to Rome. We do not see the force of the argument, we own. Mr. Laurence's opinion is, that confession is lawful and necessary under certain circumstances: this is admitted by every one. But the objection to the system now being introduced is not that it teaches the propriety, or fitness, or even necessity of confessing, under certain circumstances, but that it practically makes it necessary in all the cases in which the Church of Rome requires it, and is conducted in the same way, and on the same principles as the Roman Catholic auricular confession.

LXXXV.—*Zingra, the Gipsy. By ANNETTE MARIE MAILLARD.* London: Routledge.

THIS is a tale of great power and enthralling interest. The Gipsy is a noble creature, and we are rejoiced at the reward which virtue receives. The moral of the tale is excellent.

LXXXVI.—*The Nourishment of the Christian Soul; or, Mental Prayer rendered Easy, by Meditation on the Passion of our Lord Jesus Christ. With Exercises and Prayers. From the French of Pinart.* London: Masters.

THIS is a Roman Catholic work, edited, we see, by a Scotch

bishop, who places his initials to a work which speaks of the "adorable sacrament" (p. 45). We need offer little comment, further than that we do not wonder at the reports which were lately circulated—that the editor had joined the Church of Rome.

LXXXVII.—*Approach to the Holy Altar; by Bishop KEN. From his "Manual of Prayer," and "Practice of Divine Love."*
London: Pickering.

WHAT more can any Churchman need than is to be found in works like those of Bishop Ken? What good can result from adopting the devotions of those the first article of whose faith is transubstantiation, and the great act of their worship, the worship of the Eucharist? There is, we fear, little use in arguing with those who act thus: the time for argument seems to have passed. We are, however, thankful to the editor of this selection from Bishop Ken, and trust that so good work will be as useful as it is evidently well intended.

LXXXVIII.—*The Political Experience of the Ancients, in its Bearing upon Modern Times. By HUGH SEYMOUR TREMENHEERE.*
London: Murray. [Fcap. pp. 136.]

THE position of the author as commissioner under an Act of Parliament relating to the mining districts, having led him to observe the great amount of false theories on government, connected with Socialism, which are in circulation amongst the middling classes, he has, in the little volume before us, brought together the substance of the works written on these topics by Aristotle, Polybius, and Cicero, with a view to furnish an antidote to the evil. This compilation appears to be most ably executed.

LXXXIX.—*A Gift at Confirmation; a Selection of Poems illustrative of the Service. Edited by the Author of "Aids to Development," &c.* London: Rivingtons.

THIS little manual comprises a selection of poetry chiefly from old writers, adapted to all the parts of the Confirmation Service. The Introduction contains some good remarks on Confirmation and the Lord's Supper.

xc.—*England before the Norman Conquest. By the Author of "Domestic Scenes in Greenland and Iceland," &c.* London: Van Voorst.

AN amusing and instructive little work, well adapted to engage the interest of children.

xcI.—*Murray's Readings for the Rail.* London: Murray.

A CHARMING collection of cheap and instructive publications. Here the reader will find many of the choicest articles from the "Quarterly Review," in the shape of shilling volumes, illustrated with engravings; books of voyages and travels, &c. The last we have seen were "Oliphant's Journey to Nepaul," and "Deeds of Naval Daring," each of which comprises, for the small sum of half-a-crown, a large amount of amusement and instruction.

xcII.—*The Messiahship of Jesus. The concluding Series of Twelve (Warburtonian) Lectures on the Prophecies, &c. By A. McCaul, D.D., &c.* London: Parker.

THE object of this Series is to meet the objections of Strauss to the authenticity of the Scriptures; to point out the agreement between the life of Christ and the prophecies, to meet the Jewish objections from unfulfilled prophecy, and to distinguish from each other the prophecies which refer to the two advents of Christ. Dr. McCaul is an able reasoner, and is fully competent to undertake the discussion of these important topics.

xcIII.—*The Patriarch of the Nile; or, Truth Triumphant. A Poem, in Two Cantos. By J. D. Pigott.* London: Rivingtons.

THE scene of this poem is laid in Egypt and in Syria, during the reign of Julian the Apostate. It portrays the exile of the great Athanasius, the attempt to rebuild Jerusalem and the miracle which arrested it, the expedition of Julian and its fatal result, and the restoration of the Nicene Faith on the accession of Jovian. Subordinately to the general plan we have a tale of Christian love, in which Alethe, a maiden to whom the great Athanasius had acted as a parent, is at length united, after many trials, to a deacon of the Church of Alexandria. The general tone and spirit of this work in theological questions is far remote from any tendencies to Romanism, to which the writer is a firm opponent, while he is cordially attached to the doctrine and discipline of the English Church. We must select a few examples of his mode of treating the subject. The following is the description of Athanasius:—

"An old man knelt in a lonely spot,
As the sun went down on a famous land;
'Twas a palm o'ershading a low-brow'd grot,
Where the mountain slop'd to the desert-sand.

Nor far remote a city lay,
 Suffus'd with the light of the dying day ;
 That reflected stream'd on that ancient's head,
 As he fronted the East o' th' horizon red ;
 But his face was shrouded, as silent there
 With a statue's calm he was rapt in prayer ;
 And his locks and beard were silver-gray,
 Where seventy winters had had their sway.
 But wait till at length his eyes were rais'd,
 And hands no less, as he upward gaz'd,
 And o'er that aspect thus subdued,
 Where strife nor passion dared to brood,
 Ye mark'd how stern resolve sat high,
 How couch'd a fearless energy !"—p. 9.

We can speak strongly of the interest and gratification we have derived from the perusal of this poem. The author is possessed of very considerable power of imagination, and his composition reminds us frequently of Mr. Bandinel's "Lufra," on which we had recently occasion to comment ; and to which it certainly approximates very nearly in poetical merit, as it does in general sentiments.

XCIV.—*The Life of Cardinal Wolsey.* By GEORGE CAVENDISH, his Gentleman Usher. A New Edition. London: Rivingtons. [Sm. 4to. pp. xi. 285.]

If any of our readers should not have perused Cavendish's *Life of Wolsey*, we would recommend them to buy this beautiful book ; and we feel assured that, after a perusal, they will allot to it an honourable place in their libraries. It is very carefully edited by Mr. Holmes, of the British Museum, who has prefixed some account of the author's life. This curious and valuable work was first published in 1641, but was reprinted in that century, and in the year 1706, and was inserted in the *Harleian Miscellany* ; and subsequently in Dr. Wordsworth's "*Ecclesiastical Biography*," where it is found in a more accurate form than in any previous edition. Mr. Holmes has illustrated the present edition with copious notes on antiquarian and historical subjects ; which very greatly add to its value, while they contribute to establish the fidelity and accuracy of the original work. The value and importance of this work consists in its details of matters in Church and State at the period when the Reformation commenced in England, and its most curious and graphic description of manners and habits at that time.

MISCELLANEOUS.

AMONGST the pamphlets now before us we may mention "The Manchester and Salford Education Bill (Mr. Entwisle's and the Rev. Hugh Stowell's) Infidel in its Principle," &c. (Simpkin and Marshall), as an able and caustic publication; a "New Medical Dictionary for the People," by Dr. Thompson (Groombridge), very cheap; "Asylums for the Insane," by T. Dickson, L.R.C.S.E. (Churchill), containing practical suggestions for improving Lunatic Asylums; "A Letter to the Society of Arts, on Elementary Education in Design," by D. R. Hay (Blackwood's), suggesting the expediency of teaching the elements of drawing in parochial schools; "Narrative of the Kaffir War," by R. Godlinton and E. Irving (Richardson), a curious and interesting history. We would also mention an excellent "Charge," by the Bishop of Guiana, 1851 (Rivingtons); also a "Charge" of the Bishop of Tasmania, in the Cathedral of Hobart Town, 27th May, 1851, containing much interesting detail as to the lamentable differences which have arisen in that diocese; a "Report of the Proceedings of the Special Convention of the Diocese of New Jersey," March 17, 1851, in which three bishops, who had written a letter reflecting on Bishop Doane, were censured; Bishop Doane's "Sermon on the Death of Dr. Croswell;" his "Protest, Appeal, and Reply," his "Conventional Sermon," and his "Lecture on the Diffusion of Useful Knowledge;" a "Letter" from the Bishop of Sydney to Dr. Wiseman (Rivingtons), very ably refuting certain attacks of Dr. Wiseman on the See of Sydney, and convicting him of quoting again from spurious writings of the Fathers—Dr. W. is really an incorrigible offender in this respect; "A Letter to the Right Hon. W. E. Gladstone," on his proposed measure for the Colonial Church, by a Dignitary of that Church (Hatchard), opposed to Synods.

A very curious, ingenious, and learned pamphlet, by Sir G. Rose (Hatchard), entitled, "The Affghans, the Ten Tribes, and the Kings of the East, the Druses the Moabites," tracing the Ten Tribes and the Moabites as still existing, is well worthy of attention. Rev. J. Spurell's pamphlet, "Miss Sellon and the Sisters of Mercy" (Hatchards), and the "Reply" of the Superior (Masters), disclose a deplorable state of things. We have to commend "Four Sermons on the Deity and Incarnation" of our Lord, by Rev. B. Wilson (Rivingtons); "A Sermon," by Lord Arthur Hery, at the Jubilee of the Society for the Promotion of the Gospel, at Ely; "Witnesses to the Truth," a Sermon by C. J. Vaughan, D.D.; Dr. Wordsworth's Jubilee Sermon; "The Revelations of Astronomy," a Sermon by Rev. T. H. Steel,

M.A.; "Church Synods the Institution of Christ," by G. Trevor, M.A.; "Confirmation," a Sermon by Rev. R. W. Barton (Hope); "Deserters from the Congregation," by C. J. Vaughan, D.D.; "The Ministry of Reconciliation," a Sermon by Rev. E. T. Vaughan, M.A.; "The Planting of Nations a great Responsibility," a Sermon by the Bishop of Oxford; "The Leaven of the Kingdom of God," a Sermon by the Hon. and Rev. W. H. Lyttelton; "The Crimes of the Lower Classes," by Rev. J. C. Cox (Rivingtons); Dr. Wordsworth's "Occasional Sermons," including an interesting account of the Early Irish Church.

We may also mention Sermons by Rev. H. T. Wilmshurst, on Church subjects; by Rev. E. Stuart, on the Pew System; by Rev. C. Dodgson, on "Ritual Worship," with a Letter in Defence of it.

Amongst other publications we may mention an able pamphlet by the Rev. W. B. Flower, on "Non-Episcopal Orders," in reply to Mr. Goode's publication; a useful pamphlet on "The Law, Constitution, and Reform of Convocation;" "The Report of the Ruri-Decanal Chapter of Leeds," an important document; "How can we have Three Services?" by Mr. Stracey (Masters); a Letter to the Bishop of Aberdeen on the Proposal to admit the Laity into Synods; "Lectures on Church History," by Rev. J. R. Woodford, an able Summary; "Synodal Action necessary to the Church," by Rev. H. Caswall; "England as it is, and as it might be," by Justus Wild—a proposal to pay off the National Debt; "Sayings and Doings of the Lord Bishop of Manchester," by Rev. E. Fellows, and "Trials of a Minister," by Rev. A. D. Campbell—complaints of ill-treatment; "Apostolical Succession and Canon LV.," by Rev. W. R. Scott; A Judgment at Armagh in the Case of Stewart *v.* Crommelin, by Rev. H. Irwin; Letter to the Parishioners of St. Saviour's, Leeds, by the Vicar; "Propugnacula," by Aug. Guest, LL.D., a plan for establishing Colleges of Clergy in large Parishes, &c. &c.

Foreign and Colonial Intelligence.

EUROPE.

FRANCE.—The efforts in France to suppress Protestantism, or at least to prevent its possession of the most ordinary advantages, are unceasing. No congregation is permitted to erect a chapel without the consent of the authorities. A *firman* has to be demanded, as in Turkey; and it is often refused. We find in the "L'Ami de la Religion" that the Protestants of Nantes are petitioning for the erection of a new temple for their worship. The protests against this measure are numerous and energetic. They are founded chiefly on the small number of Protestants, who are only 387 out of 100,000 people; on their having already a church for them more than sufficient; and on the majority of them being foreigners. What number of Romish chapels would there now be in England, if a similar opposition were sanctioned here? The extraordinary lengths to which intolerance is carried in France by the Government officials appears from the fact that Protestant journals are not now permitted even to state the *fact* that conversions take place in this country from the error of Romanism. A journal, published in the west of France, was lately warned to abstain from stating facts of this nature.

On the other hand, the policy of the Government of Louis Napoleon is to gratify in every way the Church of Rome. Hence the Prelates are treated with the utmost distinction on all occasions. No ceremonial of importance takes place in which that prelacy does not occupy the leading place. The installation of the President, the distribution of eagles to the army, are presided over by the Prelates of the Roman Church, surrounded with splendour and magnificence.

The salaries of all French Cardinals, Archbishops, and Bishops, and of Canons and Choirs, have been largely augmented. Great sums are expended by the State in the repair and decoration of the Roman Catholic churches. Four new bishoprics have been founded in the colonies.

The French Ambassador has been instructed to demand from the Porte great concessions in favour of the Roman Catholics in the East, so as to give them the preference, in many respects, to the Greek and Oriental Christians. These concessions were insisted on with the utmost pertinacity, and yielded almost to force. Facts like this prove that the French President is, in his policy, a violent and intolerant

Romanist; and that the Church of Rome has, at this moment, the most complete influence in France that it has possessed since the days of Louis XIV. and the *dragonnades*.

The President of the Republic having restored the church of St. Geneviève to its original uses, and constituted a Chapter for its service, the Archbishop of Paris has nominated a jury of ecclesiastics for the purpose of examining candidates for the office of Chaplain, whose especial qualification is to consist in pulpit eloquence. The *relics* of St. Geneviève are also to hold a conspicuous place in the restored Church, as a means of grace.

A fête, on a grand scale, is preparing at Cambrai, in honour of the fourth secular anniversary of the reception of the image of Notre Dame de Grace, believed to have been sculptured by St. Luke the Evangelist, and given to Cambrai, A.D. 1452. Vast numbers of Bishops are expected from France, Belgium, and elsewhere, and, amongst the rest, we see, Dr. Wiseman.

The Bishop of Luçon is engaged in visitation in La Vendée. He has visited a parish every day for some time. The churches are full, and hundreds of the people come to communion, administered by him. This is deserving of praise.

The Abbé Barthier, Canon of the Cathedral of Toulouse, being unable, after two years' labour, to raise funds for an asylum, where young women, condemned to imprisonment, before the age of sixteen, may be received and instructed, has, at length, sought and obtained an *indulgence* for all who contribute to this object. It is thus that almost all works of charity in the Church of Rome are made dependent on the doctrine of Purgatory.

The "Univers" has the following paragraph on the *Mois de Marie*:—

"Information from various quarters tells us of the zeal with which the soldiery follow the exercises of the *Mois de Marie*. Devotion to the Holy Virgin has always been particularly dear to the soldiery; and, wherever a privileged sanctuary of the Mother of God exists, they love to assemble there, and give themselves up under her protection to the various exercises of prayer which constitute what is termed '*L'Œuvre des Militaires*.' At *Notre Dame de Fourvière*, at Lyons, especially, two or three hundred soldiers often come in the evening before entering barracks, to pray to and sing praises in common in honour of Mary. These *Œuvres des Militaires* are now established in almost every town, we might say, in almost every regiment of France."

The Pope has granted to the Bishop of Arras (Mgr. Parisi) the personal privilege of wearing the *pallium*, in consideration of his services to the "Catholic" Church, especially his writings for the restoration of "Catholic" schools in France; and his votes in the National Assembly for sending the troops of France to the defence of the Papal See.

A decree of the Prince President orders a Chaplain to be appointed

to every ship bearing an admiral's flag, or commanding a naval division, and to all vessels sent on a warlike expedition. The Chaplain's salary is to be from 2000fr. to 25000fr.; and he is to sit at the table of the commanding officer. A head Chaplain to the navy has likewise been appointed with a salary of 6000fr.

A controversy is going on between the "Univers" and the "Gazette de France," as to the propriety of declaring the "Immaculate Conception" of the Virgin an article of the faith, in accordance with the Papal encyclic, issued with that view by Pius IX., during his exile at Gaeta. Certain "respectable Prelates," it appears, have expressed a fear, lest "it might expose the Church to fresh calumnies, as though she fabricated new doctrines;" and the Gallicans of the "Gazette de France" ask, "Can the Church propose new doctrines?" In reply, the "Univers" expresses its astonishment at the audacity of the "Gazette de France" in insinuating that the Vicar of Jesus Christ could propose to all the Bishops of the world to do with their concurrence what the Church had no right to do; or that an immense majority of the Episcopate could give its consent; and winds up with the conclusive argument, that "a new doctrine" is a contradiction in terms; and that, therefore, what the Church declares to be a "doctrine," cannot be "new."

The Bishop of Viviers has addressed to the Minister of Public Instruction in France a pathetic remonstrance against the indecency of State Inspectors visiting ecclesiastical institutions under his episcopal superintendence, especially the houses of more than 2000 *religieuses* under his jurisdiction. "The complaints of these poor sisters," says the Bishop, "reach me from all sides, and I see their vocation sensibly diminished. Is it not something shocking, almost immoral, that men—sometimes young men—should make long and minute inspections through schools of girls conducted by *religieuses*? Many of these assure me, with *naïveté*, that there is no penance so rude but they would impose it on themselves to escape the torture of one of these visits."

The Bishop of Orleans has placed the "Univers" under an interdict in his diocese on account of an attack made by that journal upon the charge of the Bishop, who vindicated the use of the classics in the *petits séminaires*. The "Bulletin Evangélique de la Basse-Bretagne," a Protestant journal, having stated that, "on the first Sunday in February, five persons abjured the errors of Roman Catholicism in the Free Church of the Canongate of Edinburgh," the editor has, at the instigation of the Priesthood, been warned by the Prefect of Finisterre "to abstain from attacks on "the religion, which is that of an immense majority in the country."

On the occasion of the *Fête Dieu*, the law, which prohibits Roman Catholic processions in the streets in all places where there is a Protestant church, has been violated in many instances, by the connivance of the authorities, the present Government of France being evidently determined to give all possible encouragement to the Popish priesthood.

GERMANY.—The Austrian Government has placed itself entirely in the hands of the Church of Rome, and takes every opportunity to oppress those who differ from her. Not content with closing the chapels of the German Catholics, it has expelled Protestant missionaries to the Jews. On the other hand, the Church of Rome gains all it seeks. The Primate of Hungary has lately been at Vienna to treat on the subject of ecclesiastical revenues: this question has been settled as the Church desires. The Minister of worship has granted to fourteen Episcopal seminaries in Hungary an annual sum of 49,000 florins.

It has been recently stated that the proportion of Protestants and Roman Catholics in Germany are as follows:—Under six Roman Catholic Governments, 13,328,204 Roman Catholics, 3,022,114 Protestants; under thirty-two Protestant Governments, 6,081,964 Roman Catholics, 13,884,077 Protestants. Thus Romanism is rather in the majority in Germany. Prussia had, in (1840,) eight millions of Protestants, five millions of Roman Catholics, three millions of Jews. By virtue of the Concordat of 1821, there are in Prussia the following Roman Catholic Bishops:—1. Archbishop of Posen; 2. Bishop of Breslau; 3. Bishop of Ermeland; 4. Archbishop of Cologne; 5. Bishop of Munster; 6. Bishop of Treves; 7. Bishop of Paderburn.

The following extracts from a letter, dated Vienna, March 12, appear in a contemporary journal:—

“Religious toleration in Austria has been further illustrated by a Ministerial edict forbidding the meetings of the Anabaptists in certain of the Crown lands that are not named. The measure corresponds with those already mentioned, for the suppression of the Scriptures, and the expulsion of the Scotch missionaries from Galicia and Hungary. . . . Another seizure has been made of 900 Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary—the principal one at Guns. The printing-office has been forcibly closed, and the publication of the sacred volume interdicted by order of Government. . . . The property belonging to the British and Foreign Bible Society in the different provinces of Austria is estimated somewhere between 3000*l.* and 4000*l.*”

According to official reports, 648 persons renounced Catholicism and embraced Protestantism in Silesia last year:—

“Of these 648 persons, 269 were adults, and the remainder had already been confirmed. Independently of these, 466 Roman Catholic parents had their children baptized in the Protestant Church in the year 1851. These figures are higher in comparison than in the previous year 1850, for in the official list for that year only 308 converts were entered, of whom 159 were adults. In that year also, only 187 children of Roman Catholic parents were baptized in the Protestant Church of Silesia. It appears that many persons who had joined the so-called German Catholic Churches are now going over to the Protestant Churches, on account of the great obstacles which have been put in the way of the German Catholics.”

GREECE.—The “Trieste Gazette” has the following, from Athens:

—The attention of the Government is at present engaged on a very serious affair; it proposes to conclude with the Patriarch of Constantinople a treaty which will completely change the relations of the Greek Church, which had declared itself independent of Constantinople since the establishment of a kingdom, and which had for its chief a synod chosen by the king. By the new treaty the Greek Church will cease to be an independent member of the dogma of Anatolia, and will return under the full and entire authority of the patriarch.

ITALY.—His Eminence Cardinal Mattei, Bishop of Frascati, and Archpriest of St. Peter's, has left Rome for Naples, to attend the coronation of the image of the Virgin at Capurso.

The Bishop of Samos *in partibus* Vicar Apostolic of Japan, who has been for some years at Hong Kong, waiting for an opportunity of penetrating into Japan, has returned to Rome, bringing the Acts of a Synod held in China by five Roman Catholic Vicars Apostolic in China, attended by thirty priests.

On the 15th ult., the Pope held a public Consistory, in which he created six Cardinals, publishing four, and reserving two *in petto*. One of the four is the Archbishop of Bordeaux, the other three are Italian Prelates. Appointments were made for four sees in Italy, one in Portugal, three in France, four in Austria, one in Brazil, and four *in partibus infidelium*. A secret Consistory was afterwards held, in which appointments were made to seven sees in Italy, five in Spain, one in Russia, one in Mexico, and two *in partibus infidelium*. The notice of the appointments of certain Cardinals to the Congregation of the Inquisition describes that body as "the Sacred Congregation of the Holy Roman and Universal Inquisition."

A correspondent of the "Times" gives the following account of English churches and services in the principal cities of Italy:—

"The building at Rome is situated a few doors without the Porta del Popolo, on the road to Florence, in immediate and convenient vicinity to the Strangers' Quarter. There is no external indication whatever of a place of worship. The apartment used as a church occupies the top of a large house, literally in the roof, the beams of which appear in several places. There is a small inclosure for the altar, and the pulpit and reading desk are placed beside it. The congregation are seated on chairs, which are pretty closely packed. The congregation is generally large, often exceeding 700 persons, and there are great complaints of want of ventilation, and excessive heat from the roof. In consequence of the dispute between the Bishop of Gibraltar and the committee, his lordship, during his last visit, did not enter 'the room known as the English chapel,' but had Divine Service performed in a house in the Corso occupied by another clergyman.

"It seems a principle throughout Italy that there shall be no external indications of an ecclesiastical character in connexion with Protestant churches. The condition is insisted upon at Nice, Genoa, Pisa, Naples, and Florence. At Nice, the building was expressly erected for

the purpose, on the condition that it should not look like a church. The pulpit is over the communion table, and is entered by a door from a staircase in the vestry. The congregation is large in the winter season. At Genoa the arrangements are of the humblest kind. The church is a room on the one pair floor of a house in a bye street. The congregation is small. At Pisa a large house has recently been built, half of which forms the dwelling for the clergyman, and the other half the church. At Naples the church is a very large and handsome room in the Consul's house, conveniently arranged and pewed. The Chaplain, who is appointed by the Embassy, is at variance with the committee, and the school in it is entirely without his control. The congregation is large and respectable. The services are never attended by the Ambassador, though the Foreign Office claims the patronage. At Florence the church is large and elegant. The altar is placed in a circular recess, with the pulpit and reading desk on either side. The roof is arched, and there is a very handsome organ loft. In all cases it appears the rule, that whatever is raised by subscription or donation of the visitors and residents for the support of worship according to the Church of England, is doubled by the Foreign Office."

A letter from Florence states that the Grand Duke has determined to abolish all the laws of Leopold I., and to restore the clergy to all the privileges they enjoyed in the beginning of the eighteenth century. This has led to a ministerial crisis. M. Bucella is to form a cabinet.

The following is an extract of a letter from Florence, dated 9th of June :—"Yesterday, at three o'clock, the decision in the case of poor Madiai and Pasquale Casacci was pronounced with closed doors. You will be sorry to learn that Madiai has been sentenced to the galleys, with hard labour, for four years and a half, and his wife to three years and ten months' imprisonment in the Ergastolo (the galleys for females), with hard labour, besides having to bear the whole expense of their trial, and being subjected to three years' *surveillance* on their liberation. Casacci, who turned *récusant*, has been discharged by the Court of Criminal law, but is detained to answer two processes against him by the police under the law of April, 1851. That history may pronounce upon the chief actors in this affair, I may state that Nervini was president of the court, Cocchi was the examining judge, Biechierai acted as Procurator-General. The trial lasted four days. Rosa (Mme. Madiai) was pale and somewhat agitated upon her appearing in court. François (Madiai) was delighted to see his wife, and shook her warmly by the hand. Everybody was astonished at their composure. Casacci was the very picture of misery, and from my heart I pitied him. At the commencement of the trial François was asked if he was born in the bosom of the Holy Mother Roman Catholic Church. 'Yes,' was his reply; 'but now I am a Christian according to the Gospel.' 'Who made you so, and have you taken an act of abjuration in the presence of those with whom you are now connected?' 'My convictions are of many years' standing, but they have acquired greater force by my study of God's Word; but what has passed between God and myself in secret

I have publicly testified by my communion in the Swiss Church.' In reply to the questions put to her, Rosa answered that she had not lightly changed her religion, and merely to please men; that, having been resident in England for sixteen years she had read much of God's Word, and compared it with the doctrines of the Romish Church; that, becoming convinced of the errors of that Church, she had left it, and had at the Communion of the Lord's Supper made a public profession of her abjuration at the time when the laws of the country allowed and protected full liberty of religion to the citizens. The audience were much struck with the simplicity and sincerity of Madiai. During the two following days witnesses were examined, and the Procurator-General concluded, demanding their conviction. On the fourth day the court remained in deliberation for a considerable time, the opinions being divided—two were in favour of an acquittal, and three for condemnation. Madiai and his wife heard the sentence with firmness and dignity. The voice of the President trembled as he read the sentence. The public were indignant at the sentence, and against the judges, full of sympathy and esteem for the Madiai, and contempt for Casacci. Madiai has been advised to appeal to the Court of Cassation, and perhaps the Superior Court, more free to act, will reverse the sentence. Landucci, the Minister of the Interior, having been applied to, has advised an application to be made for a commutation of their sentence into banishment."

SWITZERLAND.—The Roman Catholics of Geneva having lately been desirous of making a public manifestation in favour of M. Marilley, the turbulent Bishop of Lausanne, that prelate having apparently learned some discretion from the results of his former proceedings, dissuaded them from the attempt.

ASIA.

It is stated that the Rev. F. T. M'Dougal, who will be the first Bishop of Borneo, and will be consecrated so soon as the arrangements for the formation of the bishopric are completed, was formerly a medical gentleman attached to King's College Hospital. Mr. M'Dougal entered into holy orders a few years since, and proceeded as missionary to Sarawak. He appears to owe his promotion to the strong recommendation of Sir James Brooke.

The differences between the Bishop of Colombo and some of his clergy, which have been repeatedly hinted at, appear to have arisen out of the refusal of the bishop and a portion of the clergy to concur in the remonstrance of the archdeacon and another portion of the clergy against the, at least apparent, sanction given by the Government to idolatry. It seems that in the treaty made with the Kandians, on the cession of their country to the British Crown, it was stipulated that the rites, ministers, and places of Boodhoo worship shall be maintained and protected, and that for this purpose commissions have been issued from time to time, under the Governor's hand and seal, nominating Boodhist priests to vacant

temple appointments, in order to enable them to maintain their rights to lands belonging to the temples. The Governor has intimated his intention not to sign any more memorials until he has heard from the Secretary of State, and has also recommended that the Delacla relic, a supposed tooth of Buddha, which has been in the hands of the Government since the rebellion in 1848, shall again be given up to the Kandians.

A fresh "Hatti-humayun," or imperial decree, has been published concerning the places in dispute between "those two religious sects," the Greeks and the Latins, viz. the great cupola of the church of the Resurrection; the little cupola in the interior of that church, covering the sepulchre of Jesus Christ; the descent from the cross, the Golgotha, in the interior of the same church; the arcades of the Virgin; the church of Bethlem, the cave where Jesus Christ was born; and the birth-place and tomb of the Virgin. In reference to the church of the Ascension, the decree says:—"Since hitherto the Latins have exercised their religious services there once a year, that is to say, on the day of the Ascension of Jesus Christ, and that the Greeks exercise their religious ceremonies outside the church, and that in the same place a Turkish mosque exists, the church in question does not belong particularly and exclusively to any of the Christian rites above mentioned. But considering in my royal justice that it is not proper that the Greeks, being subjects of my puissant empire, should not be able to exercise their religious worship in the church itself, it has been decided that hereafter the Greeks, the same as the Latins, are not to find any obstacles in praying and performing their religious ceremonies in the interior of that church during the religious days mentioned, on the condition that the present order and state of things be not in any way changed, and that the door of the church be kept, as hitherto, by a Mussulman porter."

AFRICA.

The Rev. O. E. Vidal, D.D., Incumbent of Upper Dicker, Horsebridge, Sussex, has been consecrated in Lambeth Palace Chapel as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted on the occasion by the Bishops of London, Chichester, Oxford, and Cape Town.

CAPE OF GOOD HOPE.—We quote from the "African Churchman's Magazine" the report of an interesting synodical meeting of the clergy of the diocese of Cape Town, held at Bishop's Court on the 11th of November last and two following days:—

"Clergy of the diocese present—the Bishop. Presbyters—the Ven. the Archdeacon of Graham's Town, the Ven. the Archdeacon of George, the Rev. W. A. Newman, Cape Town; the Rev. R. G. Lamb, ditto; the Rev. and Hon. H. Douglas, ditto; the Rev. M. A. Camilleri, ditto; the Rev. J. Quinn, ditto; the Rev. E. Judge, Simon's

Town; the Rev. J. Fry, Rondebosch; the Rev. H. M. White, Diocesan Collegiate School; the Rev. T. A. Blair, Wynberg; the Rev. H. Badnall, Claremont; the Rev. F. Carlyon, Stellenbosch; the Rev. J. Martine, Worcester. Deacons—Rev. J. W. Van Rees Hoets, Mowbray; Rev. H. Herbert, Diocesan Collegiate School. Secretaries—Rev. H. Badnall, Hon. and Rev. H. Douglas.

“The business of the Synod was proposed by the bishop, and discussed in the following order; the bishop first intimating that he should regard the opinion of each individual clergyman as given confidentially, in order that the discussion might be perfectly free.

“I. Is it the opinion of the clergy that the bishop should, while in England, advise with the Church as to the best means to be adopted for inviting the counsel and co-operation of the laity in the affairs of the Church in this diocese?”

“The clergy (with the exception of two who abstained from voting) replied in the affirmative, in the form of the subjoined resolution:—

“It is the opinion of the clergy now assembled, that the circumstances of this diocese render it desirable that the judgment of the laity should be consulted on various matters of general interest to the Church in South Africa; and they respectfully express their hope that the bishop will take counsel with the rulers of the Church in England on the best mode of effecting this object.”

“II. Is it the opinion of the clergy that members of the Church convicted in the civil courts of grievous crimes, or being open and notorious evil-livers, should be pronounced suspended from the communion of the Church, and not restored until they have openly declared themselves to have truly repented and amended their former naughty life?”

“The clergy (with the exception of one who abstained from voting) unanimously replied in the affirmative.

“III. Have the clergy any suggestions to offer with reference either to the steps to be taken in England, or the plans to be adopted here, for the planting of missions in this diocese?”

“The clergy unanimously expressed their conviction that the heathen, particularly in Natal and British Kaffraria, had a direct claim on the zeal and love of the Church, and that an effort in their behalf could not without sin be postponed longer than the present state of the frontier might render necessary; but they thought that, though the obligation to plant missions in South Africa rested chiefly with the Daughter Church, yet that they were entitled in their present weak state to look to England for assistance. Much interest was expressed on behalf of the Fingoe population, and a desire shown to include them, if possible, in the missionary operations of the Church.

“The zeal and labours of other religious communities were referred to, and much shame felt and expressed that the Church had been so backward in this matter.

“The bishop observed that four of the clergy of the diocese had already volunteered for any missionary work he might call them to;

but that he had been unable to spare them from their present posts. His lordship stated that one chief object of his visit to England was to press the claims of the mission-work in South Africa on the Church at home.

“ IV. In what way can the Church most effectually instruct the unconverted heathen in the different existing parishes of the diocese ? ”

“ The points most dwelt upon under this head were—1. The special obligation of each English congregation throughout the diocese towards the coloured people in their immediate neighbourhood. 2. The duty of endeavouring to impress upon the minds of the heathen that the clergy were sent to them, and took an interest in them. 3. The duty of each head of a family towards his own dependents. 4. The importance of night and Sunday schools. 5. The benefits of a plan already adopted by one or two of the clergy, of taking some only coloured person into their house, with a view to his more complete instruction in the Christian faith. 6. The advantage of a well-directed lay agency, where it could be maintained, in catechetical work.

“ V. Religious services for converts from heathenism ; and the enrolment and instruction of catechumens.

“ It was agreed that distinct services, adapted to the condition of new converts, would soon be wanted ; but that it seemed questionable whether a solitary diocese within the province of Canterbury was at liberty to frame any new public services without consultation with the Church at home ; and that the fact of no other colonial diocese, so far as was known, having yet framed such services, confirmed this view. The bishop said that he would bear this need in mind in his consultations with the rulers of the Church in England.

“ With respect to catechumens, the bishop proposed, and it was unanimously agreed, that any of the heathen within the various parishes who seemed willing to submit to a steady course of preparation for holy baptism should be formally enrolled as catechumens, subscribing their name or mark to the following declaration :—

“ ‘ I desire to be enrolled in the class of catechumens, and to be admitted as a candidate for holy baptism in the Church of England.’ ”

“ It was further resolved—

“ That each parish be furnished with a book, headed with the above declaration, in which the names of catechumens shall be enrolled.

“ That the enrolment take place ordinarily in the presence of the clergyman of the parish.

“ That the catechumen sign the above declaration, or, if he be unable to write, the clergyman sign for him, the catechumen affixing his mark.

“ VI. Translations into Dutch, especially of small books of elementary religious knowledge, for the instruction of the coloured people.

“ A committee, consisting of the Rev. W. A. Newman, the Hon. and Rev. H. Douglas, the Revs. M. A. Camilleri and J. W. Van Rees Hoets, having been previously appointed to choose and recommend to the bishop suitable books of the kind above-named, his lordship under-

took to solicit the Society for Promoting Christian Knowledge to have them translated at the expense of the Society.

“VII. Division of the diocese into parishes.

“The bishop announced that he had some time since asked the clergy for information upon which he had hoped he might be able to assign distinctly the boundaries of their several cures; but that the war having prevented the clergy on the frontier from making those returns, he was obliged to postpone the further consideration of the matter till he came back from England.

“VIII. Constitution of a dean and chapter.

“The bishop announced his intention of constituting a dean and chapter to be entitled the ‘dean and chapter of Cape Town,’ chiefly with the view of having always at hand a recognized body of counselors for all ordinary occasions; that for the present the chapter would consist of four canons, besides the dean, who would each be required to preach, in whatever might be the cathedral church, twice a year; that he intended to offer the office of dean to the Rev. W. A. Newman, three of the canonries to the Ven. the Archdeacon of Graham’s Town and George, and the Rev. H. M. White, principal of the diocesan collegiate church, as holding important official positions in the diocese, and the fourth to the Rev. E. Judge, of Simon’s Town, as one of the oldest and the most esteemed of the clergy of the diocese.

“IX. Regulations for the government of the diocese during absence of the bishop in England.

“The bishop announced his intentions on this head as follows:—
‘The archdeacons of the diocese will be appointed special commissaries for their respective archdeaconries.

“‘The rural deans of the Cape, Natal, and St. Helena deaneries will be appointed special commissaries for their respective districts.

“‘The Ven. N. L. Merriman, the Ven. T. E. Welby, the Revs. W. A. Newman, H. M. White, E. Judge, H. Badnall, and the Hon. and Rev. H. Douglas, will be appointed joint commissaries for deciding matters affecting the general interest of the diocese.

“‘The bishop’s domestic chaplain will be the medium through which communications will be addressed to the Government.’

“As explanatory of the office of special commissary, the following extract from ‘Burn’s Ecclesiastical Law’ was read:—

“‘The office of commissary is nearly identical with that of vicar-general. To it belongs the exercise and administration of discipline purely spiritual . . . as visitation, correction of manners, granting institution, and the like, with a general inspection of men and things, in order to the preserving of discipline and good government in the Church.’

“It was further announced that all matters of a merely temporal character, involving such business as the payment of stipends, of subscriptions to churches and schools, plans and designs for the same, would have to be transacted as hitherto by letters addressed to the Bishop of Cape Town.

"X. Fund for the sick and aged clergy, their widows and orphans.

"It was agreed that such a fund was greatly needed; and that a certain portion of the annual alms of each parish ought to be set aside for this purpose.

"The bishop said that he thought the course suggested in a former pastoral letter, of devoting a fourth part of the collections made for the poor to this object, which had been very successfully followed in several parishes, the best that could be adopted; but where this could not at present be done, the proceeds of the offertories or collections on at least three Sundays in the year, should be devoted to this special purpose, in addition to any subscriptions or donations that might be given. In this proposal the clergy generally concurred.

"It was agreed that the management of the fund thus raised should be at the disposal of a board, to consist of an equal number of clergy and laity.

"The bishop named several clergy as members of the board, and undertook to invite an equal number of laity to co-operate with them.

"A committee was formed for drawing up an outline of rules for the guidance of the board.

"XI. Book of declaration.

"The bishop adverted to the importance of adhering to the rule already laid down by him, and in force, with respect to subscription to the declaration of Church membership on the part of all candidates for confirmation, and all persons claiming a vote in the election of churchwardens in parishes where there is no ordinance.

"XII. War and rebellion.

"The bishop having referred to the present deplorable condition of the colony, the clergy were unanimously of opinion that the continuance of the war, with all its attendant distresses, called for renewed public humiliation before Almighty God; and that it was desirable that the bishop should, previous to communicating with the Government on the subject, confer with the authorities of the Dutch Church, and with such other religious bodies in the colony as he deemed requisite, on the duty of setting apart an early day for that purpose. The anniversary of the breaking out of the war was thought to be the most suitable day.

"XIII. Marriage of catechumens.

"The question was proposed by the bishop—

"'Whether the clergy were of opinion that the marriage service of the Church of England could be rightly solemnized between parties whereof one only was a member of the Church, the other merely a catechumen, under instruction for baptism, but not yet fit for it?'

"The bishop stated that he felt the hardship of refusing marriage in some cases of the kind; but that, being of opinion that the marriage service was intended only for the baptized, he had hitherto made it his rule to refuse.

"The difficulty of the point was acknowledged, and various opinions were expressed; but the clergy generally concurred in the view that the services of the Prayer Book were designed for none but Christians, and

that the difficulty would best be met by a better adaptation of the Church's system to the circumstances of a missionary diocese.

"XIV. Law of divorce.

"The clergy were consulted on the question of the marriage of parties, whereof either should be a divorced person.

"The bishop said that he had doubts and difficulties on this subject, and stated the circumstances of the case as follows:—

"Divorce *a vinculis* is not allowed by the ecclesiastical or temporal law in England. The ecclesiastical courts can only divorce *a mensa et thoro*. No other kind of divorce seems to be recognized by the Church. Occasionally, though rarely, parties are divorced *a vinculis* by special acts of Parliament, and allowed to marry again—the legislature thereby assuming a dispensing power, and relaxing the law in particular cases by special enactment.

"In this colony the supreme court pronounces a divorce *a vinculis*. Every clergyman by his ordination vow pledges himself 'so to minister . . . the discipline of Christ as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God.'

"How ought the clergy to act when persons divorced in the courts of the colony seek to be married again? Are they bound to act in conformity with the expressed view of the Church of England, and decline to marry the parties, or is it a matter in which they may submit to the guidance of the *lex loci*?

"The difficulties in this case are enhanced by the fact that if the first marriage took place in England the divorce here would not be recognized there; and should the parties return to that country, they would be regarded as living in adultery, and the children of such second marriage would be illegitimate.

"After much discussion, the clergy were generally of opinion that the law of the Church seemed so express that it did not appear that a single diocese would be justified in departing from the strict letter of it, and the common practice of the Church, without conference with the other dioceses of the same province. The great difficulty of the subject, however, was freely owned, being increased by the fact that the civil law of this colony gives permission in certain cases to marry after divorce. A wish was expressed by some that the law of the Church could in this respect be relaxed, or some provision made to permit the remarriage of an innocent party, as they supposed that such alteration would involve nothing contrary to the Word of God. Upon this latter point, however, others entertained doubts.

"The bishop informed the clergy that the collections made on the Jubilee day, for the Society for the Propagation of the Gospel in Foreign Parts, amounted to 180*l.*, and that they had been transmitted to the Society.

"His lordship laid also before the clergy a tabular statement of the statistics of the diocese, compiled from the returns of the clergy to the questions annually put forth. From the statement it appeared that,

during the year 1850, a sum of upwards of 5000*l.* had been contributed within the diocese for various Church purposes.

"The bishop concluded the proceedings by reading to the clergy a pastoral letter, which he announced his intention of issuing to the diocese, bearing on subjects connected with the object of his intended visit to England.

"Before the blessing was pronounced, the Archdeacon of Graham's Town, in the name of all the clergy assembled, presented to the bishop the following address :—

" ' To the Right Reverend Father in God, Robert, Lord Bishop of Cape Town.

" ' Having been called together by your lordship to express our opinion on several matters of much concern to this diocese, and, in part, connected with the object of your lordship's intended visit to England, we have felt that it may not be unsuitable to the occasion, and that it will be a source of satisfaction to ourselves, to testify, before we separate, our cordial and grateful sense of your lordship's consideration in thus taking us into your counsels.

" ' More particularly would we beg to unite in a hearty expression of the deep interest we take in the purposes of your lordship's temporary return to England, and of our humble and fervent hope that it may please the Great Head of the Church to guide and prosper them all to the glory of his name, and the advancement of his holy religion.

" ' And, withal, we would desire to add the expression of our personal veneration and regard for your lordship, coupled with the assurance that, while absent in the body, you shall not be otherwise regarded than as present with us in the spirit; and that, meanwhile, our prayers shall not be wanting, that it may please Almighty God to pour down upon you the continued dew of his blessing, to preserve, and, in his own good time, to restore you among us.' "

At the General Meeting of the Society for Promoting Christian Knowledge, held in London, the Bishop of Oxford in the chair, the Bishop of Cape Town urged the importance of erecting two additional sees in his diocese, one in the east province, the other at Natal, and the establishment of missionary stations in several parts of the country. The Society granted 2000*l.* for the first-named bishopric, and held out a hope of further aid for the see of Natal.

AMERICA.

THE BALTIMORE COUNCIL.—A synodal letter signed by thirty-two archbishops and bishops, including the "Archbishop of Baltimore and Delegate of the Apostolic See," has been published. Among other topics the epistle refers to the tenure of ecclesiastical property, over which it asserts the absolute control of the episcopate in the most emphatic terms. Preliminary measures are, it is said, adopted for the erection of a new archiepiscopal see at San Francisco. Sees are to be erected at

Santa Fe, Burlington, Portland, Brooklyn, Newark, Erie, Wilmington, Covington, Quincy, and Natches; and apostolic vicariates in Eastern Florida and Michigan.

The question of legalizing Popish endowments is exciting considerable attention in the United States. A bill introduced into the state legislature of New York, providing for the vesting of property in Popish bishops, as corporations sole, and in communities of monks, refusing to take the oath of allegiance, is commented upon in indignant terms. The "Archbishop of New York" has issued a circular to the clergy and laity of his diocese in support of the "Bill for Investing the Catholic Archbishop of New York and his successors, or any other bishop or minister in the state, to hold in trust property which has been created or set apart for religious or charitable uses," in which he pleads the previous recognition of the official character of the Popish bishops, and the passing of similar enactments by the state legislatures of Pennsylvania, Maryland, Illinois, and Kentucky, and denounces certain "pretended Catholics of Buffalo and Rochester" who have protested against the passing of the proposed bill, as "fractions of a faction."

The provincial statute recently passed, which constitutes "the Roman Catholic Archbishop of Quebec" a corporation sole, capable of holding property for ecclesiastical and eleemosynary purposes, has given rise to great dissatisfaction in the provinces of Canada, owing to the rapacity with which the Popish priesthood are exercising their influence over the minds of testators. Two cases more particularly have excited attention; one, that of a priest who, having left a provision for two little boys whom he had adopted, with a reversion to the archiepiscopal corporation, was induced, on his death-bed, to revoke the provision so made, and to bequeath his estate immediately to the archbishop; the other, that of a Mr. Lecourt, architect and civil engineer, who was by similar means despoiled of the inheritance of a rich uncle with whom he lived on terms of the most intimate friendship. In reference to the latter case the following petition has been transmitted to this country, for presentation to Parliament, by the Earl of Roden in the Upper, and by Sir R. H. Inglis in the Lower House:—

"To the Honourable the Knights, Citizens, and Burgesses of the United Kingdom of Great Britain and Ireland, in Parliament assembled :

"The petition of J. P. M. Lecourt, of the city of Quebec, in the province of Canada, architect and civil engineer, humbly sheweth :

"That under and in virtue of a provincial Statute passed in the twelfth year of Her Majesty's reign, chapter one hundred and thirty-six, and to which the Royal sanction was given by his Excellency the present Governor-General of British North America, on the thirtieth of May, one thousand eight hundred and forty-nine, the person occupying the position, for the time being, of Roman Catholic Archbishop of Quebec, was incorporated under the name of 'The Roman Catholic Archiepiscopal Corporation of Quebec,' with the right 'to have, hold, purchase, acquire, possess and enjoy' 'any lands, tenements, or heredi-

taments within the province of Canada' 'for the general use or uses eleemosynary, ecclesiastical or educational, of the said Church or religious community, or of any portion of the same community within his district.'

"That the consequence of such incorporation has been, through the means of the confessional—the almost omnipotent control exercised by the Roman clergy over their adherents—and the influence which they can, and do, bring to bear upon persons in their dying moments—the accumulation by the said corporation, represented by one individual only, namely, the archbishop, of enormous wealth and riches from persons induced, and, it may be said, compelled to leave their families and nearest of kin destitute and homeless," &c.

Bishops Delancey, of New York, and M'Coskry, of Michigan, sailed for England, as representatives of the American Episcopal Church at the Jubilee of the Society for the Propagation of the Gospel, at Westminster Abbey.

In the episcopal convention of Pennsylvania, held lately at Philadelphia, a resolution for the admission of *white* delegates representing the Coloured Church of the Crucifixion, was, after a protracted debate, and an eloquent appeal by Bishop Potter in favour of the resolution, negatived. The vote was—Clergy, 39 ayes to 35 nays. Laity, 23 ayes to 27 nays.

Bishop Payne was to sail at the beginning of May for Cape Palmas, with several missionaries. The Bishop of Shanghai has set about making a selection (out of the 40,000 characters which are said to be comprised in the Chinese language) of about four thousand which are most commonly in use or most needed for religious teaching.

The following is a summary of the proceedings of the special diocesan convention of New Jersey, held on the 17th ult. at St. Mary's Church, Burlington:—

"The convention having been duly opened, the bishop read an address, in which, after explaining the reasons for calling the convention, he commented on the interference of the three bishops in the affairs of the diocese of New Jersey. Having thus reiterated his protest, he left the convention to defend their own rights against the uncanonical and intrusive dictation, at the same time declaring that he was ready for the fullest investigation into his conduct, whenever it was properly undertaken. A committee of five presbyters and five laymen was then elected by ballot, on open nominations, which, after an explanatory preamble, reported three resolutions for the adoption of the convention. The first resolution approved the bishop's protest, and declared that, in the judgment of the convention, the action of the three bishops was unwarranted by any canon or custom of the Church. The second expressed unshaken confidence in the bishop, the integrity of his character, and the purity of his intentions throughout his whole episcopate. The third stated the constant willingness of the bishop to meet an investigation, and the willingness of the convention to examine any charges against him if properly laid before them; at the same time

expressing the conviction that such an investigation was wholly unnecessary, either for the benefit of the diocese of New Jersey, or the peace and purity of the Church at large. After an animated discussion, not altogether free from personalities against one of the promoters of the charges against the bishop, the three resolutions were carried by overwhelming majorities by the separate votes of the clergy and laity; after which the convention separated."

The three remonstrant bishops have resolved upon a "presentment" to the House of Bishops against Bishop Doane.

The following are the minutes of the important conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, holden at Quebec, from September 24 to October 1, 1851:—

"1. *General Declaration*.—We the undersigned, bishops of the North American colonies in the province of Canterbury, having had opportunity granted to us of meeting together, have thereupon conferred with each other respecting the trust and charge committed to our hands, and certain peculiar difficulties of a local nature which attach to the same. We desire, therefore, in the first place, to record our thankfulness that we have been so permitted to assemble, and our sense of the responsibility lying upon us before God and the world to promote the glory of his great name, to advance the kingdom of his Son, to seek the salvation of immortal souls, and what we feel to be inseparably united with these objects, to establish and extend, wherever there is a demand for her services, the system, the teaching, the worship, and the ordinances of the United Church of England and Ireland. We feel that, in the prosecution of this great work, we are surrounded by many discouragements, embarrassments, and hindrances, which, by the grace of God, we are prepared patiently to encounter, and, while they may be appointed to continue, patiently to endure, but for which, nevertheless, it is our duty to seek all lawful remedy, if such remedy is to be found. We have, therefore, prepared the statement which follows, of our views in relation to these subjects of our care and solicitude; and we desire to commend it to the favourable consideration of our metropolitan, his Grace the Lord Archbishop of Canterbury, in the hope that he may be moved to assist us in obtaining relief from those evils of which we have to complain, as well as to counsel us in the disposal of questions which come before us in the exercise of our episcopal duties.

"2. *Convocation*.—In consequence of the anomalous state of the Church of England in these colonies with reference to its general government, and the doubts entertained as to the validity of any code of ecclesiastical law, the bishops of these dioceses experience great difficulty in acting in accordance with their episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; we, therefore, consider it desirable, in the first place, that the bishops, clergy, and laity of the Church of England in each diocese should meet together in synod, at such times and in such manner as may be agreed. Secondly, that the laity in such synod should meet by

representation, and that their representatives be communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these colonies, it is desirable that the bishops, clergy, and laity should meet in council under a provincial metropolitan, with power to frame such rules and regulations for the better conduct of our ecclesiastical affairs as by the said council may be deemed expedient. Fourthly, that the said council should be divided into two houses, the one consisting of the bishops of these several dioceses under their metropolitan, and the other of the presbyters and lay members of the Church assembled (as before mentioned) by representation. Upon these grounds it appears to us necessary that a metropolitan should be appointed for the North American dioceses.

“3. *Church Membership.*—Doubts being entertained who are to be regarded as members of the Church of England in these colonies, and, as such, what are their special duties and rights, we are of opinion that Church membership requires (1) admission into the Christian covenant by holy baptism, as our Lord commanded, ‘in the name of the Father, and of the Son, and of the Holy Ghost;’ (2) that all Church members are bound, according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church, and (3) according to their ability, and as God hath blessed them, to contribute to the support of the Church; and specially of those who minister to them in holy things. Upon the fulfilment of these duties, they may, as Church members, claim at our hands, and at the hands of our clergy generally, all customary services and ministrations. We cheerfully recognize the duty and privilege of preaching the Gospel to the poor, and of allowing to those who can make us no worldly recompense the same claim upon our services, in public and in private, which we grant to the more wealthy members of our flocks. We are further of opinion that Church members in full communion are those only who receive with their brethren the sacrament of the Lord’s Supper, at the hands of their lawful ministers, as directed and enjoined by the canons and rubrics of our Prayer Book. Persons chosen as representatives of any parish or mission to attend any synod or convocation should in every case be members of the Church in full communion.

“4. *Canons of 1603-4.*—Although it is confessedly impossible, under existing circumstances, to observe all these canons, yet we are of opinion that they should be complied with so far as is lawful and practicable. But inasmuch as the retention of rules which cannot be obeyed is manifestly inexpedient, and tends to lessen the respect due to all laws, we hold that a revision of the canons is highly desirable, provided it be done by competent authority.

“5. *Articles and Formularies.*—Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed and uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and

cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said book. And we desire that all the members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the groundwork of the religious education of their children.

“6. *Division of Services*.—We are of opinion that the bishop, as ordinary, may authorize the division of the morning service, by the use of the morning prayer, litany, or communion service, separately, as may be required; but that no private clergyman has authority, at his own discretion, to abridge or alter the services or offices, or to change the lessons of the Church.

“7. *Psalms and Hymns*.—Whereas the multiplication in churches of different hymn books, published without authority, is irregular in itself, and has a tendency to promote division among us, we are of opinion that a judicious selection of psalms and hymns, by competent authority, would tend much to the furtherance of devotion and to the edification of pious Churchmen.

“8. *Offertory*.—We are of opinion that it is desirable and seemly, and would tend to a uniformity of practice among us, that whenever a collection is made after sermon, in time of morning prayer, the offertory sentences should be read, and the prayer for the Church militant should be used.

“9. *Holy Communion*.—We hold it to be of great importance that the clergy should attend to the directions of the Rubric which precede the administration of the holy communion, respecting ‘open and notorious evil livers, and those who have done wrong to their neighbours by word or deed, and those also betwixt whom they perceive malice and hatred to reign,’ and that the members of the Church should signify to the minister their intention to present themselves at the holy table, especially when they arrive in any place as strangers, or when, being residents in such place, they are purposing to communicate for the first time. We conceive that it would greatly promote the welfare of the Church, if all our members, who may be travelling from one place to another, were furnished with a certificate of their membership and of their standing in the Church.

“10. *Marriages*.—We hold that a clergyman knowingly celebrating marriage between persons, who are related to each other within the prohibited degrees set forth in a table of degrees published by our Church in the year of our Lord God, 1563, is acting in violation of the laws of God and of the Church, and is liable to censure and punishment; and that persons who contract such marriages should not be admitted to the holy communion, except upon repentance and putting away their sin. And we recommend that the aforesaid ‘table of prohibited degrees’ should be put up in every church in our dioceses. We are further of opinion that injustice is done our Church in withholding from our bishops the power of granting marriage licences, which is exercised by

the bishops of the Roman Catholic Church ; and that in several dioceses great irregularities, and grievous evils, prevail in consequence of the defective state of the marriage law. We also hold that the clergy of our Church should abstain from celebrating a marriage between persons, both of whom professedly belong to another communion, except in cases where the services of no other minister can be procured.

“ 11. *Registers.*—We would earnestly recommend to the clergy of our dioceses (even though it should not be required by the civil law) to keep accurate registers of marriages, baptisms, and burials, in their several parishes or missions.

“ 12. *Intercommunion with other Reformed Churches.*—We are of opinion that it is much to be desired that there should be no let or hindrance to a full and free communion between ourselves and other reformed episcopal Churches ; and therefore that where we derive our orders from the same source, hold the same doctrines, and are virtually united as members of the same body of Christ, those impediments which (as we are advised) are now in force through the operation of the civil law, ought to be removed.

“ 13. *Education: (a) General.*—Whereas systems of education are very generally introduced and supported in these colonies, either (1) excluding religious instruction altogether from the schools, or (2) recognizing no distinction between Roman Catholics and Protestants ; whereby no opportunity is afforded us of bringing up the children of our communion in the special doctrines and duties of our faith, to the manifest depravation of their religious principles, and with crying injustice to the Church of England ; we desire to express our decided conviction :—

“(1.) That all education for the members of our Church should be distinctly based on the revealed religion of the Old and New Testaments, with special reference to their duties and privileges as by baptism regenerate, and made God’s children by adoption and grace.

“(2.) That all lawful and honourable methods should be adopted to move the colonial legislatures to make grants to the Church of England as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own communion.

“(b) *Sunday Schools.*—(1.) We desire to express our sense of the importance, in the existing state of the Church, of Sunday schools, especially in large towns, and we thankfully acknowledge the benefits which have resulted from the labours of pious teachers both to themselves and to their scholars, under proper direction and superintendence. In every possible case, the Sunday schools should be under the personal direction and superintendence of the minister of the parish or district ; or otherwise the minister should appoint the teachers, choose the books, and regulate the course of instruction ; that there be no contradiction between the teaching of the school and the Church. All Sunday scholars should be instructed in the Church Catechism, and regularly taken to church.

“(2.) We would carefully guard against the assumption that instruc-

tion in the Sunday school, even by the minister of the parish, may be allowed to supersede the directions of the rubrics and canons, and on the duty of catechising in church; for we distinctly recognize and affirm as well the great importance as the sacred obligation of those directions.

“(c) *Schools for the Higher Classes*.—Schools for the higher classes of both sexes are much required, with particular reference to assisting the clergy in the education of their own children.

“(d) *Collegiate Institutions*.—Although we consider it of great importance that each bishop should connect with his diocese some college or like institution for the special training and preparation of young men for the ministry of the Church, we believe that one university for the North American provinces, with foundations for each diocese, on the model of the two great universities, will be required to complete an educational system, as well for lay students in every department of literature and science, as for the students in theology and candidates for the sacred ministry.

“(e) *Training for the Ministry*.—In addition to the general studies pursued in the college or university, we deem it highly desirable that candidates for the ministry should apply themselves, under competent direction, to a systematic course of reading in theology for at least one whole year, or longer, if possible, previous to their taking holy orders; and that they should likewise be instructed in the duties of the pastoral office, in correct reading and delivering of sermons, in Church music, architecture, &c.

“(f) *Diocesan and Parochial Libraries*.—We deem it very desirable also that libraries should be formed in every diocese under the direction of the clergy, both for the clergy themselves and for their parishioners.

“14. *The Order of Deacons*.—We would wish to discontinue the practice which the necessities of the Church have sometimes forced upon us, of entrusting large independent spheres of duty to young and inexperienced men in deacons' orders, deeming it desirable that every deacon should, if possible, be placed under the direction of an experienced priest.

“15. *Maintenance of the Clergy*.—While we hold it to be the duty of Christian Governments to maintain inviolate whatever endowments have been lawfully and religiously made for the establishment, support, or extension of the Christian religion; and while we acknowledge, with heartfelt gratitude, the aid given to our missions by the venerable Society for the Propagation of the Gospel in Foreign Parts, to whose fostering care and bounty the Church in these colonies owes, under God, its existence and means of usefulness, we desire to record our conviction that the ordinances of the Church will never be rightly valued, nor its strength fully developed, until the people, for whose benefit the clergy minister in holy things, furnish a more adequate support to the institutions and to the clergy of their Church. Further, as the Society, in consequence of numerous and increasing claims in all parts of the world, is compelled gradually to withdraw its aid, we desire to impress on all our flocks the duty of fulfilling their obligations in

respect of the payment of their ministers; and, with a view to this object, we recommend that the churchwardens in each parish or mission should furnish every year to the bishop a written return, duly certified by themselves and by the clergyman, of the sums paid towards his support for the current year.

"16. *Conclusion.*—Lastly, while we acknowledge it to be the bounden duty of ourselves and our clergy, by God's grace assisting us, in our several stations, to do the work of good evangelists, yet we desire to remember that we have most solemnly pledged ourselves to fulfil this work of our ministry according to the doctrine and discipline of the Church of England, and as faithful subjects of her most gracious Majesty Queen Victoria, 'unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.' And we cannot forbear expressing our unfeigned thankfulness to Almighty God that He has preserved to us, in this branch of Christ's holy Church, the assurance of an apostolic commission for our ministerial calling; and, together with it, a confession of pure and catholic truth, and the fulness of sacramental grace. May He graciously be pleased to direct and guide us all in the use of these precious gifts, enable us to serve Him in unity of spirit, in the bond of peace, and in righteousness of life, and finally bring us to his heavenly kingdom, through Jesus Christ our Lord.

(Signed)

" G. J. QUEBEC.

" JOHN TORONTO.

" EDWARD NEWFOUNDLAND.

" JOHN FREDERICTON.

" F. MONTREAL."

NEWFOUNDLAND.—The bishop has refused to countenance a proposed Seamen's Bethel Ship to be officiated in by ministers of all denominations in turns, and has explained the ground of his objection in a pastoral letter. The House of Assembly has by a majority of one vote recognized the principle of subdividing the Protestant education grant, in all cases where the sum total granted to Episcopalians and Wesleyans exceeds 30*l*.

BERMUDA.—A public meeting has been held in England, under the auspices of the Society for the Propagation of the Gospel in furtherance of the efforts now being made to revive the College in Bermuda, for which the famous Bishop Berkeley, at that time Dean of Derry, obtained a charter in the beginning of the last century, and which had for its special object the education of the coloured races of the West Indies. Explanations on the subject were given by the Rev. W. C. Dowding, whom a residence in Bermuda has induced to take up the subject.

It appears from the Newfoundland papers that there is a prospect of justice being conceded to the Church of England in this colony, where the bishop and clergy have long been petitioning, in vain, to have a portion of the grant made annually for Protestant education put into the hands

of the proper authorities of their Church, and spent upon schools managed under their own authorities, instead of the money being made over, in one sum, under the item of grant for "Protestant education," so called and placed under the management and control of boards composed of all denominations; under which system it is clear that the members of the Church have every thing to give up, every thing to lose, and nothing to gain. The "Pilot" of March 13th says:—"After the disposal of sundry matters of minor importance, yesterday, the House of Assembly resolved itself into a committee of the whole on the Education Bill. And after an animated debate on that question, Mr. Hoyles, the introducer of the measure, having, on the suggestion of Mr. Winsler, consented to limit the application of the principle of the bill to cases where the total sum for the schools of Episcopalians and Wesleyans shall exceed 30*l.*, the principle of sub-division of the Protestant education grant was then carried, in committee, by a majority of one vote.

AUSTRALIA.

NEW ZEALAND.—The Bishop of New Zealand held a Visitation at Lyttelton on the last Friday in November, when he appointed two clergymen; elected by the clergy, his temporary commissaries, until the erection of the settlement into a separate see, and made other provisional arrangements for the benefit of the future diocese. His lordship on that occasion stated, that after conferring with the Governor-in-Chief, he had recommended the division of the islands into three dioceses, one of Auckland and the northern portion, another of Wellington and the central portion, and a third of Lyttelton, extending southwards from the forty-third parallel.

The bishopric of Christ Church, New Zealand, has been conferred upon the Rev. J. P. Gell, M.A., Curate of St. Mary's, Bryanston-square, and formerly Warden of Christ Church College, Tasmania.

ADELAIDE.—The committee of the South Australian Church Society has published a report, containing a plan of Church Organization, drawn up in answer to a call made upon the Society by the bishop in consequence of all aid from the State towards the support of the Church having been withdrawn by the provincial legislature. The following is a brief outline of the proposed "constitution for the Church in the diocese, to consist of the bishop, synod of clergy, and convention of laity; together forming a general diocesan assembly:"—

"The appointment of bishops to remain in the Crown. The synod of clergy to consist of all licensed officiating ministers, presbyters alone to vote. The convention of laity to consist of lay delegates, being communicants, from all the congregations in the diocese, to be elected by the seat-renters. The convention and synod presided over by the bishop, to constitute the diocesan assembly. No rule to be binding on the members of the Church without the concurrent assent of the

bishop, synod, and convention, in the diocesan assembly. The synod and convention to deliberate apart, or by mutual agreement in conference with each other, or with the bishop. The assent or dissent of the synod and convention, to be determined by a majority of votes in each order, openly or by ballot. The diocesan assembly to meet annually in January. The bishop to report in writing on the general state of the diocese, the clergy on the state of their parishes. Extraordinary meetings of the assembly to be convened by the bishop, or upon the requisition of seven clergymen of five years' standing in priests' orders, or of ten delegates. No alteration to be made in the Thirty-nine Articles, the three Articles of the 36th Canon, the rule of interpretation laid down in the declaration prefixed to the Thirty-nine Articles, the Book of Common Prayer, or the authorized version of the Holy Scriptures. In the exercise of discipline over the clergy the bishop to be assisted by five clergymen in priests' orders, two of whom to be the dean of the Cathedral Church and the archdeacon, and the other three nominated by the bishop from the synod at the annual meeting of the diocesan assembly, forming together a court of first instance, to be called the consistorial court. Offences requiring a heavier punishment than censure to be inquired into in a court of delegates, consisting of five clerical and five lay members, to be annually appointed by ballot by the diocesan assembly. The bishop, his chancellor, or other deputy to act as president, and to decide in case of equality of votes. To give effect to the judgment of the court of delegates a clause to be inserted in every trust deed, for determining the tenure of any minister by means of the sentence of the court of delegates. An appeal to be allowed from the sentence of the consistorial court to the bishop in synod, or to the superior ecclesiastical courts, and from the sentence of the court of delegates to the diocesan assembly. Provision is also made for the appointment of church committeemen, vestries, sidesmen, for the exercise of patronage, the management of parishes, and the keeping of registers. The financial affairs of the Church are proposed to be carried on by means of three distinct funds, a 'Pastoral Aid Fund,' 'An Endowment Fund,' and an 'Educational Fund,' under the control of the diocesan assembly. The Pastoral Aid Fund to be established by means of subscriptions of 3s. per quarter from every adult member of the Church willing to subscribe, and of annual sermons to be preached in all the churches, and to be dispensed in aid to ministers whose income from pew-rents and surplice fees may not reach the minimum of 150*l.* per annum; and for the support of itinerant missionaries. The two other funds, raised by subscriptions and donations, to be applied respectively to the building of churches and parsonage-houses, and the purchase of glebe lands, and to the building of schools and increase of teachers' salaries."

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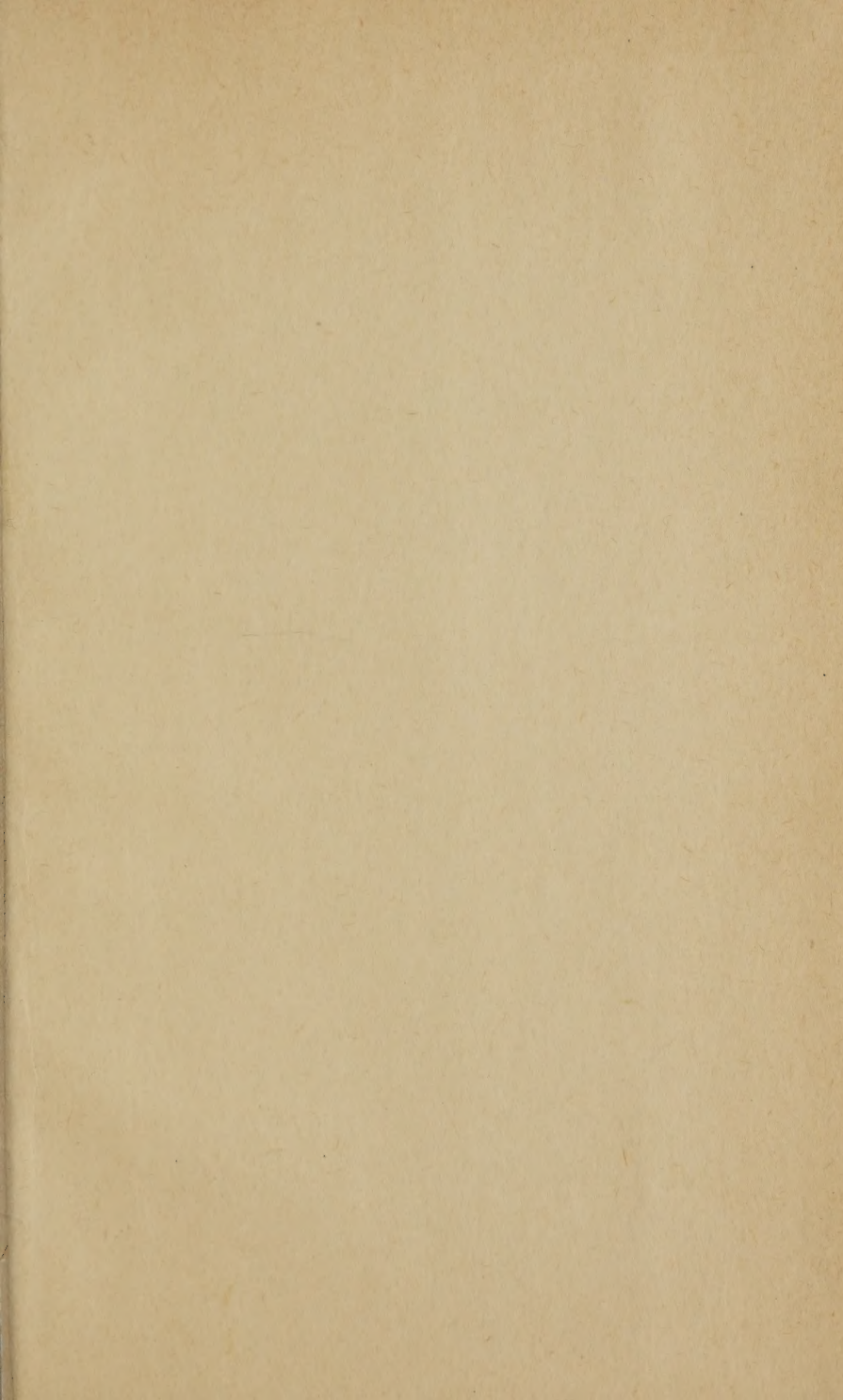
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